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THE APOCALYPSE REVEALED.

The Rotch Edition.

THE APOCALYPSE REVEALED.

The Holy Spirit.

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THE

APOCALYPSE REVEALED;

WHEREIN ARE DISCLOSED

THE ARCANA THERE FORETOLD, WHICH HAVE HITHERTO REMAINED CONCEALED.

FROM THE LATIN OF

EMANUEL SWEDENBORG.

The Ratch Edition

APPROVED BY THE GENERAL CONVENTION.

PHILADELPHIA:
J. B. LIPPINCOTT COMPANY.
1894.

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NOTE.

MRS. LYDIA S. ROTCH, by her last will, made the following bequest: —

"Thirdly, — I give and bequeath unto John H. Wilkins, Sampson Reed, and Peleg W. Chandler, Esqrs., of Boston, and to Theophilus Parsons, of Cambridge, the sum of fifteen thousand dollars, to them and their successors in trust, to be used and applied at their joint discretion for the benefit of the General Convention of the receivers of the doctrines of the New Jerusalem in the United States; with full power and with instructions to supply by appointment and joint selection any vacancy which may at any time during the existence or continuance of this trust arise from the inability, death, or resignation of any one or more of the above-named trustees."

Mr. Wilkins died before Mrs. Rotch. The Trustees, in their report to the Convention in 1873, expressed the intention of devoting a portion of the Rotch Fund to the publication of a new edition of Swedenborg's Theological Writings. The Convention approved thereof, and referred this part of the report to the Board of Publication, recommending to the Board, and also to the Trustees, that they co-operate in the work. The Board appointed a committee, consisting of Rev. James Reed, Rev. T. B. Hayward, and Rev. J. Worcester, to confer with the Trustees in the preparation of translations or revisions; and this committee have attended to that duty.

"The Apocalypse Revealed" is now offered to the public as the first-fruits of these labors. This translation was made by Rev. T. B. Hayward, and revised by Rev. John Worcester.

BOSTON, October, 1874.

NOTE

PREFACE.

THERE are many who have toiled in the explanation of the Apocalypse; but, as the spiritual sense of the Word had been hitherto unknown, they were unable to see the arcana which lie stored up in it, for these the spiritual sense alone discloses; on which account expositors have conjectured various things, and the most of them have applied the things that are in it to the states of empires, intermingling also some things about ecclesiastical matters. But the Apocalypse, like the whole Word, does not in its spiritual sense treat at all of worldly things, but of heavenly things; consequently not of empires and kingdoms, but of heaven and the church. It is to be known, that after the last judgment, which was accomplished in the spiritual world in the year 1757, — described in a small work by itself, published at London in 1758, — there was formed a New Heaven of the Christians; but of those only who could receive [the truth] that the Lord is the God of heaven and earth, according to His words in Matthew xxviii. 18, and who at the same time had in the world repented of their evil

works. From this heaven a New Church on earth, which is the New Jerusalem, is descending and is to descend. That this Church will acknowledge the Lord alone, is manifest from these passages in the Apocalypse: *There came unto me one of the seven angels, and spake with me, saying, Come, I will show thee the* BRIDE, *the* LAMB'S WIFE: *and he showed me the great City holy Jerusalem coming down out of heaven from God* (chap. xxi. 9, 10). And again: *Let us be glad and rejoice; for the time of the Marriage of the Lamb is come, and His Wife hath made herself ready. Blessed are they that are called unto the Marriage Supper of the Lamb* (chap. xix. 7, 9). That there is to be a New Heaven, and that a New Church on earth will descend therefrom, is manifest from these words there: *I saw a New Heaven and a New Earth; and I saw the holy City Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her Husband. He that sat upon the throne said, Behold, I make all things new: and He said unto me, Write, for these words are true and faithful* (chap. xxi. 1, 2, 5). The New Heaven is a new Heaven from the Christians: the New Jerusalem is a new Church on earth, which will act as one with that new Heaven. The Lamb is the Lord as to His Divine Human.

To this some things shall be added for illustration The Christian Heaven is below the Ancient Heavens. Into it, from the time of the Lord, when He was in the world, were admitted those who worshipped one

God under three persons, and who at the same time had not the idea of three Gods; and this for the reason that a Trinity of Persons has been received in the whole Christian world. But they who cherished no other idea of the Lord's Human than as of the human of another man, could not receive the faith of the New Jerusalem; which is, that the Lord is the only God, in whom is a Trinity. These were for that reason separated, and were sent away to the extremes: it was given me to see the separations after the last judgment, and the removals. For the whole Heaven is founded upon a just idea of God, and the whole Church on earth, and in general all religion; since by it there is conjunction, and by conjunction light, wisdom, and eternal happiness.

Every one can see that the Apocalypse can by no means be explained but by the Lord alone; for each word therein contains arcana, which would in no wise be known without a particular enlightenment, and thus revelation: on which account it has pleased the Lord to open the sight of my spirit, and to teach me. Do not believe, therefore, that I have taken any thing herein from myself, nor from any angel, but from the Lord alone. The Lord also said to John through the angel, *Seal not the words of the prophecy of this Book* (chap. xxii. 10); by which is meant that they are to be made manifest.

A SUMMARY

OF THE

DOCTRINES OF THE ROMAN CATHOLIC CHURCH AND RELIGION.

SINCE *Babylon*, which is the Roman Catholic Religion, is also treated of in the Apocalypse, chap. xvii., xviii., xix., its doctrinal tenets must first be presented, and in this order: Of Baptism, the Eucharist or Holy Supper, Masses, Repentance, Justification, Purgatory, the Seven Sacraments, the Saints, and Power.

I. Of BAPTISM they teach these things: That Adam, after the offence of disobedience, was wholly changed for the worse as to body and soul: that that sin was transfused into all the human race: that this original sin is taken away only by the merit of Christ; and that the merit of Christ is applied by the Sacrament of Baptism; and that the whole guilt of original sin is thus taken away by Baptism: that in baptized persons there still remains lust as an incentive to sins, but not sin: that they thus put on Christ, become a new creature, and obtain the full and entire remission of their sins. Baptism is called the washing of regeneration and of faith. That the baptized, when grown up, are to be questioned concerning the promises made by their sponsors, which is the *Sacrament of Confirmation*. That, on account of lapses after Baptism, the Sacrament of Repentance is necessary.

II. The Eucharist or Holy Supper. That, immediately after consecration, the true body and the true blood of Jesus Christ, together with His Soul and Divinity, are really and substantially contained in the form of the Bread and Wine, — His Body in the form of the Bread, and His Blood in the form of the Wine, — by virtue of the words: yet the body itself in the form of the Wine, and the Blood in the form of the Bread, and the Soul in both, by virtue of the natural connection and concomitance by which the parts of the Lord Christ are connected with each other; and the Divinity by reason of its admirable hypostatic union with the body and the soul; and thus that they are just as much contained in either form as in both; in a word, that the whole and entire Christ exists in the form of the Bread and in every part of that form, and the whole also in the form of the Wine and in its parts: that on this account the two forms are separated, and the Bread is given to the laity, and the Wine is for the clergy. That water is to be mixed with the wine in the cup. That the laity shall receive the communion from the clergy, and the clergy from themselves. That the true Body and true Blood of Christ is in the host after consecration in the consecrated particles; and that the host is for that reason to be adored when it is shown and carried around. That this wonderful and singular conversion of the whole substance of the Bread into Body and the whole substance of the Wine into Blood is called Transubstantiation. That communion under both forms may be granted by the Pope under certain conditions. It is called supersubstantial Bread, and the Bread of Angels, which the latter eat without veilings: it is also called spiritual food; also, the antidote by which they are delivered from their sins.

III. Masses. It is called the sacrifice of the Mass, since the sacrifice by which Christ offered Himself to God the Father is represented in this under the form of the Bread

and Wine: that hence there is in it a sacrifice truly propitiatory, pure, and altogether holy. That if the people do not commune sacramentally, but only the minister, then the people commune spiritually; because the ministers do it not for themselves only, but for all the faithful who belong to the body of Christ. That masses ought not to be performed in the vulgar tongue, because they contain the great learning of the faithful people; but that the ministers should declare something of it on the Lord's days; that it is ordained that some things which are mystical should be pronounced with a subdued, and some things with a louder, voice: and that in order to give majesty to so great a sacrifice which is offered to God, there should be lights, incense, garments, and other similar things. That it is to be offered for the sins, penalties, satisfactions, and any necessities, of the living; and for the dead. That masses in honor of the saints are thanksgivings, on account of their interceding when they are implored.

IV. Repentance. That besides Baptism there is the sacrament of Repentance, by which the benefit of Christ's death and merit is applied to them that lapse after Baptism; on which account it is called a kind of laborious baptism. That the parts of Repentance are Contrition, Confession, and Satisfaction: that *Contrition* is the gift of God, and the impulse of the Holy Spirit not yet indwelling, but only moving; and thus that it is a disposing. That there ought to be *Confession* of all mortal sins, even the most hidden, and of the intentions: that sins which are kept back are not remitted; but that those which on examination do not occur, are included in the confession: that it ought to be made at least once in a year: that sins are to be absolved by ministers of the keys; and that they are remitted when they say, *I absolve:* that Absolution is like the act of a judge when sentence is pronounced: that the graver sins are to be absolved by the bishops, and the still more grave by the pope. *Satisfaction:* that it is made

by satisfactory penalties, to be imposed by the minister at discretion, according to the measure of the offence: that when eternal punishment is remitted, temporal punishment is also. That the power of *Indulgences* was left by Christ to the church; and that the use of them is most salutary.

V. JUSTIFICATION. That the transmission from that state in which man is born a son of Adam into a state of grace through the second Adam, the Saviour, is not effected without the washing of regeneration and of faith, or Baptism. That the second beginning of justification is from preventing grace, which is a Calling; with which man co-operates by converting himself. That a disposing is effected by *Faith*, when one believes the things to be true which are revealed, to which he is moved freely; also by *Hope*, while he believes that God is propitious for Christ's sake; and by *Charity*, by which he begins to love the neighbor, and to hate sin. That Justification, which follows, is not only the remission of sins, but sanctification, and the renovation of the inner man: that they are then not reputed just, but that they are just, receiving justice into themselves: and that, because they receive the merit of Christ's passion, justification is thus ingrafted by Faith, Hope, and Charity. That Faith is the beginning of human salvation, the foundation and root of Justification; and that this is being justified by faith: and because nothing of those things which precede Justification, whether faith or works, merits the grace of justification, that this is being justified gratuitously, for it is a preventing grace: and that still man is justified by works, and not by faith alone: that the just may fall into light and venial sins, and still be just: and that the just ought on that account continually to labor by prayers, oblations, alms, and fasts, lest they fall; because they are born again into the hope of glory, and not into glory. That the Just, if they fall away from the grace of justification, may again be justified by

the sacrament of Repentance: that by any mortal sin grace is lost, but not faith; yet that by unbelief, which is a receding from religion, faith also is lost. That the works of the justified man are merits; and that the justified merit eternal life by those that are done by them through the grace of God and the merit of Christ. That *Free-will* was not lost and extinguished after the sin of Adam; and that man co-operates by assenting to the calling of God; and that otherwise he would be an inanimate body. *Predestination* they establish; saying that no one knows whether he is in the number of the predestinated, and among those whom God had elected to Himself, except by special revelation.

VI. Purgatory. That the guilt for which temporal punishment is to be suffered is not all blotted out by Justification: that therefore all come into Purgatory, that they may be absolved, before the way is open into heaven. That the souls there detained are helped by the suffrages of the faithful, and especially by the sacrifice of the Mass; and that this is diligently to be taught and preached. The torments there are variously described; but they are inventions, — in themselves figments.

VII. The Seven Sacraments. That there are seven sacraments, Baptism, Confirmation, the Eucharist, Repentance, Extreme Unction, Order, and Matrimony: that there are not more, nor less: that one is of greater dignity than another: that they contain grace; and that owing to the work wrought by them grace is conferred: that there were just so many sacraments of the Ancient Law. Baptism, Confirmation, the Eucharist, and Repentance, have been treated of above. The *Sacrament of Extreme Unction:* that it is from James v. 14, 15: that it is done to the sick near the end of life; whence it is called the sacrament of the departing: that if they recover, it may be applied again: that it is done with oil blessed by a bishop, and in these words: "May God grant thee indulgence for whatever

thou hast committed through fault of the eyes, of the nostrils, or of the touch." The *Sacrament of Order:* that there are seven orders in the Ministry of the Priesthood, which differ in dignity, and are together called the Ecclesiastical Hierarchy, which is like the orderly arrangement of an encampment: that inaugurations into the ministry are by anointings, and by the transmissions of the Holy Spirit into them. That for the ordinations of Bishops and Priests the secular power, or the consent or calling or authority of the magistracy, is not required: that they who, appointed by a calling from them, only climb up to the ministry, are not ministers, but thieves and robbers, who do not enter in by the door. The *Sacrament of Matrimony:* that the dispensation of degrees and divorces belongs to the Church: that the clergy shall not contract matrimony: that they may all have the gift of chastity; and if any one says he cannot, when yet he has vowed, let him be anathema; because God does not deny it to them that rightly seek it; and does not suffer any one to be tempted beyond what he can bear. That the state of virginity and celibacy is to be preferred to the married state: besides other things.

VIII. THE SAINTS. That the Saints reigning together with Christ offer to God their orisons for men: that Christ is to be adored, and that the saints are to be invoked: that the invocation of the saints is not idolatrous, nor is it derogatory to the honor of the one Mediator between God and men: it is called *latria.* That images of Christ, of Mary the mother of God, and of the saints, are to be venerated and honored; not that it is to be believed that there is divinity and virtue in them, but that the honor which is paid to them is referred to the prototypes which they represent; and that through the images, which they kiss, and before which they fall prostrate and uncover the head, they adore Christ, and venerate the saints: that the miracles of God are done through the saints.

IX. Power. That the Pope of Rome is the successor of the apostle Peter, and the vicar of Jesus Christ, — the head of the Church, and the universal bishop: that he is above Councils: that he has the keys to open and shut heaven, and thus the power of remitting and retaining sins: that to him, therefore, as the key-bearer of eternal life, the rights at once of earthly and heavenly empire belong: that from him also the bishops and priests have such power, because it was also given to the rest of the apostles; and that on that account they are called ministers of the keys. That it is for the Church to judge of the true sense and interpretation of the Sacred Scripture; and that they who oppose it are to be punished by penalties established by law. That it is not fitting for the laity to read the Sacred Scripture, since no one knows the sense of it but the Church: hence her ministers make traffic of their knowledge of it.

X. The above are from Councils and Bulls, especially from the Council of Trent and the papal Bull confirming it; wherein they condemn by anathema all who think, believe, and do contrary to the things which were decreed, which in general are adduced above.

A SUMMARY

OF THE

DOCTRINES OF THE CHURCH AND RELIGION OF THE REFORMED.

SINCE the Reformed are much treated of in the Apocalypse in its spiritual sense, for that reason, before entering upon the explanations, their Doctrinal tenets are also to be laid open, and in this order: Of God, of Christ the Lord, of Justification by faith and of good works, of the Law and the Gospel, Repentance and Confession, Original Sin, of Baptism, the Holy Supper, Free-Agency, and of the Church.

I. OF GOD. Concerning God they believe in conformity with the Athanasian Creed; which, as it is in every one's hand, is not here presented. It is also known that they believe in God the Father as the Creator and Preserver, in God the Son as the Saviour and Redeemer, and in the Holy Spirit as the Enlightener and Sanctifier.

II. OF CHRIST THE LORD. Concerning the person of Christ the Reformed do not all teach alike. The Lutherans teach thus: That the virgin Mary conceived and gave birth to, not a true man only, but also the true Son of God; whence she is rightly called, and in reality is, the mother of God. That in Christ there are two natures, the Divine and the human, — the Divine from eternity, and the human in time: that these two natures are united

personally; and thus there are by no means two Christs, the one the Son of God, and the other the Son of man; but that one and the same is the Son of God and the Son of man: not that the two natures are commingled into one substance, nor that the one is changed into the other; but that both natures retain their essential properties; and the quality of these is also described: that their union is hypostatic; and that this is the highest communion, like that of the soul and body: that thus it is rightly said, that in Christ God is Man and Man God. That He did not suffer for us as a mere man only, but as a man whose human nature has so close and ineffable a union and communion with the Son of God, that it became one person with Him. That the Son of God truly suffered for us, but still according to the properties of the human nature. That the Son of man, by which is meant Christ as to the human nature, was really exalted to the right hand of God, when He was taken into God; which was done as soon as He was conceived of the Holy Spirit in the womb of the mother: that Christ, by reason of the personal union, always had that majesty; but that in the state of exinanition He did not exercise it, except so far as seemed good to Him; yet that after the resurrection He fully and altogether laid aside the form of a servant, and established the human nature or essence in the plenary possession of the Divine majesty; and that in this manner He entered into glory: in a word, Christ is and for ever remains true God and Man in one undivided person; and this true, omnipotent, and eternal God, present at the right hand of God even as to His Human, governs all things in the heavens and on earth, and also fills all things, is with us, and dwells and operates in us: that there is no difference in the adoration because through the nature which is seen the Divinity which is not seen is adored. That the Divine Essence communicates and imparts its own excellencies to the Human Nature, and that it performs its Divine operations through the body

as through an organ: that thus all the fulness of the Godhead dwells in Christ bodily, according to Paul. That the Incarnation took place, that He might reconcile the Father to us, and become a sacrifice for the sins of the whole world, as well original as actual. That He was incarnated from the substance of the Holy Spirit; but that the Human Nature was produced from the virgin Mary, which He, as the Word, assumed, and united to Himself. That He sanctifies them that believe in Him, the Holy Spirit being sent into their hearts, to govern, comfort, and vivify them, and defend them against the devil and the power of sin. That Christ descended to those below, and destroyed hell for all believers; yet in what manner these things were effected, He does not wish them curiously to search out: but the knowledge of this matter may be reserved to another age, when not only this mystery, but many others also, will be revealed. These things are from Luther, the Augustan Confession, the Nicene Council, and the Smalcaldic Articles: see the Formula Concordiæ.

By another portion of the *Reformed*, in regard to whom see also the Formula Concordiæ, it is believed that Christ by exaltation as to His Human Nature received only created gifts and finite power; and thus that He is a man like another, retaining the properties of the flesh: that for that reason as to His Human Nature He is not omnipresent and omniscient: yet that though absent He governs as King things remote from Himself: that as God from eternity He is with the Father, and as a Man born in time He is with the angels in heaven; and that it is a figurative expression, that "in Christ God is Man and Man God:" besides other similar things.

But this disagreement is brought to an end by the creed of Athanasius, which is received by all in the Christian world, and in which are these words: "The true faith is, that we should believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God from the

substance of the Father, born before the world, and Man from the substance of the mother, born in the world: perfect God and perfect Man: and although He is God and Man, yet they are not two, but one Christ; One, not by the conversion of the Divine Essence into body, but by the assumption of His Human into God; altogether One, not by confusion of substance, but by unity of Person; since as the rational soul and the body are one man, so God and Man are one Christ."

III. Of Justification by Faith, and of Good Works. The justifying and saving faith of the clergy is this: that God the Father turned Himself away from the human race on account of their iniquities, and so from justice condemned them to eternal death; and that on that account He sent the Son into the world, to expiate and redeem, and to satisfy and to reconcile; and that the Son did this by His taking upon Himself the condemnation of the Law, and suffering Himself to be crucified; and that in this manner and by obedience He fulfilled all God's justice, so far that He became justice; and that this justice as His merit God the Father imputes and applies to believers; and sends to them the Holy Spirit, who operates charity, good works, and repentance, as a good tree bears good fruit; and justifies, renews, regenerates, and sanctifies them: and that this faith is the only means of salvation; and that by it alone sins are remitted to man. They distinguish between the act and the state of Justification. By the act of justification they mean the commencement of justification; which takes place at the moment when a man, by that faith alone, takes hold of the merit of Christ with confidence. By the state of Justification they mean the progress of that faith, which is effected by the interior operation of the Holy Spirit; which does not manifest itself except by certain signs, about which they teach various things. They teach also manifest good works, which are done by the man and his will, and which follow that faith; but they exclude them from justifi-

cation, because the proprium (ownhood) and thus the merit of the man is in them. This is the faith of the present day in a summary: but the confirmations of it and the traditions concerning it are many and manifold; from which some also shall be adduced, which are, that men cannot be justified before God by their own powers, merits, and works, but gratuitously for Christ's sake, through faith, — through this, that they believe themselves to be received into grace, and their sins to be remitted, for His sake, who by His death made satisfaction for us; and that God the Father imputes this to believers for righteousness before Him. That this faith is not only the historical knowledge that Christ suffered and died for us, but also cordial assent, confidence and trust that their sins are remitted and themselves justified gratuitously for Christ's sake: and that then these three things concur, the gratuitous Promise, Christ's Merit as the price, and Propitiation. That faith is the justice by which we are reputed just before God on account of the Promise; and that to be justified is to be absolved from sins; and that it may also in a certain way be called being vivified and regenerated: that faith is reckoned to us for justice, not because it is so good a work, but because it takes hold upon Christ's merit: that Christ's merit is His obedience, passion, death, and resurrection: that it is necessary that there should be something by which God can be approached; and that this is nothing else but the faith by which reception is effected. That in the act of justification faith enters through the Word and the hearing; and that it is not the man's act, but is the operation of the Holy Spirit; and that the man does not then co-operate any more than a pillar of salt, a stock, or a stone; doing nothing of himself, and knowing nothing about it; but that he co-operates after the act, yet not with any will of his own in spiritual things: it is otherwise in natural, civil, and moral things: but yet that they can then so far progress in spiritual things, as to will good, and be delighted with it,

but this very thing not by their own will, but by the Holy Spirit: and that they thus co-operate, not by their own powers, but by new powers and gifts, which the Holy Spirit commenced at their conversion: and that in true conversion, a change, renovation, and movement are effected in man's understanding and heart: that charity, good works, and repentance do not enter into the act of justification; but that they are necessary in the state of justification, especially on account of God's command: and that by means of them they merit the corporeal rewards of this life, but not the remission of sins and the glory of eternal life; because faith alone, without the works of the law, justifies and saves. That faith in act justifies man, but faith in state renews him. That in renovation, on account of God's command, the virtuous works which the Decalogue prescribes are necessary to be done, because God wills that the carnal lusts should be restrained by civil discipline; on which account He has given doctrine, laws, magistracies, and punishments: that for that reason it follows that it is false, that we merit the remission of sins and salvation by works; also that works do any thing towards preserving faith: and that it is also false, that a man is reputed just on account of the justice of his reason; and that reason can by its own powers love God above all things, and do His law: in a word, that faith and salvation are preserved and retained in men, not by good works, but only by the Spirit of God and by faith: but still that good works are testimonies that the Holy Spirit is present, and is dwelling in them. The expression, that good works are injurious to salvation, is condemned as pernicious; because it is the interior works of the Holy Spirit that are to be understood as good, and not the exterior ones. proceeding from man's own will; which are not good, but evil, because meritorious. They maintain, besides, that at the last judgment Christ is to pass sentence upon good and evil works, as the effects, proper and not proper to man's faith. This faith reigns at this day among the clergy in the whole

Reformed Christian world; but not with the laity, except a very few. For the laity understand nothing else by faith, but to believe in God the Father, Son, and Holy Spirit; and that he who lives well and believes well, is saved: and concerning the Lord, that He is the Saviour. For they are ignorant of their preachers' mysteries of justification; and though these preach them, still with their lay hearers they enter at one ear, and go out at the other: but the teachers themselves repute themselves learned from the knowledge of them, and labor much in their Colleges and Universities to acquire them: on which account it was said above, that that faith is the faith of the clergy. But still the teachers teach this same faith diversely in the kingdoms where the Reformed are. In *Germany*, *Sweden*, and *Denmark:* that the Holy Spirit operates through that faith, and justifies and sanctifies men, and afterwards gradually renews and regenerates them, but without the works of the Law: and that they who are in that faith from trust and confidence, are in grace with God the Father: and that then the evils which they do appear indeed, but are continually remitted. In *England:* that that faith works charity without man's knowing it: and that this also is a good of charity, that a man interiorly feels the Holy Spirit working within him; and that if he does not feel it, and still does good for the sake of salvation, this may be called good; but still that it derives from the man that there is merit in it: also that that faith may operate this at the last hour of death; yet it is not known how. In *Holland:* that God the Father, for the Son's sake, through the Holy Spirit, justifies and purifies man interiorly by that faith; but as far as his own will, from which He turns himself away, without touching it: some teach that He touches it lightly; and that so the evils of man's will do not appear before God. But few of the laity are acquainted with these mysteries of theirs; nor are they willing to publish them as they are, because they know that they do not relish them.

IV. The Law and the Gospel. That the Law was given by God, that it may be known what sin is; and thus that it may be restrained by threats and fears, and then by the promise and announcement of grace: on which account it is the chief office of the Law, that original sin and all its fruits may be revealed, and that it may be known to what a horrible extent man's nature has fallen, and how deeply it is depraved. By this means it terrifies, humbles, and prostrates man, until he despairs for himself, and anxiously desires help. This effect of the Law is called Contrition, which is not active or factitious, but is passive and the torture of conscience. But the Gospel is the whole Doctrine concerning Christ and faith, and thus concerning the remission of sins; consequently the most gladdening messenger, not accusing and terrifying, but comforting. By the Law God's anger against all impiety is revealed, and man is condemned: wherefore it causes man to look to Christ and to the Gospel. There must be the preaching of both, because they are conjoined. The Gospel teaches that Christ took upon Himself all the curse of the Law, and expiated all sins; and that we obtain remission by faith. That the Holy Spirit is given and received, and the heart of man renewed, by the preaching, not of the Law, but of the Gospel; and that the Spirit then uses the ministry of the Law, to teach and point out by the Decalogue what God's good will and pleasure is: in this manner the Spirit makes dead and makes alive. That a distinction is to be made between the works of the Law and the works of the Spirit: wherefore believers, because they are such, are not under the Law, but under grace. That the righteousness of the Law does not justify; that is, does not reconcile, nor regenerate, nor by itself make persons accepted of God; but when the Holy Spirit is given, the fulfilling of the Law follows. That the works of the second table of the Decalogue do not justify, because by it we are acting with men, and not properly with God;

and yet in justification we must act with God. That Christ, because without sin He suffered the punishment of sin, and was made an offering for us, took away that claim of the Law, lest it should condemn believers; because He is a propitiation for them, for the sake of which they are reputed just.

V. Repentance and Confession. That Repentance consists of two parts; one which is Contrition, or the terror excited in the conscience on account of sins; the other which is faith, which is conceived from the Gospel, and by the remission of sins comforts the conscience, and liberates from terrors. He who confesses that he is wholly sin, comprehends all sins, excludes none, and forgets none: thus the sins are purged away, and the man is purified, rectified, and sanctified, since the Holy Spirit does not permit sin to rule, but represses and restrains it. That the enumeration of sins ought to be free, as he wishes or does not wish; and that private confession and absolution are to be spoken highly of: wherefore, if one wishes, he can confess his sins, and receive absolution from a Confessor, and the sins are then remitted. The words with which the Minister is then to answer are, "God be propitious to thee, and confirm thy faith; be it done to thee as thou believest; and by command of the Lord I remit thy sins." But others say, "I announce to thee the remission of thy sins:" yet that sins are not remitted by repentance, as neither by works, but by faith. Wherefore repentance as held by the clergy is only a confession before God that they are sinners, and a petition that they may persevere in faith. That expiations and satisfactions are not necessary, because Christ is the expiation and satisfaction.

VI. Of Original Sin. They teach, that since Adam's fall all men propagated according to nature are born with sin; that is, without the fear of God and with concupiscences; and that this damns, and even now brings eternal death upon those who are not born again by Baptism and by

the Holy Spirit: that it is a privation of original righteousness and with this a disorderly disposition of the parts of the soul, and a corrupt habit. That there is a distinction between the nature itself into which man was created (which even after the fall is and remains a creature of God) and original sin: consequently that there is a distinction between the corrupt nature, and the corruption which is implanted in nature, and by which nature is corrupted: that no one can separate the corruption of nature from nature itself, but God alone; which will be perfectly done at the blessed resurrection; because the nature itself which man carries round in the world, is there to be raised again without original sin, and to enjoy eternal happiness: that the distinction is as between a work of God and a work of the devil: that this sin did not invade nature in such a manner as if Satan created any evil substantially, and mixed it up with nature; but that concreated and original righteousness was lost: that sin of origin is an accident, and that man by reason of it is as if spiritually dead before God. That this evil is covered over and pardoned by Christ alone: that the seed itself from which a man is formed is contaminated by that sin: that it is hence also, that a man receives from his parents depraved inclinations and internal uncleanness of heart.

VII. Baptism. That Baptism is not simply water, but that it is water taken by the Divine command, and sealed by the Word of God, and thus made holy: that the virtue, work, fruit, and end of Baptism is, that men should be saved, and be elected into the Christian communion: that through Baptism there is proffered victory over death and the devil, remission of sins, the grace of God, Christ with all His works, and the Holy Spirit with all His gifts, and eternal blessedness to all and each that believe: whether faith also is given to infants by Baptism, is a thing too high to be urgently inquired into. That immersion into the water signifies the mortification of the old

man and the resurrection of the new: that it may therefore be called the washing of regeneration, and truly a washing in the Word, also in the death and burial of Christ: that Christian's life is a daily baptism when once thus begun that the water does not effect this, but the Word of God, which is in and with the water, and faith in the Word of God added to the water: that it follows hence, that baptizing in the name of God is indeed done by, but is not from men, but from God Himself: that Baptism does not take away original sin, by the extinction of depraved lust, but takes away guilt.

But others of the Reformed believe that Baptism is an external washing with water, by which internal ablution from sins is signified: that it does not confer regeneration, faith, the grace of God, and salvation, but only signifies and seals them; and that they are not conferred in and with Baptism, but afterwards with increasing age; and that only the elect obtain the grace of Christ and the gift of faith: and because salvation does not depend on Baptism, that in the lack of a regular minister it is therefore permitted to be done by another person.

VIII. The Holy Supper. The Reformed who are called Lutherans teach, that in the Holy Supper or Sacrament of the Altar, the Body and Blood of Christ are truly and substantially present; and that they are truly distributed and received together with the Bread and the Wine; and that on that account the true Body and true Blood of Christ are in, with, and under the Bread and Wine, and are given to Christians to eat and drink: and that for that reason they are not simply bread and wine, but are included in and bound to the Word of God; and that this causes them to be the Body and Blood of Christ: for when the Word is added to the elements, they become a Sacrament: yet that it is not transubstantiation, such as the papists claim: that it is the food of the soul, nourishing and strengthening the new man: that it was instituted,

that faith might repair and recover its powers, the remission of sins be given, and the new life which Christ merited for us. That so the Body and Blood of Christ are taken not only spiritually by faith, but also by the mouth in a supernatural manner, by reason of their sacramental union with the bread and wine. That worthiness for the Supper consists in obedience alone, and in Christ's merit, which is applied by true faith: in a word, that the Sacraments of the Lord's Supper and Baptism, are testimonies of God's will and grace towards men; and that the sacrament of the Supper is a promise of the remission of sins through faith: that it moves the hearts to believe; and that through the Word and the Sacraments the Holy Spirit operates. That the consecration of the minister does not produce this, but that it is to be attributed to the Lord's omnipotent virtue alone. That both the worthy and the unworthy receive the true Body and true Blood of Christ, as He hung upon the cross; but the worthy unto salvation, the unworthy unto condemnation. That they are worthy who have faith. That no one is to be constrained to the Supper; but that every one should draw near when spiritual hunger urges.

But others of the Reformed teach that in the Holy Supper the Body and Blood of Christ are taken only spiritually, and that the bread and wine therein are only signs, types, symbols, tokens, figures, and similitudes: that Christ is not present in body, but only in virtue and operation from His Divine essence: yet that in heaven there is conjunction according to the communion of individual feelings. That worthiness for this Supper depends not only upon faith, but also upon preparation. That the worthy alone receive its virtue, but the unworthy only the bread and wine. Although there are these disagreements, still all the Reformed agree in this, that those who wish to go to the Holy Supper worthily, are by all means to repent; the Lutherans, that if they have not done repent-

ance from evil works, and still approach, they are condemned for ever; and the English, that otherwise the devil will enter into them, as he did into Judas. This is evident from the exhortations read before the communion.

IX. Free-Will. They distinguish between the state before the fall, after the fall, after the reception of faith and renovation, and after the resurrection. That man, since the fall, can begin, think, understand, believe, will, operate, and co-operate absolutely nothing in spiritual and Divine things from his own powers; nor apply or accommodate himself to grace; but that his natural will is only unto those things which are contrary to God, and displeasing to God: consequently that man in spiritual things is like a stock; but that he still has capacity, not active but passive, by which he may by the grace of God be turned to good: yet that the free-will left to man since the fall is, to be able and not to be able to hear the Word of God; and that thus a little spark of faith is enkindled in his heart, which embraces the remission of sins for Christ's sake, and gives comfort. Yet that the human will has liberty as to the doing of civil justice and the choice of matters subject to reason.

X. The Church. That the Church is the congregation and communion of the saints; and that it is spread through the entire world with those who have the same Christ and the same Holy Spirit, and the same Sacraments; whether they have similar or dissimilar traditions: and that it is principally a society of faith: and that this Church alone is the body of Christ; and that the good are the Church in reality and in name, but the evil only in name. That the evil and hypocrites, because they are intermixed, are members of the Church according to its external signs, provided they are not excommunicated; but that they are not members of Christ's body. That the ecclesiastical rites, which are called ceremonies, are indifferent; and that they are not the worship of God,

nor a part of the worship of God: for that reason the Church is at liberty to institute, change, and abrogate such things; as distinctions of garments, of times, of days, of foods, and other things: and therefore that no Church ought to condemn another on account of such things.

XI. These are in brief the Doctrinal tenets of the Church and Religion of the Reformed. But the things which the Schwengfeldians, Pelagians, Manichees, Donatists, Anabaptists, Arminians, Cinglians, Antitrinitarians, Socinians, Arians, and at this day the Quakers and Moravians teach, are passed by, because these are reprobated and rejected as heretics by the Reformed Church

THE APOCALYPSE.

CHAPTER FIRST.

1. The Revelation of JESUS CHRIST, which GOD gave unto Him, to show unto His servants the things which must shortly be done: and He signified it, sending by His angel unto His servant John.

2. Who testified the Word of GOD, and the testimony of JESUS CHRIST, whatsoever things he saw.

3. Blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things written therein; for the time is at hand.

4. John to the seven churches that are in Asia: Grace be unto you, and peace, from Him who is, and who was, and who is to come; and from the seven spirits which are before His throne:

5. And from JESUS CHRIST; the faithful witness, the First born from the dead, and the Prince of the kings of the earth; that loveth us, and washeth us from our sins in His blood:

6. And He maketh us kings and priests unto GOD AND HIS FATHER: to Him be glory and strength for ever and ever.

7. Behold, He cometh with the clouds; and every eye shall see Him, and they who pierced Him: and all the tribes of the earth shall wail because of Him: Even so; Amen.

8. I am the Alpha and the Omega, the Beginning and the End, saith the LORD, who is, and who was, and who is to come, the Almighty.

9. I John, who also am your brother, and companion in affliction, and in the kingdom and the patient expectation of JESUS CHRIST: was in the island called Patmos for the Word of GOD, and for the testimony of JESUS CHRIST.

10. I became in the spirit on the LORD'S day, and heard behind me a great voice as of a trumpet;

11. Saying, I am the Alpha and the Omega, the First and the Last. What thou seest write in a book, and send unto the churches that are in Asia; unto Ephesus and unto Smyrna, and unto Pergamos and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice which was speaking with me: and, having turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks One like unto the SON OF MAN, clothed with a garment down to the foot, and girded at the paps with a golden girdle;

14. And His head and hairs were white as white wool, like snow; and His eyes as a flame of fire:

15. And His feet like unto fine-brass, as if glowing in a furnace; and His voice as the voice of many waters:

16. And having in His right hand seven stars: and out of His mouth was a sharp two-edged sword going forth: and His face was as the sun shineth in his power.

17. And when I saw Him, I fell at His feet as dead: and He laid His right hand upon me, saying unto me, Fear not: I am the First and the Last;

18. And am He that is living, and was dead; and behold, I am alive for ever and ever; amen: and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:

20. The mystery of the seven stars which thou sawest

in my right hand, and the seven golden candlesticks. the seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. That this Revelation is from the Lord alone; and that it is received by those who will be in His New Church, which is the New Jerusalem, and who acknowledge the Lord as the God of heaven and earth. The Lord is also described as to the Word.

THE CONTENTS OF EACH VERSE. "The Revelation of Jesus Christ," *signifies* predictions from the Lord concerning Himself and concerning His Church,—what the latter will be at its end, and what it is to be afterwards: "Which God gave unto Him, to show unto His servants," *signifies* for those who are in faith from charity: "The things which must shortly be done," *signifies* that they are certainly to be, lest the Church should perish: "And He signified it, sending by His angel unto His servant John," *signifies* the things which are revealed by the Lord through heaven to those who are in good of life from charity and its faith: "Who testified the Word of God and the testimony of Jesus Christ," *signifies*, who from the heart and thus in the light receive Divine Truth from the Word, and acknowledge the Lord's Human to be Divine: "Whatsoever things he saw," *signifies* their enlightenment in all the things which are in this Revelation: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things written therein," *signifies* the communion of those with the angels of heaven, who live according to the Doctrine of the New Jerusalem: "For the time is at hand," *signifies* that the state of the Church is such that it can no longer continue so as to have conjunction with the Lord: "John

to the seven churches," *signifies* to all who are in the Christian world, where the Word is, and by it the Lord is known, and who draw near to the Church: "Which are in Asia," *signifies* to those who from the Word are in the light of truth: "Grace be unto you and peace," *signifies* the Divine salutation: "From Him who is, and who was, and who is to come," *signifies* from the Lord, who is Eternal and Infinite, and Jehovah: "And from the seven spirits which are before His throne," *signifies* from the whole heaven, where the Lord is in His Divine Truth: "And from Jesus Christ," *signifies* the Divine Human: "The faithful witness," *signifies* that He is the Divine Truth itself: "The First born from the dead," *signifies* that He is also the Divine Good itself: "And the Prince of the kings of the earth," *signifies* from Whom is all truth from good in the Church: "That loveth us, and washeth us from our sins in His blood," *signifies* Who from love and mercy reforms and regenerates men by His Divine truths from the Word: "And He maketh us kings and priests," *signifies* who gives to those who are born of Him, that is, regenerated, to be in wisdom from Divine truths and in love from Divine goods: "Unto God and His Father," *signifies* and thus images of His Divine Wisdom and His Divine Love: "To Him be glory and strength for ever and ever," *signifies* Who alone has Divine majesty and Divine omnipotence to eternity: "Amen," *signifies* the Divine confirmation from truth, thus from Himself: "Behold, He cometh with the clouds of heaven," *signifies* that the Lord will reveal Himself in the literal sense of the Word, and will open its spiritual sense, at the end of the Church: "And every eye shall see Him," *signifies* that all will acknowledge Him, who, from affection, are in the understanding of Divine truth: "And they who pierced Him," *signifies* that they also will see, who are in falsities in the Church: "And all the tribes of the earth shall wail," *signifies* that this will be when there are no longer any goods and truths in the Church: "Even so, Amen," *signifies* the Divine confirma-

tion that thus it will be: "I am the Alpha and the Omega, the Beginning and the End," *signifies* Who is the Self-existent and the Only from first things to last, from whom all things are; and thus who is Love Itself and the Only Love, Wisdom Itself and the Only Wisdom, and Life Itself and the Only Life in Himself, and thus the Creator Himself and the Only Creator, Saviour, and Enlightener from Himself, and thence the all in all of Heaven and the Church: "Saith the Lord, who is, and who was, and who is to come," *signifies* who is Eternal and Infinite, and Jehovah: "The Almighty," *signifies* who is, lives, and has power, from Himself, and who governs all things from first things by ultimates: "I, John, who am your brother and companion," *signifies* those who are in the good of charity and thence in the truths of faith: "In affliction, and in the kingdom, and the patient expectation of Jesus Christ," *signifies* which in the Church are infested by evils and falsities, but these are to be removed by the Lord, when He comes: "I was in the island called Patmos," *signifies* a state and place in which he could be enlightened: "For the Word of God and the testimony of Jesus Christ," *signifies* in order that the Divine Truth from the Word may be received from the heart and thus in the light, and that the Lord's Human may be acknowledged to be Divine: "I became in the spirit on the Lord's day," *signifies* a spiritual state at that time from Divine influx: "And I heard behind me a great voice as of a trumpet," *signifies* the manifest perception of Divine Truth revealed from heaven: "Saying, I am the Alpha and the Omega, the First and the Last," *signifies* who is the Self-existent and the Only from first things to last, from whom all things are; *and more as above:* "What thou seest write in a book," *signifies* that they might be revealed to posterity: "And send unto the churches that are in Asia," *signifies* for those in the Christian world who are in the light of truth from the Word: "Unto Ephesus and unto Smyrna, and unto Pergamos and unto Thyatira,

and unto Sardis, and unto Philadelphia and unto Laodicea," *signifies* in particular according to the state of each one's reception: "And I turned to see the voice which was speaking with me," *signifies* the inversion of the state of those who are in good of life as to the perception of truth in the Word, when they turn themselves to the Lord: "And having turned I saw seven golden candlesticks," *signifies* the New Church which will be in enlightenment from the Lord out of the Word: "And in the midst of the seven candlesticks One like unto the Son of Man," *signifies* the Lord as to the Word, from whom is the Church: "Clothed with a garment down to the foot," *signifies* the proceeding Divine, which is the Divine Truth: "And girded at the paps with a golden girdle," *signifies* the proceeding and at the same time conjoining Divine, which is the Divine Good: "And His head and hairs were white as white wool, like snow," *signifies* the Divine Love of the Divine Wisdom in first principles and in ultimates: "And His eyes as a flame of fire," *signifies* the Divine Wisdom of the Divine Love: "And His feet like unto fine-brass, as if glowing in a furnace," *signifies* the Divine Good natural: "And His voice as the voice of many waters," *signifies* the Divine Truth natural: "And having in His right hand seven stars," *signifies* all the knowledges of good and truth in the Word from Him: "And out of His mouth a sharp two-edged sword going forth," *signifies* the dispersion of falsities by the Lord through the Word and through Doctrine therefrom: "And His face was as the sun shining in power," *signifies* the Divine Love and the Divine Wisdom, which are Himself, and proceed from Him: "And when I saw Him, I fell at His feet as dead," *signifies* the failing of his own life from such presence of the Lord: "And He laid His right hand upon me," *signifies* life then inspired from Him: "Saying unto me, Fear not," *signifies* resuscitation, and adoration then from the deepest humiliation: "I am the First and the Last," *signifies* that He is Eternal and Infinite, and thus the Only God: "And

am He that is living," *signifies* who alone is life, and from whom alone life is: "And was dead," *signifies* that He was neglected in the Church, and His Divine Human not acknowledged: "And behold, I am alive for ever and ever," *signifies* that He is life eternal: "Amen," *signifies* the Divine confirmation that it is the truth: "And have the keys of Hell and of death," *signifies* that He alone can save: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter," *signifies* in order that all the things which are now revealed may be for posterity: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks," *signifies* arcana in the visions concerning the New Heaven and concerning the New Church: "The seven stars are the angels of the seven churches," *signifies* the New Church in the heavens, which is the New Heaven: "And the seven candlesticks which thou sawest are the seven churches," *signifies* a New Church on earth, which is the New Jerusalem descending from the Lord out of the New Heaven.

THE EXPLANATION.

1. What the spiritual sense is has been hitherto unknown. That it is in every thing in the Word, and that the Word in many places cannot be understood without it, has been shown in the "Doctrine of the New Jerusalem concerning the Sacred Scripture," n. 5–26. That sense does not appear in the sense of the letter; for it is within it, as the soul is in the body. It is known that there is the spiritual and the natural; and that the spiritual flows in into the natural, and presents itself to be seen and felt in the forms which fall under the sight and the touch; and that without them the spiritual is not otherwise perceived than as affection and thought, or as love and wisdom, which are of the mind. It is acknowledged that affection

and thought, — or love, to which belongs affection, and wisdom, to which belongs thought, — are spiritual. That these two faculties of the soul present themselves in the body in the forms which are called the organs of sense and motion, is known ; as also that they make one ; and in such manner one, that when the mind thinks, the mouth in an instant speaks ; and when the mind wills, the body in an instant acts. Hence it is manifest, that there is a perfect union of spiritual things and natural things in man. It is similar in each and every thing in the world. There is there the spiritual, which is the inmost of the cause ; and there is the natural, which is its effect ; and the two make one : and in the natural the spiritual does not appear ; because the latter is within the former as the soul is in the body, and as the inmost of the cause is in the effect, as was said. It is similar with the Word : that this interiorly is spiritual, because it is Divine, can be denied by no one. But as the spiritual does not appear in the sense of the letter, which is natural, the spiritual sense has for that reason been hitherto unknown : nor could it be made known until genuine truths were revealed by the Lord, for that sense is in these. This is the reason that the Apocalypse has not hitherto been understood. But lest there should be doubt that such things are within it, they are to be explained one by one, and to be demonstrated by similar things elsewhere in the Word. The explanation and demonstration now follow.

2. *The Revelation of Jesus Christ* signifies predictions by the Lord concerning Himself and concerning His Church, what the latter will be at its end, and what it is to be afterwards, as well in the heavens as upon earth. By the Revelation of Jesus Christ all predictions are signified ; and it is called the Revelation of Jesus Christ, because these are from the Lord. That they relate to the Lord and His Church will be manifest from the explanations. In the Apocalypse the successive states of the

Church are not treated of, still less the successive states of kingdoms, as some have hitherto believed: but therein, from beginning to end, the last state of the Church in the heavens and upon the earth is treated of, and then the last judgment, and after this a New Church, which is the New Jerusalem. That this New Church is the end of this work is manifest; on which account the things that come first treat of the immediately preceding state of the Church. But in what series these things are treated of, may be seen from the Contents of each chapter, and more distinctly from the explanation of each verse.

3. *Which God gave unto Him, to show unto His servants*, signifies for those who are in faith from charity, or in the truths of wisdom from the good of love. By showing is signified to make manifest, and by servants those are here signified who are in faith from charity: to them these things are made manifest, because they understand and receive. By servants in the spiritual sense are meant they who are in truths: and as truths are from good, those are meant by servants who are in truths from good, and thus also those who are in wisdom from love; because wisdom is of truth, and love is of good; likewise those who are in faith from charity, since faith also is of truth, and charity is of good. And as the genuine spiritual sense is abstracted from person, therefore in it by servants are signified truths. Now as truths are serviceable to good by teaching it, therefore in the general and in the proper sense, by a servant in the Word is meant one that does service, or he who or that which serves. In this sense not only are the prophets called the servants of God, but also the Lord as to His Human. That the prophets were called God's servants, is evident from these passages: *Jehovah hath sent unto you all His servants the prophets* (Jer. xxv. 4). *He hath revealed His secret unto His servants the prophets* (Amos iii. 7). *He hath set before you by the hand of His servants the prophets* (Dan. ix. 10). And Moses is called *the servant of Jehovah*

(Mal. iv. 4). The reason is, that by a prophet in the spiritual sense is meant truth of doctrine, which is treated of below. And because the Lord was the Divine Truth itself, which is also the Word, and from this was Himself called the Prophet, and served in the world, and for ever serves all by teaching, therefore He also, in many places, is called he servant of Jehovah; as in the following passages: *He shall see of the labor of His soul, and shall be satisfied; by His knowledge shall my righteous Servant justify many* (Isa. liii. 11). *Behold My Servant shall act prudently; He shall be extolled and exalted and lifted up greatly* (Isa. lii. 13). *Behold My Servant on whom I lean, Mine Elect in whom My soul hath good-pleasure; I have put My Spirit upon Him* Isa. xlii. 1, 19). These are concerning the Lord. The like is said of David, where by him the Lord is meant, as in these passages: *I Jehovah will be their God, and My servant David a prince in the midst of them* (Ezek. xxxiv. 24). *My servant David shall be king over them, that there may be one shepherd to them all* (Ezek. xxxvii. 24). *I will protect this city to preserve it, for My sake and My servant David's* (Isa. xxxvii. 35: so too Ps. lxxviii. 70–72; Ps. lxxxix. 3, 4, 20). That the Lord is meant by David in these places may be seen in the "Doctrine of the New Jerusalem concerning the Lord," n. 43, 44. The Lord Himself speaks in like manner of Himself: *Whosoever will be great among you, let him be your minister; and whosoever will be the first, let him be your servant: as the Son of Man came not to be ministered unto, but to minister* (Matt. xx. 25–28; Mark x. 42–44; Luke xxii. 27: likewise Luke xii. 37). The Lord says this, because by a servant and a minister is meant he who serves and ministers by teaching, and abstractly from the person the Divine Truth which He Himself was. Since therefore by a servant is meant he that teaches Divine Truth, it is manifest that by servants in this passage in the Apocalypse those are meant who are in truths from good.

or in faith from charity, because these can teach from the Lord; that is, the Lord can teach and minister through them. In this sense they are called servants in Matthew: *In the consummation of the age, who is the faithful and prudent servant, whom his Lord shall set over his household, to give them their food in its season? blessed is this servant whom the Lord shall find so doing* (xxiv. 45, 46). And in Luke: *Blessed are those servants, whom the Lord when coming shall find watching: verily, I say unto you, that He shall gird Himself, and make them sit down, and shall Himself come near and minister unto them* (xii. 37). In heaven all are called the Lord's servants who are in His spiritual kingdom, but they who are in His heavenly (celestial) kingdom are called ministers. The reason is, that they who are in His spiritual kingdom are in wisdom from Divine Truth; and they who are in His heavenly kingdom are in love from Divine Good; and good ministers, and truth serves. But in the opposite sense those who serve the devil are meant by servants. These are in slavery itself, but they who serve the Lord, are in a state of liberty; as the Lord also teaches, John viii. 32–36.

4. *The things which must shortly be done*, signifies that they are certainly to be, lest the Church perish. By "must shortly be done," is not meant that the things which are foretold in the Apocalypse are to happen immediately and quickly, but certainly; and that the Church would perish unless they took place. In the Divine idea, and thence in the spiritual sense, there is no time, but instead of time there is state; and as "shortly" is a thing of time, by it is signified certainly, and that it is to be before its time. For the Apocalypse was given in the first century, and seventeen centuries have now passed away; from which it is manifest that by "shortly" is signified that which corresponds, which is *certainly*. These words of the Lord also involve very similar things: *Except those days should be*

shortened, no flesh would be saved; but for the elects' sake those days shall be shortened (Matt. xxiv. 22): by which is also meant, that, unless the Church should come to an end before its time, it would altogether perish. In that chapter the consummation of the age and the Lord's coming are treated of; and by the consummation of the age is meant the last state of the old Church, and by the Lord's coming the first state of the new Church. It was said that in the Divine idea there is not time, but that all things past and future are present. On which account it is said in David, *A thousand years in thy sight are as yesterday* (Ps. xc. 4); and again, *I will declare the decree, Jehovah said unto Me, Thou art My Son, to-day have I begotten Thee* (Ps. ii. 7). "To-day" denotes that the Lord's coming is present. Hence also it is, that an entire period is called in the Word a day; its first state, twilight and morning; and the last, evening and night.

5. *And He signified it, sending by His angel unto His servant John*, signifies the things which are revealed by the Lord through heaven to those who are in good of life from charity and its faith. By "He signified it sending by His angel," is meant in the spiritual sense the things which were revealed from heaven, or through heaven, by the Lord; for by an angel, in many places in the Word, is meant the angelic heaven, and in the highest sense the Lord Himself. The reason is, that no angel ever speaks with man separate from heaven; for there is such a conjunction there of each one with all, that every one speaks from the communion, although the angel is not conscious of it. For in the Lord's sight heaven is as one man, whose soul is the Lord Himself; on which account the Lord speaks with man through heaven, as a man does with another from his soul through his body: and this is done in conjunction with all and each of the things in his mind, in the midst of which things are those which he speaks. But this arcanum cannot be unfolded in few words. It is

unfolded in part in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom." It is hence manifest, that by an angel is signified heaven, and in the highest sense the Lord. That the Lord is meant in the highest sense by an angel, is because heaven is not heaven from the things belonging to the angels, but from the Divine of the Lord; from which they have love and wisdom, yea, life. Hence it is that the Lord Himself is called an Angel in the Word. From these things it is manifest, that the angel did not speak with John from himself, but the Lord through him with heaven as a medium. That by those words is meant that the things were revealed to those who are in good of life from charity and its faith, is because these are meant by John. For by the Lord's twelve disciples or apostles were meant all within the Church who are in truths from good, and in the abstract sense all things of the church; and by Peter, all who are in faith, and abstractly faith itself; by James, they who are in charity, and abstractly charity itself; and by John, they who are in good of life from charity and its faith, and abstractly good itself of life therefrom. That these things were meant by John, James, and Peter in the Word of the evangelists, may be seen in the small work on the "New Jerusalem and its Heavenly Doctrine," published at London in the year 1758, n. 122. Now because good of life from charity and its faith makes the church, therefore through the apostle John, the arcana concerning the state of the Church were revealed, which are contained in his visions. That by all the names of persons and places in the Word the things of heaven and the church are signified, has been shown in many places in the "Heavenly Arcana," also published in London. It may from these things be evident that by "He signified sending by His angel unto His servant John," is meant in the spiritual sense the things which are revealed by the Lord through heaven to those who are in good of life from charity and

its faith: for charity does good through faith; and not charity by itself, nor faith by itself.

6. *Who testified the Word of God, and the testimony of Jesus Christ,* signifies who from the heart and thus in the light receive Divine truth from the Word, and acknowledge the Lord's Human to be Divine. It is said of John, that he testified the Word of God: but since all who are in good of life from charity and its faith are meant by John, as was said just above, n. 5, therefore in the spiritual sense all those are meant. The angels, who are in the spiritual sense of the Word, in no wise know any name of a person mentioned in the Word, but only that which the person represents and thence signifies; which, for John, is good of life, or good in act; consequently all in the aggregate who are in that good. These testify, that is, see, acknowledge, and receive from the heart in the light, and confess, the truths of the Word; especially that truth therein, that the Lord's Human is Divine: as may be evident from the passages adduced from the Word in abundance in the "Doctrine of the New Jerusalem concerning the Lord." By Jesus Christ and by the Lamb in the Apocalypse is meant the Lord as to His Divine Human, and by God, the Lord as to the Divine itself from which [all things are]. As regards the spiritual signification of *testifying*, it is predicated of the Truth, for the reason that in the world the truth is to be attested; and when it is attested, it is acknowledged. But in heaven the truth itself testifies concerning itself, because it is the very light of heaven. For when the angels hear the truth, they forthwith know it interiorly and acknowledge it; and because the Lord is the truth itself, as He teaches in John xiv. 6, in heaven He is the testimony of Himself. Hence it is manifest what is meant by "the testimony of Jesus Christ:" on which account the Lord says, *Ye sent unto John, and he testified unto the truth; yet I receive not testimony from man* (John v. 33): And again: *John came for a witness,*

that he might testify of the Light: he was not that Light; the Word, which was with God, and was God, and became flesh, was the true Light, which enlighteneth every man (John i. 1, 2, 7, 8, 14, 34). And again: Jesus said, *I testify of Myself, and My testimony is true; for I know whence I came, and whither I go* (John viii. 14). *When the Comforter, the Spirit of Truth, has come, He will testify of me* (John xv. 26). By "the Comforter, the Spirit of Truth," is meant the Truth itself proceeding from the Lord; on which account it is said of it, that it was not to speak from itself, but from the Lord (John xvi. 13–15).

7. *Whatsoever things he saw*, signifies their enlightenment in all the things which are in this Revelation. By "whatsoever things he saw" are not meant in the spiritual sense the things which John saw, — these were only visions, — but the things which they see who are meant by John; who are those that are in good of life from charity and its faith; as has been said above. These see in John's visions the arcana concerning the state of the Church; not so much when they read them themselves, but when they see them revealed. Besides, to see signifies to understand; for which reason it is also said in common speech, that one sees that matter, and that he sees that it is the truth: for the spirit of man has sight as well as his body. But by his spirit a man sees spiritual things, because from the light of heaven; but with his body natural things, because from the light of the world: and spiritual things are real, but natural things are their forms. The sight of man's spirit is what is called the understanding. It is manifest from this, what is meant in the spiritual sense by "whatsoever things he saw;" and so too in what follows, where it is said that he saw.

8. *Blessed is he that readeth and they that hear the words of the prophecy, and keep the things which are written therein*, signifies the communion of those with the angels of heaven, who live according to the Doctrine of the New

Jerusalem. By "blessed" is here meant he who as to his spirit is in heaven, and who thus, while he is living in the world, is in communion with the angels of heaven; for as to his spirit he is in heaven. By the words of the prophecy nothing else is meant but the doctrine of the New Jerusalem. For by a prophet in the abstract sense is signified the doctrine of the Church from the Word, and thus here the doctrine of the New Church, which is the New Jerusalem; and the same by prophecy. By reading, hearing, and keeping the things which are written in it, is signified to wish to know that doctrine, to attend to the things that are in it, and to do the things which are in it; in fine, to live according to it. It is manifest that those are not blessed, who only read, hear, and keep, or preserve in the memory, the things that were seen by John; see below, n. 944. The reason that the Doctrine of the Church from the Word is signified by a prophet, and the like by prophecy, is because the Word was written by the prophets; and in heaven a person is regarded from that which belongs to his office and function. From it also every man, spirit, and angel there is named: and therefore, when a prophet is mentioned, since to write and teach the Word was his function, the Word as to doctrine, or Doctrine from the Word, is meant. Hence it is, that the Lord, as He is the Word itself, was called a Prophet (Deut. xviii. 15–20; Matt. xiii. 57; xxi. 11; Luke xiii. 33). That it may be known that by a prophet is meant the Doctrine of the Church from the Word, some passages will be adduced, from which it may be gathered; in Matthew: *In the consummation of the age, many false prophets shall rise up, and shall seduce many: false Christs and false prophets shall arise, and shall mislead, if possible, the elect* (xxiv. 11, 24). "The consummation of the age" is the last time of the Church, which is now, when there are not false prophets, but falsities of doctrine. In the same: *Whoever shall receive a prophet in the name of a prophet,*

shall receive a prophet's reward; and whoever shall receive a righteous man in the name of a righteous man, shall receive a righteous man's reward (x. 41). To receive a prophet in the name of a prophet is to receive the truth of doctrine because it is true; and to receive a righteous man in the name of a righteous man is to receive good for the sake of good; and to receive a reward is to be saved according to the reception. It is manifest that no one receives reward, or is saved, because he receives a prophet and a righteous man in their own name. Without the knowledge of what a prophet and what a righteous man is, these words can be understood by no one; nor those which follow: *Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, shall not lose his reward* (x. 42). By a disciple is meant charity, and at the same time faith, from the Lord. In Joel: *I will pour out My Spirit upon all flesh, so that your sons and your daughters shall prophesy* (ii. 28). These things are concerning the re-establishing of the Church by the Lord, in which they did not prophesy, but received doctrine, which is to prophesy. In Matthew: *Jesus said, Many will say unto Me in that day, Lord, Lord, have we not prophesied in thy name; but then will I confess unto them, I know you not: depart from Me, ye workers of iniquity* (vii. 22, 23). Who does not see that they will not say that they have prophesied, but that they knew the doctrine of the Church, and taught it. In the Apocalypse: *The time for judging the dead has come, and for giving reward to the prophets* (xi. 18); and again: *Rejoice, O heaven, and holy apostles and prophets; for God hath judged your judgment* (xviii. 20). It is manifest that reward is not to be given to the prophets only and that not the apostles and prophets only are to rejoice when the last judgment takes place, but that all will do so, who have received the truths of doctrine, and lived according to them: these therefore are meant by the apostles and prophets. In Moses: *Jehovah said unto Moses, I have*

made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet (Ex. vii. 1). By God is meant the Divine Truth from the Lord as to reception, in which sense the angels also are called Gods; and by a prophet is meant one that teaches and speaks it: it is hence that Aaron is there called a prophet. The same is signified by a prophet elsewhere, as in these passages: *The Law shall not perish from the priest, nor the Word from the prophet* (Jer. xviii. 18). *From the prophets of Jerusalem hath gone forth hypocrisy into all the land* (Jer. xxiii. 15, 16). *The prophets shall become wind, neither is the Word in them* (Jer. v. 13). *The priest and the prophet go astray through strong-drink; they are swallowed up by wine; they stagger in judgment* (Isa. xxviii. 7). *The sun setteth upon the prophets, and the day groweth dark over them* (Mic. iii. 6). *From the prophet even to the priest every one doeth a lie* (Jer. viii. 10). In these places by prophets and priests in the spiritual sense are not meant prophets and priests, but the entire Church; by prophets the Church as to truth of doctrine, and by priests the same as to good of life; both of which were lost. In this manner are these things understood by the angels in heaven, when they are understood by men in the world according to the sense of the letter. That the prophets represented the state of the Church as to doctrine, and the Lord the same as to the Word itself, may be seen in the "Doctrine of the New Jerusalem concerning the Lord," n. 15–17.

9. *For the time is at hand*, signifies that the state of the Church is such that it can no longer continue, so as to have conjunction with the Lord. There are two essentials by which conjunction with the Lord is effected, and thence salvation, — the *Acknowledgment of one God*, and *Repentance of Life*. But at this day, instead of the acknowledgment of one God, there is an acknowledgment of three; and instead of repentance of life, there is a repentance of the mouth only that one is a sinner; and by these two

there is no conjunction: on which account, unless a new Church rises up, which acknowledges these two essentials, and lives them, no one can be saved. On account of this peril, the time has been shortened by the Lord, according to His Words in Matthew: *Then shall be great affliction, such as hath not been from the beginning of the world until now, nor shall be; yea, except those days should be shortened, no flesh would be saved* (xxiv. 21, 22). That at hand, or nearness of time, is not meant, may be seen below (n. 947).

10. *John to the seven churches*, signifies to all who are in the Christian world, where the Word is, and by it the Lord is known, and who draw near to the church. By the Seven Churches are not meant seven churches, but all who are of the Church in the Christian world; for numbers in the Word signify things, and seven all, and thence also full and perfect; and it is used in the Word where a holy thing is treated of, and in the opposite sense a profane thing: on which account that number involves holiness, and in the opposite sense profaneness. That numbers signify things, or rather that they are like certain adjectives to substantives, adding some quality to the things, is because number in itself is natural; for natural things are determined by numbers, but spiritual by things and their states: and therefore he who does not know the signification of the numbers in the Word, and especially in the Apocalypse, cannot know many arcana which are contained therein. Now since by seven are signified all, it is manifest that by "the Seven Churches," are meant all who are in the Christian world, where the Word is, and the Lord is known by it. If these live according to the Lord's precepts in the Word, they make the Church itself. Hence it is that the Sabbath was instituted on the *seventh day*, and that the *seventh year* was called the sabbatical year, and the *seven times seventh* year the Jubilee; by which was signified all that is holy in the Church. It is hence also, that a *week*, in Daniel and elsewhere, signifies an entire period from beginning to end, and is predi

cated of the Church. Similar things are signified by seven in the following passages; as, by *the seven golden candlesticks, in the midst of which was the Son of Man* (Apoc. i. 13); by *the seven stars in his right hand* (Apoc. i. 16, 20); by *the seven spirits of God* (Apoc. i. 4; iv. 5); by *the seven lamps of fire* (Apoc. iv. 5); by *the seven angels, to whom were given the seven trumpets* (Apoc. viii. 2); by *the seven angels having the seven last plagues* (Apoc. xv. 5, 6); by *the seven vials full of the seven last plagues* (Apoc. xvi. 1; xxi. 9); by *the seven seals with which the Book was sealed* (Apoc. v. 1). In like manner in these following: That *the hands should be filled seven days* (Ex. xxix. 35); that *they should be sanctified seven days* (Ex. xxix. 37); *that when they were being inaugurated they should go seven days clothed in the garments of holiness* (Ex. xxix. 30); that *they should not go out of the tabernacle for seven days, when they were being initiated into the priesthood* (Lev. viii. 33, 35); that *the altar should be expiated upon its horns seven times* (Lev. xvi. 18, 19); that *the altar should be sanctified by oil seven times* (Lev. viii. 11); that *the blood should be sprinkled seven times towards the vail* (Lev. iv. 16, 17); and also *seven times towards the east* (Lev. xvi. 12–15); that *the water of separation should be sprinkled seven times towards the tabernacle* (Num. xix. 4); that *the Passover should be celebrated seven days, and unleavened bread be eaten seven days* (Ex. xii. 15; Deut. xvi. 4–7). Likewise, that the Jews *should be punished sevenfold on account of their sins* (Lev. xxvi. 18, 21, 24, 28); wherefore David says, *Recompense unto our neighbors sevenfold into their bosom* (Ps. lxxix. 12): sevenfold means fully. Also in these passages: *The words of Jehovah are pure words, silver purified in the furnace seven times* (Ps. xii. 6). *The hungry have ceased, until the barren hath borne seven; and she that had many children hath failed* (1 Sam. ii. 5). "The barren" is the church of the Gentiles, who had not the Word: "she that had many children" is the church of the Jews, who

had the Word. So too, *She who had borne seven shall languish, she shall breathe out her soul* (Jer. xv. 9). *The inhabitants of the cities of Israel shall set on fire and shall burn up the arms, and shall kindle a fire of them seven years: they shall bury Gog, and shall cleanse the land seven months* (Ez. xxxix. 9, 11, 12). *The unclean spirit will take seven other spirits worse than himself* (Matt. xii. 45). Profanation is here described, and by the seven spirits with which he is to return are signified all the falsities of evil, and thus a total extinction of good and truth. By the *seven heads of the dragon, and by the seven diadems upon his heads* (Apoc. xii. 3), is signified the profanation of all good and truth. It is manifest from these passages, that Seven involves holiness or profaneness, and signifies all and full.

11. *Which are in Asia*, signifies to those who from the Word are in the light of truth. Since by all the names of persons and places in the Word the real things of heaven and the church are meant, as has been said before, the same are signified by Asia, and by the names of the Seven Churches there, as will be manifest from what follows. That those who are in the light of truth from the Word are meant by Asia, is because the Most Ancient Church, and after it the Ancient, and afterwards the Israelitish, were in Asia; also because the Ancient Word was with them, and afterwards the Israelitish; and all the light of truth is from the Word. That there were ancient churches in the Asiatic world, and that they had a Word which was afterwards lost, and at length the Word which is at this day, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 101–103). Hence then it is, that by Asia are here signified all who are in the light of truth from the Word.

"Respecting this Ancient Word, which was in Asia before the Israelitish Word, it is fitting to relate this news: That it is still reserved there among the people who dwell in

Great Tartary. I have spoken with spirits and angels in the spiritual world who were from that country, who said that they possessed a Word, and that they had possessed it from ancient times; that they conduct their Divine worship according to this Word; and that it consists of nothing but correspondences. They said also that the Book of *Jasher* is in it, which is mentioned in Joshua x. 12, 13, and in the second book of Samuel i. 17, 18; as also that among them are the books, the '*Wars of Jehovah*,' and the '*Prophecies*,' which are mentioned by Moses (Num. xxi. 14, 15, and 27–30): and when I read in their presence the words which Moses had taken therefrom, they searched whether they were extant there, and found them. It was made manifest to me from this, that the Ancient Word is still among them While speaking with them, they said that they worship Jehovah, some as an invisible God, and some as visible. They related further, that they do not suffer strangers tc come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country; as also that they are so populous, that they do not believe any region in the whole world to be more so: which is credible also from the wall so many miles long, which the Chinese constructed long since, as their safeguard against invasion from them. Seek for it in China, and perhaps you will find it there among the Tartars."

12. *Grace be unto you and peace*, signifies the Divine salutation. What in particular is meant by grace, and by peace, will be told in the following pages. That *Peace be unto you* was the Lord's salutation to His disciples, thus the Divine salutation, may be seen in Luke xxiv. 36, 37; John xx. 19–21: and by the Lord's command it was the salutation of the disciples to all to whom they should enter in (Matt. x. 11–15).

13. *From Him who is and who was and who is to come*, signifies from the Lord who is Eternal and Infinite, and

Jehovah. That it is the Lord is plainly manifest from the things that follow in this chapter, where it is said that he heard a voice from the SON OF MAN, saying, *I am the Alpha and the Omega, the First and the Last* (vers. 11, 13); and then, *I am the First and the Last* (vers. 17); and in the following chapter (vers. 8); and afterwards in chapter xxi. 6; xxii. 12, 13; and in Isaiah: *Jehovah the King of Israel said, and his Redeemer Jehovah Zebaoth, I am the First and I the Last; and besides Me there is no God* (xliv. 6; also xlviii. 12): and He who is the First and the Last is He who is, who was, and who is to come. This is also meant by Jehovah; for the name Jehovah signifies Is; and He Who is, or He who is Esse (To be) itself, is also He who was and who is to come: for things past and things future are present in Him. Hence He is Eternal without time, and Infinite without place. This the Church also confesses from the *Doctrine of the Trinity*, which is called the Athanasian; where are these words: "The Father is Eternal and Infinite, the Son is Eternal and Infinite, and the Holy Spirit is Eternal and Infinite; but yet there are not three Eternals and Infinites, but One." That that One is the Lord, has been demonstrated in the "DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD."

14. *And from the seven Spirits which are before His throne*, signifies from the whole heaven, where the Lord is in His Divine Truth, and where His Divine Truth is received. By "the seven Spirits" are meant all who are in Divine Truth, and in the abstract sense Divine Truth (Verum) itself, or the Divine Truth (Veritas) itself. That by seven in the Word are meant all, may be seen above (n. 10); and that by the throne is meant the whole heaven, will be seen presently. Hence by before the throne is meant where His Divine Truth is: for heaven is not heaven from the things belonging to the angels, but from the Divine of the Lord; as is shown in many places in the "ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE," and "CON-

CERNING THE DIVINE LOVE." That the Lord's throne signifies heaven, is manifest from the following passages: *Jehovah said, the heavens are My throne* (Isa. lxvi. 1); *Jehovah hath established His throne in the heavens* (Ps. ciii. 19). *He that sweareth by heaven, sweareth by God's throne, and by Him that sitteth upon it* (Matt. xxiii. 22). *Above the expanse which was over the head of the cherubim, was as it were the appearance of a sapphire stone, the likeness of a throne, and upon it the appearance of a Man* (Ez. i. 26; x. 1). By "the expanse above the head of the cherubs" is meant heaven. And in the Apocalypse: *He that overcometh, I will give him to sit on My throne* (iii. 21). "On the throne" means in heaven, in particular where His Divine Truth reigns; on which account also, where the judgment is treated of, it is said that the Lord will sit upon a throne, for judgment is by means of truths.

15. *And from Jesus Christ*, signifies the Divine Human. That by Jesus Christ and by the Lamb in the Word is meant the Lord as to His Divine Human, may be seen above (n. 6).

16. *The faithful Witness*, signifies that He is the Divine Truth itself. That witness is predicated of the truth, and that the truth testifies concerning itself, and so also the Lord, who is the Divine Truth itself and the Word, may be seen above (n. 6).

17. *The First-born from the dead*, signifies that He is the Divine Good itself. What the First-born from the dead is, no one as yet knows; and what it signifies was disputed by the ancients. It was known to them, that by the First-born is signified the first and primary thing from which is the all of the church: and it was believed by many, that it was truth in doctrine and in faith; but by a few, that it was truth in act and in work, which is good of life. That the latter is the first and primary thing of the church, and thence is meant in the proper sense by the First-born, will be seen. But, first, the opinion of those who believed that

truth in doctrine and in faith is the first and primary thing of the church, and thus the First-born, shall be spoken of. They believed this because the truth is learned first, and because the church becomes a church by means of it; but still not before the truth becomes of the life. Previously it is only in the thought of the understanding and in the memory, and not in the act of the will; and truth which is not truth in act or work, does not live: it is only like a tree luxuriant in branches and leaves, without fruit; and it is like knowledge without application to use; and like the foundation, upon which a house is built, which is to be dwelt in. These things are the first in time, but they are not the first in end; and the first in end are primary. For the first thing in end is residence in the house. and the first in time is the foundation. The first also in end is use, and the first in time is knowledge. So too the first thing in end, when a tree is planted, is the fruit; but the first in time are the branches and leaves. It is the same with the understanding, which is the first thing formed in a man, but for the end that that which the man sees with the understanding he may do; otherwise the understanding is like a preacher who teaches well, but lives ill. Moreover, every truth is sown in the internal man, and rooted in the external: on which account, unless the truth sown is rooted in the external man, which is done by act, it is like a tree set not in the ground, but above it; which, breathed upon by the heat of the sun, immediately withers away. This root the man who had done the truths carries with him after death: but not so the man who had known and acknowledged them by faith only. Now, as many of the ancients made that which is first in time the first in end, which is the primary, they therefore said that the First-born signified truth in doctrine and in faith in the church, not knowing that this is the first-born apparently, but not actually. But all those who made truth in doctrine and in faith the primary, were condemned; because nothing of deed or

work, or nothing of the life, is in such truth. For that reason Cain, who was the first-born of Adam and Eve, was condemned. That by him is signified truth in doctrine and in faith, may be seen in the "ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE" (n. 242). For that reason also Reuben, who was Jacob's first-born, was condemned by his father (Gen. xlix. 3, 4); and the birthright taken from him (1 Chron. v. 1). That by Reuben in the spiritual sense is meant truth in doctrine and in faith, will be seen in the following pages. By the first-born of Egypt, which were all smitten, because condemned, nothing else is meant in the spiritual sense but truth in doctrine and in faith separate from good of life, which truth in itself is dead. By the goats in Daniel and Matthew no others are meant but they who are in faith separate from the life, concerning whom see the "Doctrine of the New Jerusalem concerning Faith" (n. 61–68). That they who were in faith separate from the life were rejected and condemned at the time of the Last Judgment, may be seen in the "Continuation concerning the Last Judgment" (n. 16, &c.). It may be evident from these few things, that truth in doctrine and in faith is not the first-born of the church, but truth in act or in work, which is good of life; for the church is not in a man before the truth becomes of the life; and when the truth becomes of the life, it is then good. For the thought and memory of the understanding do not flow in into the will, and through the will into the act; but the will flows in into the thought and memory of the understanding, and acts: and that which proceeds from the will through the understanding, proceeds from affection, which is of the love, through the thought, which is of the understanding; and all this is called good, and enters into the life: and therefore the Lord says that *He that doeth the truth, doeth it in God* (John iii. 21). Since John represented good of life, and Peter the truth of faith, — see above (n. 5), — therefore John reclined at the Lord's breast,

and followed Jesus; but not Peter (John xxi. 18–23). The Lord said also of John, that *he was to remain till He came* (vers. 22, 23); consequently to the present day, which is the Lord's coming: on which account also good of life is now taught by the Lord for those who will be of His New Church, which is the New Jerusalem. In short, the first-born is what truth from good, and thus what the understanding from the will, first produces; because truth is of the understanding, and good is of the will. This first thing, because it is as the seed from which the rest proceed, is the primary. In regard to the Lord, He is the First-born from the dead, because He is also, as to His Human, the Truth itself united to the Divine Good, from which all men, who are in themselves dead, live. The same is meant in David: *I will make Him My First-born, higher than the kings of the earth* (Ps. lxxxix. 27). This is said of the Lord's Human. Hence it is that Israel is called the "first-born" (Ex. iv. 22, 23). By Israel is meant truth in act, and by Jacob truth in doctrine; and since from the latter alone there is no church, for that reason Jacob was named Israel: but in the highest sense the Lord is meant by Israel. On account of this representation of the first-born, all the first-born and all the firstfruits were sanctified to Jehovah (Ex. xiii. 2, 12, xxii. 28, 29). On account of this representation of the first-born, the Levites were taken in place of all the first-born in the Israelitish Church; and it is said that they were thus Jehovah's (Num. iii. 12, 13, 40–46; xviii. 15–18). For by Levi is signified truth in act, which is good of life; and the priesthood was on that account given to his posterity; on which subject see in what follows. Therefore also a double portion of the inheritance was given to the first-born, and he was called the beginning of the strength (Deut. xxi. 15–17). The first-born signifies the primary thing of the church, because in the Word by natural births are signified spiritual births; and then what first produces these in a man is meant by his first-born: for the church is

not in him before the truth of doctrine conceived in the internal man is born in the external.

18. *And the Prince of the kings of the earth*, signifies from Whom is all truth from good in the Church. This follows from what goes before, because by the Faithful Witness is signified the Lord as to the Divine Truth, and by the First-born He is signified as to the Divine Good; and thus by the Prince of the kings of the earth is signified that all truth from good in the Church is from Him. The reason that this is signified by the Prince of the kings of the earth is that by kings in the spiritual sense of the Word are meant they who are in truths from good, and abstractly the truths from good; and by the earth is meant the Church. That this is the signification of kings and earth, may be seen below (n. 20, and n. 285).

19. *That loveth us, and washeth us from our sins in His blood*, signifies who from love and mercy reforms and regenerates men by His Divine truths from the Word. It is manifest that "to wash us from sins" is to purify from evils, and thus to reform and regenerate; for regeneration is spiritual washing. But that by His blood is not meant the passion of the cross, as is believed by many, but the Divine Truth proceeding from Him, may be evident from many passages in the Word, to adduce all of which here would be too prolix: they will be adduced below (n. 379, 654). Meantime see what has been said and demonstrated concerning the signification of the Lord's Blood and Flesh in the Holy Supper, in the "New Jerusalem and its Heavenly Doctrine," published at London in the year 1758 (n. 210–222); and concerning spiritual washing, which is regeneration (n. 202–209).

20. *And He maketh us kings and priests*, signifies who gives to those who have been born of Him, that is, regenerated, to be in wisdom from Divine truths and in love from Divine goods. It is known that the Lord is called a King in the Word, and also a Priest. He is called a King

from His Divine Wisdom, and a Priest from His Divine Love: and therefore they who are in wisdom from the Lord are called sons of the King, and also kings; and they who are in love from Him are called ministers and priests: for the wisdom and love in them are not from them, and thus not theirs, but the Lord's. Hence it is that they are meant by kings and by priests in the Word; not that they are so, but the Lord in them, and causes them to be so named. They are also called, born of Him, sons of the kingdom, sons of the Father, and heirs: *Born of Him* (John i. 12, 13); that is, born anew, or regenerated (John iii. 1, &c.). *Sons of the kingdom* (Matt. viii. 12; xiii. 38). *Sons of the Father in heaven* (Matt. v. 45). *Heirs* (Ps. cxxvii. 3; 1 Sam. ii. 8; Matt. xxv. 34). And because they are said to be heirs, sons of the kingdom, and born of the Lord as a Father, they are for that reason called kings and priests. Then, too, it is said that *they are to sit with the Lord on His throne* (Apoc. iii. 21). There are two kingdoms into which the universal heaven is distinguished, the spiritual kingdom and the heavenly (celestial) kingdom. The spiritual kingdom is what is called the Lord's royalty; and because all who are there are in wisdom from truths, they are therefore meant by the kings which the Lord will make those to be who are in wisdom from Him: and the heavenly kingdom is what is called the Lord's priesthood; and because all who are there are in love from goods, they are therefore meant by the priests which the Lord will make those to be, who are in love from Him. In like manner is the Lord's Church on earth distinguished into two kingdoms. Concerning these two kingdoms, see the work on "Heaven and Hell," published at London in the year 1758 (n. 24, 226). He who does not know the spiritual signification of kings and priests may vainly attempt to explain many things that are mentioned respecting them in the prophets and the Apocalypse; as these in the prophets: *The sons of the stranger shall build up thy walls, and their kings shall min*

ister unto thee: thou shalt suck the milk of the nations, yea, thou shalt suck the breasts of kings; that thou mayest know that I Jehovah am thy Saviour and thy Redeemer (Isa. lx. 10, 16). *Kings shall be thy nursing fathers, and their queens thy nursing mothers* (Isa. xlix. 23: and elsewhere, as in Gen. xlix. 20; Ps. ii. 10; Isa. xiv. 9; xxiv. 21; lii. 15; Jer. ii. 26; iv. 9; xlix. 3; Lam. ii. 6, 9; Ez. vii. 26, 27; Hos. iii. 4; Zeph. i. 8). By kings here are not meant kings, but they who are in Divine truths from the Lord, and abstractly the Divine truths from which is wisdom. Neither are kings meant by *the king of the south and the king of the north, who carried on war with each other* (Dan. xi. 1, &c.); but by "the king of the south" they who are in truths, and by "the king of the north" they who are in falsities. In like manner in the Apocalypse, where kings are many times mentioned, as in these places: *The sixth angel poured out his vial upon the great river Euphrates, and its water was dried up, that the way of the kings from the rising of the sun might be prepared* (xvi. 12). *The kings of the earth committed whoredom with the great harlot that sitteth upon many waters* (xvii. 2). *All the nations have drunk of the wine of the anger of the whoredom of Babylon, and the kings of the earth have committed whoredom with her* (xviii. 3). *And I saw the beast and the kings of the earth and their armies gathered together to make war with Him that sat upon the white horse* (xix. 19). *And the nations which are saved shall walk in His light, and the kings of the earth shall bring their glory and honor into the New Jerusalem* (xxi. 24: and elsewhere, as xvi. 14; xvii. 2, 9–14; xviii. 9, 10). By kings are here meant those who are in truths, and in the opposite sense those who are in falsities, and abstractly truths or falsities. By the whoredom of Babylon with the kings of the earth is meant the falsification of the truth of the Church. It is evident that Babylon, or the woman that sat upon the scarlet beast, did not commit whoredom with the kings, but that she falsified the truths of the Word. From these things it is manifest.

that by kings which the Lord is to make those who are wise from Him, is not meant that they are to be kings, but to be wise. That it is so, enlightened reason also sees. So too in the following: *Thou hast made us kings and priests unto our God, that we may reign upon the earth* (Apoc. v. 10). That by king the Lord meant the Truth, is manifest from His words to Pilate: *Pilate said to Him, Art thou not a king then? Jesus answered, Thou hast said that I am a King. For this was I born, and for this came I into the world, that I might bear testimony to the Truth: every one that is of the Truth, heareth My voice. Pilate said unto Him, What is Truth?* (John xviii. 37, 38). To bear testimony to the Truth means that He is the Truth; and because from it He called Himself a King, Pilate said, "What is Truth?" that is, is truth a king? That priests signify those who are in the good of love, and abstractly the goods of love, will be seen in what follows.

21. *Unto God and His Father*, signifies and thus images of His Divine Wisdom and His Divine Love. By God and the Father in the spiritual sense are not meant two persons; but by God is meant the Divine as to Wisdom, and by the Father the Divine as to Love. For there are two things in the Lord, the Divine Wisdom and the Divine Love, or the Divine Truth and the Divine Good. These two are meant in the Old Testament by God and Jehovah, and here by God and the Father. Now as the Lord teaches that He and the Father are one, and that He is in the Father and the Father in Him (John x. 30; xiv. 10, 11); by God and the Father two persons are not meant, but the Lord alone. The Divine also is one and indivisible; for which reason by Jesus Christ having made us kings and priests unto God and His Father, is signified that they appear before Him as images of His Divine Wisdom and His Divine Love. In these two things also does the image of God in men and angels consist. That the Divine, which in itself is one, is distinguished in the Word by various

names, may be seen in the "Doctrine of the New Jerusalem concerning the Lord." That the Lord Himself also is the Father, is evident from these passages; in Isaiah: *Unto us a Child is born, unto us a Son is given, whose name is Wonderful, God, Mighty, Father of Eternity, Prince of Peace* (ix. 6). In the same: *Thou Jehovah art our Father, our Redeemer; thy name is from everlasting* (lxiii. 16). And in John: *If ye had known Me, ye would have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father: Jesus saith unto him, He that seeth Me seeth the Father: how sayest thou then, Show us the Father? believe Me, that I am in the Father and the Father in Me* (xiv. 7–9, 11. See below, n. 962).

22. *To Him be glory and strength for ever and ever*, signifies Who alone has Divine Majesty and Divine Omnipotence to eternity. By "glory" in the Word, where the Lord is spoken of, the Divine Majesty is meant, and it is predicated of His Divine Wisdom; and by "strength" is meant the Divine Omnipotence, and it is predicated of His Divine Love; and by "for ever and ever" is meant eternity. That these things are meant by glory, strength, and for ever and ever, in speaking of Jehovah or the Lord, may be confirmed by many passages in the Word.

23. *Amen* signifies the Divine confirmation from Truth, and thus from Himself. Amen signifies the Truth; and because the Lord was the Truth itself, He therefore so often said *Amen* [*verily*] *I say unto you;* as in Matt. v. 18, 26; vi. 16; x. 23, 42; xvii. 20; xviii. 13, 18; xxv. 12; xxviii. 20; John iii. 11; v. 19, 24, 25; vi. 26, 32, 47, 53; viii. 34, 51, 58; x. 7; xiii. 16, 20, 21; xxi. 18, 25: and in the following places in the Apocalypse: *These things saith the Amen, the faithful and true Witness* (iii. 14); that is, the Lord. That the Lord is the Truth itself, He teaches in John xiv. 6; xvii. 19.

24. *Behold, He cometh with the clouds of heaven*, signifies

that the Lord will reveal Himself in the literal sense of the Word, and will open its spiritual sense, at the end of the Church. He who is not at all acquainted with the internal or spiritual sense of the Word, cannot know what was meant by the Lord by His coming in the clouds of heaven. For He said to the high-priest, who adjured Him to say whether He was the Christ the Son of God, *Thou hast said, I am; and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven* (Matt. xxvi. 63, 64; Mark xiv. 61, 62). And where the Lord is speaking to the disciples of the consummation of the age, He said, *And then shall appear the sign of the Son of Man, and they shall see Him coming in the clouds of heaven with power and glory* (Matt. xxiv. 30; Mark xiii. 26). By "the clouds of heaven" in which He is to come nothing else is meant but the Word in its literal sense, and by the glory in which they will see Him is meant the Word in the spiritual sense. That it is so can hardly be believed by those who do not think beyond the sense of the letter of the Word. To them a cloud is a cloud; and hence is the belief that the Lord will appear in the clouds of heaven, when the last judgment is at hand. But this falls to the ground, when it is known what a cloud is,—that it is the Divine Truth in ultimates, and thus the Word in the literal sense. Clouds appear in the spiritual world equally as in the natural world. But the clouds in the spiritual world appear below the heavens with those who are in the sense of the letter of the Word, darker or brighter according to the understanding and at the same time the reception of the Word. The reason is, that the light of heaven there is the Divine Truth, and darkness there is falsities. Hence bright clouds are the Divine Truth veiled over by the appearances of truth, such as the Word is in the letter with those who are in truths; and dark clouds, the Divine Truth covered over with fallacies confirmed from appearances, such as the Word is in the

letter with those who are in falsities. I have seen those clouds often, and it was made manifest whence and what they are. Now as the Lord, after the glorification of His Human, became the Divine Truth or the Word even in ultimates, He said to the high-priest, that *From henceforth they should see the Son of Man coming in the clouds of heaven.* But His saying to the disciples, that *in the consummation of the age the sign of the Son of Man should appear, and that they should see Him coming in the clouds of heaven with power and glory*, signifies that at the end of the Church, when the last judgment should take place, He would appear in the Word, and reveal the spiritual sense; which has also been done at this day, because now is the end of the Church, and the last judgment is accomplished; as may be evident from the small works lately published. This is therefore what is here meant in the Apocalypse by *Behold, He cometh with the clouds:* also in what follows: *I saw, and behold, a white cloud, and upon the cloud one sitting like unto the Son of Man* (Apoc. xiv. 14). As also in Daniel: *I saw in visions of the night, and behold, the Son of Man coming with the clouds* (vii. 13). That by the Son of Man, is meant the Lord as to the Word, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 19–28). That the Divine Truth in ultimates, and thence the Word in the letter, is also meant by clouds elsewhere in the Word, may be seen from the passages therein where clouds are mentioned; as in these: *Not as the God of Jeshurun, that rideth in the heaven, and in magnificence upon the clouds* (Deut. xxxiii. 26). *Sing ye unto God, praise His name, extol Him that rideth upon the clouds* (Ps. lxviii. 4). *Jehovah riding upon a swift cloud* (Isa. xix. 1). "To ride upon the clouds" signifies to be in the wisdom of the Word, for a horse signifies the understanding of the Word. Who does not see that God does not ride upon the clouds. In like manner, *God rode upon the cherubs, and put for His tent the clouds of the heavens* (Ps. xviii. 9–11). The cherubs

also signify the Word (see below, n. 239, 672). A tent signifies a dwelling: *Jehovah layeth the beams of His chambers in the waters, He maketh a cloud His chariot* (Ps. civ. 3). Waters signify truths, chambers doctrinal tenets, and a chariot doctrine; all of which are called clouds, because they are from the literal sense of the Word. In like manner in Job: *He bindeth up the waters in His clouds, and the cloud is not broken under them; and He spreadeth out His cloud over His throne* (xxvi. 8, 9). *God maketh the light of His cloud to shine* (xxxvii. 15). *Give ye strength unto God, strength upon the clouds* (Ps. lxviii. 34). The light of a cloud signifies the Divine Truth of the Word, and strength signifies the Divine power therein. *Lucifer, thou hast said in thine heart, I will go up above the heights of the cloud, I will become like unto the Most High* (Isa. xiv. 14). *Forsake ye Babel, because she hath lifted herself up even to the clouds* (Jer. li. 9). By Lucifer and Babel those who profane the goods and truths of the Word are signified, wherefore these are the things which are there meant by the clouds. *Jehovah spread out a cloud for a covering* (Ps. cv. 39). *Jehovah created over every habitation of Zion a cloud by day, for upon all the glory shall be a covering* (Isa. iv. 5). By a cloud here also is meant the Word in the sense of the letter, which sense, because it encloses and covers the spiritual sense, is called a covering upon the glory. That the literal sense of the Word is a covering, lest the spiritual sense of it should be injured, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 33); and that it is a guard (n. 97). The Divine Truth in ultimates, which is the same as the Word in the sense of the letter, was also represented by the *cloud in which Jehovah descended upon mount Sinai, and promulgated the Law* (Ex. xix. 9; xxxiv. 5). Also by the cloud which covered Peter, James, and John, when Jesus was transfigured; concerning which we read these words: *While Peter was still speaking, behold, a cloud overshadowed them; and*

behold, a voice out of the cloud, saying, This is My beloved Son, hear ye Him (Matt. xvii. 5; Mark ix. 7; Luke ix. 34, 35). The Lord in this transfiguration caused Himself to be seen as the Word; on which account the cloud overshadowed them, and the voice was heard out of the cloud, that He is the Son of God. "A voice out of a cloud" is out of the Word. That by a cloud in the opposite sense the Word as to the literal sense falsified is meant, will be seen elsewhere.

25. *And every eye shall see Him*, signifies that all wi.. acknowledge Him who from affection are in the understanding of Divine Truth. In the spiritual sense by an eye is not meant the eye, but the understanding; wherefore by "every eye shall see," is signified that all who from affection are in the understanding of Divine truth will acknowledge; since they alone both understand and acknowledge. The rest see indeed, and also understand, but do not acknowledge. The former are signified, because it follows that those also will see who pierced Him; by whom they are meant who are in falsities. That the eye signifies the understanding will be seen below (n. 48).

26. *And they who pierced Him*, signifies that those also will see, who in the Church are in falsities. By piercing Jesus Christ nothing else is meant but to destroy His Divine Truth in the Word. This also is meant by *One of the soldiers piercing His side, and blood and water coming out* (John xix. 34). Blood and water are the Divine Truth spiritual and natural, and thus the Word in the spiritual and the natural sense; and to pierce the Lord's side is to destroy both by falsities, as was done also by the Jews. For all the circumstances of the Lord's passion represented the state of the Jewish Church as to the Word; on which subject see the "Doctrine of the New Jerusalem concerning the Lord" (n. 15–17). The reason that by piercing Him is signified to destroy the Word by falsities, is that this is said concerning Jesus Christ, who is soon after called the

Son of Man; and by the Son of Man the Lord as to the Word is meant; and therefore to pierce the Son of Man is to destroy the Word.

27. *And all the tribes of the earth shall wail*, signifies that this will be, when there are no longer any goods and truths in the Church. That the tribes of the earth signify the goods and truths of the Church, will be seen in the explanation of the seventh chapter, where the twelve tribes of Israel are treated of. By wailing is signified lamentation that they are dead. The same is meant by these words as by the Lord's in Matthew: *After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and then shall appear the sign of the Son of Man; and then shall all the tribes of the earth wail* (xxiv. 29, 30). These things are said concerning the consummation of the age, which is the end of the Church. "The sun shall be darkened," signifies that love and charity are no longer: "the moon shall not give her light," signifies that intelligence and faith are no longer: "the stars shall fall from heaven," signifies that there are no longer any knowledges of good and truth: "all the tribes of the earth shall wail," signifies that there are no goods and truths: "the affliction" signifies that state of the church.

28. *Even so, Amen*, signifies the Divine confirmation that thus it will be, as is manifest from the things explained above (n. 23).

29. *I am the Alpha and the Omega, the Beginning and the End*, signifies Who is the Self-existent and the Only from first things to last, from Whom all things are; thus Who is Love Itself and the Only Love, Wisdom Itself and the Only Wisdom, Life Itself and the Only Life in Himself; and thus the Creator Himself and the Only Creator, Saviour, and Enlightener, from Himself, and thence the all in all of heaven and the church. These things and many more are contained in these words by which the Lord is described.

That they were said of the Lord, and indeed of His Human, is plainly manifest; for it follows afterwards that he *heard a voice saying, I am the Alpha and the Omega, the First and the Last; and that he turned himself around to see the voice which spake with him, and that he saw the* SON OF MAN *in the midst of the seven candlesticks* (i. 10–13). Who also said presently, *I am the First and the Last, and He that liveth, and was dead* (vers. 17, 18; ii. 8). But that all the things which were said above are contained in those words cannot be proved briefly; for it would require many sheets to confirm them fully. But still they are proved in part in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom," lately published at Amsterdam; which see. The Lord calls Himself "The Alpha and the Omega, the Beginning and the End," because the Alpha and the Omega have reference to His Divine Love, and the Beginning and the End to His Divine Wisdom. For in every particular of the Word there is a marriage of love and wisdom, or of good and truth; on which see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 80–90). The Lord is called the Alpha and the Omega, because Alpha is the first letter and Omega the last in the Greek alphabet; and hence they signify all things in the aggregate. The reason is, that every alphabetical letter in the spiritual world signifies some real thing; and a vowel, because it is the vehicle of sound, signifies something of affection or love. Spiritual and angelic speech, and also writing, are from this origin. But this is an arcanum unknown hitherto; for there is a universal language, in which are all angels and spirits; and this has nothing in common with any language of men in the world. Into this language every man comes after death; for it is implanted in every man from creation: and therefore every one can understand another throughout the spiritual world. It has very often been given me to hear that language, as also to speak it; and I have compared it with the languages

in the world, and have found that it does not, even in any smallest thing, make one with any natural language on earth. It differs from them in its first principle; which is, that each letter of every word is significant, as well in speaking as in writing. Hence then it is, that the Lord is called the Alpha and the Omega, by which is signified that He is the all in all of heaven and the church: and because they are two vowels, they have reference to love, as has been said above. Concerning this language and writing, flowing from the spiritual thought of the angels, see also some things in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom" (n. 295).

30. *Saith the Lord, who is, and who was, and who is to come.* That it signifies who is Eternal and Infinite, and Jehovah, may be seen above (n. 13); where this has been explained.

31. *The Almighty*, signifies Who is, lives, and has power, from Himself, and Who governs all things from first things by ultimates. Since all things are from the Lord, being created from first things which are from Him, and nothing is given which does not exist therefrom, as has been abundantly shown in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom," it follows that He is Almighty. Suppose One from whom all things are: are not they all that One's on whom they depend in order as the links of a chain do on the hook? or as the blood-vessels of the whole body on the heart? or as each and every thing of the universe on the sun? Thus they depend on the Lord, who is the Sun of the spiritual world, from whom is all essence, life, and power, with those who are under that Sun: in a word, from Him we are, we live, and we are moved (Acts xvii. 28). This is the Divine omnipotence. That the Lord governs all things from first things by ultimates, is an arcanum not hitherto revealed, but explained in the "Doctrine of the New Jerusalem concerning the Lord," and "concerning the Sacred Scripture," in many

places; also in the "Angelic Wisdom concerning the Divine Providence" (n. 124); and "concerning the Divine Love" (n. 221). It is known that the Divine, because it is Infinite, does not fall into the ideas of the thought of any man, nor of an angel, because those ideas are finite; and a finite is not capable of perceiving the Infinite. Yet that it may be perceived in some measure, it has pleased the Lord to describe His infinity by these words: *I am the Alpha and the Omega, the Beginning and the End, Who is, and Who was, and Who is to come, the Almighty.* Wherefore these words include all the things which angel and man can think spiritually or naturally concerning the Divine; which in general are those that have been adduced in a universal sense above.

32. *I, John, who am your brother and companion*, signifies those who are in the good of charity and thence in the truths of faith. That the Apostle John represented those who are in the good of charity, was said above (n. 5); and they who are in the good of charity are also in the truths of faith, since charity is the soul and life of faith. Hence it is that John calls himself the brother and companion of those in the Church to whom he writes, for he wrote to the Seven Churches. By a brother in the spiritual sense of the Word is meant one who is in the good of charity; and by a companion, one who is thence in the truths of faith. For by charity all are as it were kindred, but by faith neighbors: for charity conjoins; not so faith, unless it is from charity. When faith is from charity, the charity then conjoins, and the faith consociates: and because they make one, for that reason the Lord commanded that they should all be brethren; for He says, *One is your Teacher, Christ; and all ye are brethren* (Matt. xxiii. 8). The Lord also calls those brethren who are in the good of charity, or in good of life. He said, *My mother and My brethren are these who hear the Word of God, and do it* (Luke viii. 21; Matt. xii. 49; Mark iii. 33–35). By mother is meant the

church, and by brethren, they who are in charity; and because the good of charity is a brother, the Lord therefore calls those who are in it brethren, also in Matt. xxv. 40; and therefore also the disciples (Matt. xxviii. 10; John xx. 17). But we do not read that the disciples called the Lord brother, because a brother is good which is from the Lord. This is comparatively as with a king, a prince, and a nobleman, who call their relatives and neighbors brothers; but still the latter do not call them so in return: for the Lord says, *One is your Teacher, Christ, but all ye are brethren* (Matt. xxiii. 8); also, *Ye call Me Master and Lord, and ye say well, for I am* (John xiii. 13). The sons of Israel called all brethren who were from their father Jacob, and in a wider sense those also that were from Esau; but those that were not from them they called companions. But as the Word in the spiritual sense treats only of those who are in the Lord's Church, by brethren therefore in that sense are meant they who are in the good of charity from the Lord, and by companions they that are in truths of faith; thus in the following passages: *Thus shall ye say every one to his companion, and every one to his brother, What hath Jehovah answered?* (Jer. xxiii. 35). *Ye have not proclaimed liberty every one to his brother and every one to his companion* (Jer. xxxiv. 17). *Let no one press his companion nor his brother* (Deut. xv. 1, 2). *For my brethren and companions' sake I will say* (Ps. cxxii. 8). *Every one helpeth his companion, and saith to his brother, Strengthen thyself* (Isa. xli. 6). And in the opposite sense: *Beware for yourselves every one of his companion, and trust not upon any brother: every brother supplanteth, and every companion is a slanderer* (Jer. ix. 4). *I will mingle Egypt with Egypt, that he may fight against his brother and against his companion* (Isa. xix. 2: and in other places). These are adduced that it may be known why John calls himself a brother and companion; and that by a brother in the Word is meant he who is in charity or good, and by a com-

panion he who is in faith or truth. But because charity is that from which is faith, therefore not any are called companions by the Lord, but brethren or neighbor. Every one also is a neighbor according to the quality of his good (Luke x. 36, 37).

33. *In affliction, and in the kingdom and the patient expectation of Jesus Christ*, signifies which in the church are infested by evils and falsities; but these are to be removed by the Lord, when He comes. By affliction is meant the state of the church when there are no longer any goods of charity and truths of faith, but evils and falsities in place of them. By the kingdom is meant the church; and by the patient expectation of Jesus Christ is meant the Lord's coming: and therefore these words, "In affliction, and in the kingdom and the patient expectation of Jesus Christ," gathered into one sense, signify when the goods and truths of the church are infested by evils and falsities; but these are to be removed by the Lord, when He shall come. That by affliction is meant the state of the church when it is infested by evils and falsities, is manifest from these passages: *In the consummation of the age they shall deliver you into affliction, and shall kill you. There shall be great affliction, such as hath not been from the beginning of the world, nor shall be. After the affliction of those days the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 9, 21, 29; Mark xiii. 19, 24). That "the kingdom" signifies the Church will be seen in what follows.

34. *I was in the island called Patmos*, signifies a state and place in which he could be enlightened. The reason that the Revelation was made to John in Patmos was, that it was an island in Greece, not far from the land of Canaan, and between Asia and Europe; and by islands are signified the nations more remote from the worship of God, but which still are to draw near to it, because they can be enlightened; and the same by Greece; but the church

itself by the land of Canaan: by Asia, those in the church who are in the light of truth from the Word; and by Europe those to whom the Word is to come. Hence it is that by the island of Patmos is signified a state and place in which he could be enlightened. That by islands in the Word are signified the nations more remote from the worship of God, but which are still to draw near to it, is manifest from these places: *In Urim honor ye Jehovah, the name of the God of Israel in the islands of the sea* (Isa. xxiv. 15). *He shall not quench, nor break, until He set judgment in the earth: and let the islands hope in His law. Sing ye unto Jehovah a new song; the islands and their inhabitants shall give glory to Jehovah, and shall proclaim his praise in the islands* (Isa. xlii. 4, 10, 12). *Attend ye islands unto Me, and ye peoples from afar* (Isa. xlix. 1). *In Me shall the islands hope, and upon My arm shall they trust* (Isa. li. 5). *The islands shall trust in Me, and the ships of Tarshish* (Isa. lx. 9). *Hear the words of Jehovah, ye nations, and proclaim in the islands from afar* (Jer. xxxi. 10). *That they should worship Jehovah every one in his place, all the islands of the nations* (Zeph. ii. 11; and elsewhere). That the same is signified by Greece also, is not so manifest from the Word, because Greece is named only in Dan. viii. 21; x. 20; xi. 2; as also in John xii. 20; Mark vii. 26. That the Lord's church is meant, by the land of Canaan, which is thence called the Holy Land and the Heavenly Canaan, is manifest from many passages in the Word. That by Asia is meant those in the church who are in the light of truth from the Word, may be seen above (n. 11); and that by Europe is meant they to whom the Word is to come, is evident.

35. *For the Word of God, and for the testimony of Jesus Christ*, signifies, in order that the Divine Truth from the Word may be received from the heart and so in the light, and that the Lord's Human may be acknowledged to be Divine. This was explained above (n. 6).

36. *I became in the spirit on the Lord's day*, signifies a spiritual state at that time from Divine influx. I became in the spirit signifies the spiritual state in which he was while in the visions, a description of which state follows. On the Lord's day signifies influx at that time from the Lord; for on that day there is a presence of the Lord, because the day is holy. From which it is manifest that "I became in the spirit on the Lord's day," signifies a spiritual state then from Divine influx. Of the prophets we read that they were in the spirit or in vision, also that the Word was given to them by Jehovah. When they were in the spirit or in vision, they were not in the body, but in their spirit; in which state they saw such things as are in heaven: but when the Word was given to them, they were then in the body, and heard Jehovah speaking. These two states of the prophets are to be carefully distinguished. In the state of vision the eyes of their spirit were opened, and the eyes of their body shut; and they then heard things which the angels spoke, or Jehovah through the angels; and they also saw things which were represented to them in heaven: and they then sometimes seemed to themselves to be carried away from place to place, the body remaining in its own place. In this state was John when he wrote the Apocalypse; and sometimes also Ezekiel, Zechariah, and Daniel; and it is then said that they were in *Vision*, or in the *Spirit*. For Ezekiel says, *The spirit took me up, and brought me back into Chaldea to the captivity in the vision of God, in the spirit of God: thus the vision which I saw came up upon me* (xi. 1, 24). He says also, that *the spirit took him up, and he heard an earthquake behind him; and other things* (iii. 12, 24). Also, that *the spirit took him up between earth and heaven, and led him away to Jerusalem in the visions of God, and he saw abominations* (viii. 3, &c.). In like manner he was in "the vision of God" or in "the spirit," when he saw the four animals, which were cherubs (chap. i. and x.); as also when he saw

the new earth and the new temple, and the angel measuring them (chap. xl. to xlviii.). That he was in "the visions of God" he says in chap. xl. 2; and that "the spirit" took him up, in chap. xliii. 5. The same took place with Zechariah, in whom an angel was at the time, when *he saw the man riding among the myrtle-trees* (i. 8, &c.): when *he saw the four horns, and then a man in whose hand was a measuring line* (ii. 1, 5, &c.): when *he saw Joshua the high priest* (iii. 1, &c.): when *he saw the candlestick and the two olive-trees* (iv. 1, &c.): when *he saw the flying roll and the ephah* (v. 1, 6): and when *he saw the four chariots going forth between two mountains, and the horses* (vi. 1, &c.). In a similar state was Daniel, when *he saw the four beasts coming up out of the sea* (Dan. vii. 1, &c.); and when *he saw the battles of the ram and the he-goat* (viii. 1, &c.). That he saw them "in visions" he says himself in chap. vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8: and that the angel Gabriel was seen by him "in vision" (ix. 21). The like took place with John; as when *he saw the* SON OF MAN *in the midst of the seven candlesticks* (Apoc. i.): when *he saw a throne in heaven, and One sitting upon it, and around the throne the four animals* (chap. iv.): when *he saw the Book sealed with seven seals* (chap. v.): when *he saw the four horses going forth out of the opened Book* (chap. vi.): when *he saw the four angels standing upon the four corners of the earth* (chap. vii.): when *he saw the locusts going forth out of the pit of the abyss* (chap. ix.): when *he saw the Angel in whose hand was a little book, which He gave to him to eat* (chap. x.): when *he heard the seven angels sounding the trumpets* (chap. xi.): when *he saw the dragon, and the woman whom the dragon persecuted; and the battle of the latter with Michael* (chap. xii.): and afterwards *the two beasts coming up, the one out of the sea, and the other out of the earth* (chap. xiii.): when *he saw the seven angels having the seven last plagues* (chap. xv., xvi.): when *he saw the harlot sitting upon the scarlet beast* (chap. xvii., xviii.); and after-

wards, *the white horse and Him that sat upon him* (chap. xix.); and at length, *the New Heaven and the New Earth, and then the New Jerusalem coming down out of heaven* (chap. xxi., xxii.). That John saw these things "in the spirit" and "in vision," he says in chap. i. 10; iv. 2; ix. 17; xxi. 10. This is also meant by "I saw," throughout this book. From these things it is plainly manifest that to be in the spirit is to be in vision, which takes place by the opening of the sight of a man's spirit; and when this is opened, the things which are in the spiritual world appear as clearly as do those that are in the natural world before the sight of the body. That it is so, I can testify from the experience of many years. In this state were the disciples when they saw the Lord after the resurrection; on which account it is said that "their eyes were opened" (Luke xxiv. 30, 31). In a similar state was Abraham, when he saw the three Angels, and spoke with them. The same of Hagar, Gideon, Joshua, and others, when they saw the Angels of Jehovah. In like manner when the boy of Elisha saw the mountain full of chariots and horses of fire around Elisha; for *Elisha prayed, and said, O Jehovah, open, I pray, his eyes, that he may see; and Jehovah opened the eyes of the boy, and he saw* (2 Kings vi. 17). But as regards the Word, it was not revealed in a state of the spirit, or in vision, but was dictated by the Lord to the Prophets by the living voice; on which account it is nowhere said that they spoke it from the Holy Spirit, but "from Jehovah": see the "Doctrine of the New Jerusalem concerning the Lord" (n. 53).

37. *And I heard behind me a great voice as of a trumpet,* signifies the manifest perception of Divine Truth revealed from heaven. "A great voice," when it is heard from heaven, signifies the Divine Truth, — treated of in what follows. It was heard as a trumpet, because, when the Divine Truth passes down from heaven, it is sometimes so heard by the angels of the ultimate heaven, and is then

manifestly perceived. It is hence that by a voice as of a trumpet manifest perception is signified. The signification of a trumpet will be further treated of below (n. 397, 519). That a great voice, when it is heard from heaven, signifies the Divine Truth, is manifest from these passages: *The voice of Jehovah is upon the waters; the voice of Jehovah is in power; the voice of Jehovah is with honor: the voice of Jehovah is breaking the cedars: the voice of Jehovah falling as a flame of fire: the voice of Jehovah maketh the wilderness to tremble: the voice of Jehovah maketh the hinds to travail* (Ps. xxix. 3–9). *Sing to the Lord, ye kingdoms of the earth; behold, He will utter with His voice a voice of strength* (Ps. lxviii. 32, 33). *Jehovah gave forth His voice before His army; for, numberless, it doeth His Word* (Joel ii. 11). *Jehovah will utter His voice out of Jerusalem* (Joel iii. 16). And because a voice signifies the Divine Truth from the Lord, therefore the Lord said that *His sheep hear His voice: that they know His voice:* also, *other sheep I have, which I must bring; and they shall hear My voice: My sheep hear My voice; and I know them, and they follow Me* (John x. 3, 4, 16, 27). And again: *The hour cometh, when the dead shall hear the voice of the Son of God, and they that hear shall live* (John v. 25). "Voice" here is the Divine Truth of the Lord out of His Word.

38. *Saying, I am the Alpha and the Omega, the First and the Last,* signifies Who is the Self-existent and the Only from first things to last, from whom all things are; thus, Who is Love Itself and the Only Love, Wisdom Itself and the Only Wisdom, Life Itself and the Only Life, in Himself; and thus the Creator Himself and the Only Creator, Saviour, and Enlightener from Himself; and thence the all in all of heaven and the church: Who alone is Infinite and Eternal, and Jehovah; and that He is the Lord. That these things are all contained in these words, and infinitely more, may be seen above (n. 13, 29). It is there said that all the syllables or letters of the alpha-

bet in the spiritual world signify real things; and that their speech and writing there are thence; and that for that reason the Lord describes His Divinity and Infinity by the Alpha and the Omega; by which is signified that He is the all in all of heaven and the church. Since in the spiritual world, and thence in the angelic language, every letter signifies a real thing, therefore David wrote the cxix. Psalm in the order of the letters of the alphabet, beginning with Aleph, and ending with Tau; as may be evident from the initials of the verses there. A similar thing appears in Psalm cxi., but not so manifestly. On this account also Abram was called Abraham, and Sarai was called Sarah; which was done for the reason that in heaven by Abraham and by Sarah *they* should not be understood, but the Divine; as it also is understood: for the H involves infinity, because it is only an aspirate. More may be seen on this subject above (n. 29).

39. *What thou seest write in a Book:* That it signifies that they might be revealed to posterity, is manifest without explanation.

40. *And send unto the Churches that are in Asia*, signifies for those in the Christian world who are in the light of truth from the Word. That these are meant by the churches in Asia may be seen above (n. 10, 11).

41. *Unto Ephesus and Smyrna, and unto Pergamos and Thyatira, and unto Sardis and Philadelphia, and unto Laodicea*, signifies in particular according to the state of each one's reception. That all the states of reception of the Lord and His Church are signified in the spiritual sense by these seven names, will be seen below: for John, when this was commanded him, was in a spiritual state; and in that state nothing is called by a name which does not signify a real thing or a state: on which account these things which were written were not sent by John to any Church in those places, but were said to their angels by whom are meant those who receive. That spiritua.

realities are meant by all the names of places and persons in the whole Word, has been shown in many places in the "Heavenly Arcana," published at London: as what by Abraham, Isaac, and Jacob; also by Israel, and by the names of his twelve sons; as also what by the various places in the land of Canaan, and by the places bordering upon that land; and what by Egypt, Syria, Assyria, and others. It is the same with these seven names. But he who wishes to remain in the sense of the letter, let him remain, because that sense conjoins: only let him know that by those names the angels perceive real things and the states of the Church.

42. *And I turned to see the voice which was speaking with me*, signifies the inversion of the state of those who are in good of life, as to the perception of truth in the Word, when they turn themselves to the Lord. John says that "he heard the voice behind him" (vers. 10); and now, that "he turned to see the voice;" and again, that "having turned he saw seven candlesticks;" from which it is manifest that he heard the voice from behind, and that he turned himself around to see whence it was. That there is an arcanum in this, is manifest. The arcanum is, that before a man turns himself to the Lord, and acknowledges Him as the God of heaven and earth, he cannot see the Divine Truth in the Word. The reason is, because God is One both in person and essence, in whom is a Trinity; and that the Lord is that God: on which account they who acknowledge a trinity of persons look primarily to the Father, and some to the Holy Spirit, and rarely to the Lord; and if to the Lord, they think of His Human as of an ordinary man. When a man does this, he cannot be enlightened in the Word: for the Lord is the Word; for it is from Him, and concerning Him. They therefore who do not approach the Lord alone, look at Him and His Word as behind them, and not before them; or at their back, and not in front. This is the arcanum which lies

hid in these words ; that " John heard a voice *behind him*, and that *he turned* to see the voice, and *being turned* saw seven golden candlesticks, and in the midst of them the SON OF MAN : " for the voice which he heard came from the SON OF MAN, who is the Lord. That the Lord alone is the God of heaven and earth, He now teaches by a manifest voice ; for He says, *I am the Alpha and the Omega, the Beginning and the End, saith the Lord, Who is, and Who was, and Who is to come* (vers. 8) ; and here, *I am the Alpha and the Omega, the First and the Last* (vers. 11) ; and afterwards, *I am the First and the Last* (vers. 17 ; and chap. ii. 8). That by " a voice," when from the Lord, the Divine Truth is meant, may be seen above (n. 37) ; and that by John are meant they in the church who are in good of life, may be seen (n. 5, 6). It may now be evident from these things, that by these words, " And I turned to see the voice which was speaking with me," is signified the inversion of the state of those who are in good of life, as to the perception of truth in the Word, when they turn themselves to the Lord.

43. *And having turned I saw seven golden candlesticks*, signifies the New Church, which will be in enlightenment from the Lord out of the Word. That the seven candlesticks are the seven churches, is said in the last verse of this chapter ; and that by the seven churches are meant all who are in the Christian world and draw near to the church, may be seen above (n. 10) ; and in particular according to the state of each one's reception (n. 41). That by the seven candlesticks the New Church is meant, is because in it and in the midst of it is the Lord : for it is said that in the midst of the seven candlesticks he saw one like unto the SON OF MAN ; and by the Son of Man is meant the Lord as to the Word. The candlesticks were seen to be golden, because gold signifies good ; and every church is a church from good which is formed by truths. That gold signifies good, will be seen in what follows. The candle-

sticks were not one next another, or placed in contact, but at distances, making a kind of circle; as is manifest from these words in the following chapter: *These things saith He that walketh in the midst of the seven golden candlesticks* (vers. 1). Nothing is said of the lamps in those candlesticks, but in the following chapter it is said, that the "Holy Jerusalem," that is, the New Church, *hath no need of the sun, nor of the moon; because the lamp of it is the* LAMB: *and the nations which are saved shall walk in His light* (Apoc. xxi. 23, 24): and further, *They have no need of a lamp, for the Lord God enlighteneth them* (xxii. 5): for they who will be of the Lord's New Church are only candlesticks, who will give light from the Lord. By the golden candlestick in the tabernacle nothing else was represented but the Church as to enlightenment from the Lord; concerning which candlestick see Ex. xxv. 31 to end; xxxvii. 17–24; Lev. xxiv. 3, 4; Num. viii. 2–4. That it represented the Lord's Church as to Divine spiritual love, which is love towards the neighbor, may be seen in the "Heavenly Arcana" published at London (n. 9548, 9555, 9558, 9561, 9570, 9783); also below (n. 493). By the candlestick also in Zechariah (chap. iv.), is signified a New Church to be established by the Lord, since it signifies a New House of God, or New Temple; as is manifest from what follows there: and by a House of God, or a Temple, the Church is signified, and in the highest sense the Lord's Divine Human; as He teaches (John ii. 19–21, and elsewhere). But it shall be told what is signified in order in Zechariah (chap. iv.), when the candlestick was seen by him. By the things which are contained from vers. 1–7 is signified the enlightenment of the New Church by the Lord from the good of love through truth. The olive-trees there signify the Church as to the good of love. By the things there from vers. 8–10 is signified that this is from the Lord. By Zerubbabel there, who is to build the house, and thus the Church, the Lord is represented. By the things from vers. 11–14, is signified that there will also be

in that church truths from a heavenly origin. This explanation of that chapter has been given to me by the Lord, through heaven.

44. *And in the midst of the seven candlesticks One like unto the* SON OF MAN, signifies the Lord as to the Word, from whom is the Church. It is known from the Word, that the Lord called Himself the SON OF GOD and also the SON OF MAN. That by the Son of God He meant Himself as to the Divine Human, and by the Son of Man Himself as to the Word, has been fully demonstrated in the "Doctrine of the New Jerusalem concerning the Lord" (n. 19–28); and as it has been fully confirmed there from the Word, it is unnecessary to confirm it further here. Now as the Lord represented Himself before John as the Word, therefore as seen by him He is called the SON OF MAN. He represented Himself as the Word, because the New Church is treated of, which is a Church from the Word, and according to the understanding of it. That the church is from the Word, and that it is such as is its understanding of the Word, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 76–79). Since the church is a church from the Lord by means of the Word, therefore the SON OF MAN was seen in the midst of the candlesticks. In the midst signifies in the inmost, from which the things that are around, or that are without, derive their essence, here their light or intelligence. That the inmost is the all in the things which are around or without, has been abundantly shown in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom." It is like light and flame in the midst, from which all the circumferences have light and are warm. "In the midst" signifies the same in the following passages in the Word: *Cry out and shout, O inhabitants of Zion; for great in the midst of thee is the Holy One of Israel* (Is. xii. 6). *God is my King, working salvations in the midst of the earth* (Ps. lxxiv. 12). *We have thought of thy mercy, O God in the midst of thy temple* (Ps

xlviii. 9). *God standeth in the congregation of God, He shall judge in the midst of the gods* (Ps. lxxxii. 1). Those are called gods who are in Divine truths from the Lord, and abstractly the truths themselves. *Behold, I send an angel before thee: beware of His face, since My name is in the midst of Him* (Ex. xxiii. 20, 21). The "name of Jehovah" is all the Divine: "in the midst" is in the inmost, and thence in every thing of it. The midst also signifies the inmost, and thence the all, in many other places in the Word, even where the evil are treated of; as in Isa. xxiv. 13; Jer. xxiii. 9; Ps. v. 9; Jer. ix. 5, 6; Ps. xxxvi. 1; Ps. liv. 7; Ps. lxii. 4. These passages are adduced, that it may be known that "in the midst of the candlesticks" signifies in the inmost from which is the Church and all that belongs to it; for the Church and all that belongs to it is from the Lord through the Word. That the candlesticks signify the New Church, may be seen just above (n. 43).

45. *Clothed with a garment down to the foot*, signifies the proceeding Divine, which is the Divine Truth. That "a garment down to the foot" signifies the proceeding Divine which is the Divine Truth, is because garments in the Word signify truths: hence "a garment down to the foot," which is a general garment, when speaking of the Lord, signifies the proceeding Divine Truth. That garments in the Word signify truths, is because they are clothed in heaven according to the truths proceeding from their good; on which subject see the work on "Heaven and Hell," published at London in the year 1758, n. 177–182. In the following pages also it will be seen that nothing else is meant by garments in the Word in its spiritual sense; consequently nothing else by the Lord's garments when He was transfigured, which appeared bright as the light (Matt. xvii. 1–4; Mark ix. 2–8; Luke ix. 28–36): nor any thing else by the Lord's garments which the soldiers divided (John xix. 23, 24). That similar things were represented and

thence signified by Aaron's garments, may be seen in the "Heavenly Arcana," published at London (n. 9814, 10068); in particular what by the ephod (n. 9477, 9824, 10005); what by the robe (n. 9825, 10005); what by the undercoat (n. 9826, 9942); and what by the mitre (n. 9827): for Aaron represented the Lord's priestly office. On the signification of garments from the Word, see below (n. 166, 328).

46. *And girded at the paps with a golden girdle*, signifies the proceeding and at the same time conjoining Divine, which is the Divine Good. That a golden girdle signifies this, is because by the Lord's breast, and in particular by the paps there, His Divine Love is signified; hence by the golden girdle which girded, is signified the proceeding and at the same time conjoining Divine, which is the Divine Good of the Divine Love. Gold also signifies good (see below, n. 913). Also a zone or girdle in the Word signifies the common bond by which all things are held together in order and connection; as in Isaiah: *A Rod shall go forth out of the stem of Jesse: justice shall be the girdle of His loins, and truth the girdle of His thighs* (xi. 1, 5). "The Rod going forth out of the stem of Jesse" is the Lord. That the girdle of the ephod and the belt of the undercoat of Aaron signified conjunction, may be seen in the "Heavenly Arcana," published at London (n. 9837, 9944). Since a girdle signifies the bond conjoining the goods and truths of the Church, therefore when the Church among the sons of Israel was destroyed, the prophet Jeremiah was commanded *to buy for himself a girdle, and to put it upon his loins, and then to hide it in the hole of a rock by the Euphrates; and at the end of the days, when he took it again, behold, it was rotten, and was profitable for nothing* (Jer. xiii. 1–12): by which was represented that the good of the Church was then nothing, and that hence its truths were dissipated. The like is signified by a girdle in Isaiah: *Instead of a girdle there shall be a rent* (iii. 24: and else-

where also). That by the paps or breasts the Divine Love is signified, is manifest from the places in the Word where they are named, as also from their correspondence with love.

47. *And His head and hairs were white as wool, like snow,* signifies the Divine Love of the Divine Wisdom in first principles and in ultimates. By the head of man is signified the all of his life, and the all of a man's life has reference to love and wisdom; and therefore by the head is signified wisdom and at the same time love. But as love is not given without its wisdom, nor wisdom without its love, it is therefore the love of wisdom which is meant by the head; and when speaking of the Lord, it is the Divine Love of the Divine Wisdom. But on the signification of the head, from the Word, see below (n. 538, 565). When by the head, therefore, love and at the same time wisdom in their first principles are meant, it follows that by the hairs are meant love and wisdom in their ultimates; and as hairs are here mentioned of the Son of Man, who is the Lord as to the Word, by His hairs are signified the Divine Good which is of Love, and the Divine Truth which is of Wisdom, in the ultimates of the Word; and the ultimates of the Word are the things which are contained in the literal sense. That the Word in this sense is signified by the hairs of the Son of Man, or of the Lord, appears a paradox; but still it is true. This may be evident from the places in the Word adduced in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 35, 49); where it was also shown that the Nazarites in the Israelitish church represented the Lord as to the Word in its ultimates, which is the literal sense. For Nazarite in the Hebrew tongue is the hair, or the hair of the head: hence Samson, who was a Nazarite from the womb, had power in his locks. That the Divine Truth is in like manner in power in the sense of the letter of the Word, may be seen in the above-named "Doctrine of the Sacred Scrip

ture" (n. 37–49). For this reason also the high-priest and his sons were severely prohibited from shaving the head. For this reason also the forty-two children were torn in pieces by two she-bears, because they called Elisha *Bald.* Elisha, like Elijah, represented the Lord as to the Word. Bald signifies the Word without its ultimate, which, as was said, is the literal sense; and the she-bears signify this sense of the Word separated from its internal sense. They who separate them appear also in the spiritual world like bears, but at a distance. It is hence manifest why it was so done with the children. On that account also it was the highest disgrace and cause of extreme mourning to induce baldness. Wherefore, when the Israelitish nation had perverted all the sense of the letter of the Word, this lamentation is made over them: *The Nazarites were whiter than snow, bright-white above milk; their form was darkened more than blackness; they are not known in the streets* (Lam. iv. 7, 8): also, *Every head is made bald, and every shoulder is plucked of its hair* (Ez. xxix. 18). *Shame upon all faces, and baldness upon all heads* (Ez. vii. 18. In like manner Isa. xv. 2; Jer. xlviii. 37; Amos viii. 10). Since the sons of Israel dispersed by falsities all the sense of the letter of the Word, it was therefore commanded the prophet Ezekiel, that he might thereby represent this, *to shave his head with a razor, and to burn a third part of the hairs in the fire, to smite a third part with a sword, and to scatter a third part to the wind, and to bind up some in his skirts; that also he should afterwards cast some into the fire* (Ez. v. 1–4, &c.) On this account it is also said in Micah, *Put on baldness, and shave thee for the sons of thy delights: enlarge baldness as the eagle, because they have departed from thee* (i. 16). The "sons of delights" are the genuine truths of the church from the Word. And because Nebuchadnezzar king of Babylon represented the Babylonian falsification of the Word and the destruction of all truth therein, hence it came to pass that *his hair grew like eagles' feathers*

(Dan. iv. 30). Since the hairs signified that holy part of the Word, it is therefore said of the Nazarites, that *they should not shave the hair of their head, because that is the Nazariteship of God upon their head* (Num. vi. 1–21): and it was therefore a statute, that *the high-priest and his sons should not shave their head, lest they should die, and wrath should come upon the entire house of Israel* (Lev. x. 6). Now since by the hairs is signified the Divine Truth in ultimates, which in the church is the Word in the sense of the letter, the like is therefore said also of the Ancient of Days in Daniel: *I saw until the thrones were cast down, and the Ancient of Days did sit: His garment was white like snow, and the hair of His head like clean wool* (vii. 9). That "the Ancient of Days" is the Lord is plainly manifest in Micah: *Thou Bethlehem Ephratah, it is little that thou art among the thousands of Judah; out of thee shall go forth to Me He who shall be Ruler in Israel, and Whose going forth is of Old, from the days of eternity* (v. 2): and in Isaiah, where He is called *Father of Eternity* (ix. 6). From these passages, and from many others, which are not adduced on account of their abundance, it may be evident that by "the head and the hairs of the Son of Man, which were white as wool, like snow," is meant the Divine of Love and Wisdom in first principles and in ultimates: and since by the Son of Man the Lord as to the Word is meant, it follows that the latter in first principles and in ultimates is also meant. Why, otherwise, should it be, that the Lord here in the Apocalypse, and the Ancient of Days in Daniel, should be described even as to their hairs? That the sense of the letter of the Word is signified by the hairs, is plainly manifest from those who are in the spiritual world. They who have despised the sense of the letter of the Word appear bald there; and on the contrary, they who have loved the sense of the letter of the Word, appear there in becoming heads of hair. It is said, "like wool and like snow," because wool signifies good in ultimates, and snow truth in

ultimates; as also in Isaiah (chap. i. 18): for wool is from sheep, by which the good of charity is signified; and snow is from water, by which the truths of faith are signified.

48. *And His eyes as a flame of fire*, signifies the Divine Wisdom of the Divine Love. By eyes in the Word the understanding is meant, and thence by the sight of the eyes intelligence; and therefore in speaking of the Lord, the Divine Wisdom is meant. But by "a flame of fire" spiritual love, which is charity, is signified; and therefore, when said of the Lord, the Divine Love is meant. Hence then by His eyes being as a flame of fire, the Divine Wisdom of the Divine Love is signified. That the eye signifies the understanding, is because they correspond; for as the eye sees by natural light, so the understanding sees by spiritual light: for which reason to see is predicated of both. That in the Word the understanding is signified by the eye, is manifest from these passages following: *Lead forth the blind people that have eyes, and the deaf that have ears* (Isa. xliii. 8). *In that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of thick darkness* (Isa. xxix. 18). *Then shall be opened the eyes of the blind, and the ears of the deaf* (Isa. xxxv. 5). *I will give Thee for the light of the nations, to open the eyes of the blind* (Isa. xlii. 6, 7). This is concerning the Lord, who, when He shall come, will open the understanding of those that are in ignorance of truth. That this is meant by opening the eyes, is further manifest from these passages: *Make fat the heart of this people, and cover over their eyes, lest peradventure they see with their eyes* (Isa. vi. 9, 10; John xii. 40). *Jehovah hath poured out upon you the spirit of sleep, and hath closed up your eyes, the prophets and your heads, the seers hath He covered up* (Isa. xxix. 10; xxx. 10). *Who shutteth his eyes, lest he should see evil* (Isa. xxxiii. 15). *Hear ye these things, O foolish people, who have eyes, and they see not* (Ez. xii. 2). *The punishment of the shepherd that deserteth the flock; the sword shall be upon his right eye, and*

his right eye shall be utterly darkened (Zech. xi. 17). *The plague with which Jehovah shall smite all the peoples which shall fight against Jerusalem; their eyes shall consume away in their sockets* (Zech. xiv. 12). *I will smite every horse with astonishment, and every horse of the people with blindness* (Zech. xii. 4). "A horse" in the spiritual sense is the understanding of the Word (n. 298). *Hear me, O Jehovah my God; enlighten mine eyes, lest I sleep death* (Ps. xiii. 3). Every one sees that in these places the understanding is signified by the eyes. It is hence manifest what is meant by the Lord by the eye in these passages: *The lamp of the body is the eye: if thine eye be single, thy whole body shall be light; if thine eye be evil, thy whole body shall be darkened: if then the light which is in thee be darkness, how great is the darkness* (Matt. vi. 22, 23; Luke xi. 34). *If thy right eye offend thee, pluck it out, and cast it from thee; for it is better to enter into life with one eye, than having two eyes to be sent into the hell of fire* (Matt. v. 29; xviii. 9). By eye in these places is not meant the eye, but the understanding of truth. Since the understanding of truth is signified by the eye, it was therefore among the statutes for the sons of Israel, that *one blind or disordered in the eye, of the seed of Aaron, should not come near to offer sacrifice, nor enter within the vail* (Lev. xxi. 18, 20): also that *what was blind should not be offered in sacrifice* (Lev. xxii. 22; Mal. i. 8). From these things it is manifest what is meant by the eye when speaking of man. Hence it follows that by the eye, when speaking of the Lord, is meant His Divine Wisdom, also His Omniscience and Providence; as in these passages: *Open thine eyes, O Jehovah, and see* (Isa. xxxvii. 17). *I will set Mine eye upon them for good, and will build them up* (Jer. xxiv. 6). *Behold, the eye of Jehovah is upon them that fear Him* (Ps. xxxiii. 18). *Jehovah is in the temple of holiness; His eyes behold, His eyelids try, the sons of man* (Ps. xi. 4). Since by cherubs the Lord's guard and providence are signified, lest the spiritual sense of the Word should be harmed, it is

therefore said of the four animals, which were cherubs, that *they were full of eyes before and behind, and that their wings were in like manner full of eyes* (Apoc. iv. 6, 8): also, that *the wheels, upon which the cherubs were carried, were full of eyes round about* (Ez. x. 12). That by "a flame of fire" is meant His Divine Love, will be seen in the following pages, where flame and fire are mentioned: and because it is said that "His eyes were as a flame of fire," the Divine Wisdom of the Divine Love is signified. That in the Lord the Divine Love is of the Divine Wisdom and the Divine Wisdom is of the Divine Love, and thus there is a reciprocal union of both, is an arcanum disclosed in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom" (n. 34–39, and elsewhere).

49. *And His feet like unto fine-brass, as if glowing in a furnace*, signifies the Natural Divine Good. "The feet" of the Lord signify His Natural Divine; fire or "glowing" signifies Good; and fine-brass signifies the natural good of truth: therefore by "the feet of the Son of Man like unto fine-brass, as if glowing in a furnace," is signified the Natural Divine Good. It is from correspondence that His feet signify this. In the Lord, and hence from the Lord, there is the Heavenly (Celestial) Divine, the Spiritual Divine, and the Natural Divine. The Heavenly Divine is meant by the head of the Son of Man; the Spiritual Divine by His eyes, and by His breast which was girded with the golden girdle; and the Natural Divine by His feet. Because these three are in the Lord, therefore also the three are in the angelic heaven. The third or highest heaven is in the Heavenly Divine, the second or middle heaven is in the Spiritual Divine, and the first or ultimate heaven in the Natural Divine: in like manner the Church on the earth. For the whole heaven before the Lord is as one man; in which they who are in the Lord's Heavenly Divine make the head, they who are in the Spiritual Divine make the body, and they who are in the Natural Divine

make the feet. Hence also in every man, because he was created in the image of God, there are these three degrees; and as they are opened, he becomes an angel either of the third heaven, or of the second, or of the ultimate. Hence also it is, that there are three senses in the Word, the heavenly, the spiritual, and the natural. That it is so, may be seen in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom," particularly in Part Third; in which these three degrees are treated of. That the feet, the soles, and the heels correspond to natural things with man, and therefore signify natural things in the Word, may be seen in the "Heavenly Arcana," published at London (n. 2162, 4938–4952). The Natural Divine Good is also signified by the feet in the following passages in Daniel: *I lifted up my eyes, and saw, behold a man clothed in linen, whose loins were girded with gold of Uphaz, His body like the beryl, and His eyes as lamps of fire, His arms and His Feet as the brightness of polished brass* (x. 5, 6). In the Apocalypse: *I saw an angel coming down from heaven, His Feet as pillars of fire* (x. 1). And in Ezekiel: *The Feet of the cherubs were glittering like the brightness of polished brass* (i. 7). The angels and cherubs were seen thus, because the Lord's Divine was represented in them. Since the Lord's church is under the heavens, and thus under the Lord's feet, it is therefore called the footstool of His feet, in these places: *The glory of Lebanon shall come unto thee, to decorate the place of My sanctuary; and I will render the place of My Feet honorable: and they shall bow themselves down at the soles of thy feet* (Isa. lx. 13, 14). *The heaven is My throne, and the earth the footstool of My Feet* (Isa. lxvi. 1). *God remembereth not the footstool of His Feet in the day of His anger* (Lam. ii. 1). *Worship Jehovah towards the footstool of His Feet* (Ps. xcix. 5). *Behold, we heard of Him in Ephratah,* Bethlehem; *we will enter into His habitations; we will bow ourselves down at the footstool of His Feet* (Ps. cxxxii. 6, 7). Hence it is, that *they*

fell down at the Lord's feet worshipping (Matt. xxviii. 9; Mark v. 22; Luke viii. 41; John xi. 32): also, that *they kissed His feet, and wiped them with their hairs* (Luke vii. 37, 38, 44, 46; John xi. 2; xii. 3). As the natural is signified by the feet, therefore the Lord said to Peter, when He washed his feet, *He that hath been washed hath no need save to wash the feet, and is wholly clean* (John xiii. 10). To wash the feet is to purify the natural man; and when this is purified, the whole man also is purified; as is shown in many places in the "Heavenly Arcana" and in the "Doctrines of the New Jerusalem." The natural man, which is also the external man, is purified, when he shuns the evils which the spiritual or internal man sees are evils and are to be shunned. Now as by the feet is meant man's natural, and this perverts all things if it is not washed or purified, the Lord therefore says, *If thy foot cause thee to offend, cut it off: it is better for thee to enter into life halt, than to have two feet, and be cast into hell into the unquenchable fire* (Mark ix. 45). The foot is not here meant, but the natural man. The like is meant by *treading down with the feet the good of the pastures, and by troubling the waters with the feet* (Ez. xxxii. 2; xxxiv. 18, 19; Dan. vii. 7, 19; and elsewhere). Since by the Son of Man the Lord as to the Word is meant, it is manifest that by His feet the Word in the natural sense is also meant, which is much treated of in the "Doctrine of the New Jerusalem concerning the Sacred Scripture;" as also, that the Lord came into the world, that He might fulfil all the things of the Word, and thereby become the Word even in ultimates (II. 98–100). But this arcanum is for those who will be in the New Jerusalem. The Lord's Divine Natural was also signified by the brazen serpent set up by Moses in the wilderness as commanded, on looking at which all who were bitten by the serpents were healed (Num. xxi. 6, 8, 9). That it signified the Lord's Divine Natural, and that they are saved who look to that, the Lord Himself teaches in

John: *As Moses lifted up the serpent in the wilderness, so must the* SON OF MAN *be lifted up; that every one that believeth in Him should not perish, but have everlasting life* (iii. 14, 15). The reason of that serpent's being made of brass is that brass, as well as fine-brass, signifies the natural as to good; see below (n. 775).

50. *And His voice as the voice of many waters*, signifies the Natural Divine Truth. That a voice, when from the Lord, signifies the Divine Truth, may be seen above (n. 37). That waters signify truths, and in particular natural truths, which are knowledges from the Word, is evident from many passages in the Word, of which the following only will be quoted: *The earth is full of the knowledge of Jehovah, as the waters cover the sea* (Isa. xi. 9). *Then with gladness shall ye draw waters out of the fountains of salvation* (Isa. xii. 3). *He that walketh righteously, and speaketh uprightness, bread shall be given him, and water shall be sure* (Isa. xxxiii. 15, 16). *The poor and needy seek water, but there is none; their tongue faileth for thirst: I will open rivers upon the hillsides, and will put fountains in the midst of the valleys, I will make the desert a pool of waters, and the dry land springs of waters; that they may see, acknowledge, attend, and understand* (Isa. xli. 17, 18, 20). *I will pour waters upon him that thirsteth, and floods upon the dry ground; I will pour out My Spirit* (Isa. xliv. 3). *Thy light shall arise in the darkness, that thou mayest be as a watered garden, and as a going forth of waters, whose waters shall not fail* (Isa. lviii. 10, 11). *My people have done two evils; they have deserted Me, the fountain of living waters, to cut out for themselves pits, which do not hold waters* (Jer. ii. 13). *The nobles sent the younger ones for water; they came to the pits, they found no waters, their vessels were returned empty* (Jer. xiv. 3). *They have forsaken Jehovah, the fountain of living waters* (Jer. xvii. 13). *They shall come with weeping, and with weeping will I bring them; I will lead them to the fountain of waters*

in a straight way (Jer. xxxi. 9). *I will break the staff of bread, and they shall drink waters by measure and in astonishment, that they may consume away for their iniquities* (Ez. iv. 16, 17; xii. 18, 19; Isa. li. 14). *Behold, the days shall come, in which I will send a famine upon the land; not a famine for bread, nor a thirst for waters; but for hearing the Word of Jehovah: they shall wander from sea to sea, and shall run to and fro to seek the Word of Jehovah, nor shall they find it: in that day the virgins and the youths shall fail for thirst* (Amos viii. 11–13). *In that day living waters shall go out from Jerusalem* (Zech. xiv. 8). *Jehovah is my Shepherd; He will lead me to the waters of quietness* (Ps. xxiii. 1, 2). *They shall not thirst; He will make waters to flow out of the rock for them, and He will cleave the rock that the waters may flow out* (Isa. xlviii. 21). *O God, I seek thee in the morning; my soul thirsteth, I am faint without waters* (Ps. lxiii. 1). *Jehovah sendeth the Word; He maketh the wind to blow, that the waters may flow* (Ps. cxlvii. 18, 19). *Praise ye Jehovah, ye heavens of heavens, and ye waters that are above the heavens* (Ps. cxlviii. 4). *Jesus sitting at Jacob's fountain said to the woman, Every one that drinketh of this water shall thirst again, but he that drinketh of the water which I will give shall not thirst for ever; and the water which I will give shall become in him a fountain of water springing up unto everlasting life* (John iv. 7–15). *Jesus said, If any one thirst, let him come unto Me, and drink: he that believeth on Me, as the Scripture saith, Out of his belly shall flow rivers of living water* (John vii. 37, 38). *To him that thirsteth will I give of the fountain of the water of life freely* (Apoc. xxi. 6). *He showed him a river of water of life going out of the throne of God and of the Lamb* (Apoc. xxii. 1). *The Spirit and the Bride say, Come; and let him that heareth, say, Come; and let him that thirsteth come; and let him that willeth take water of life freely* (Apoc. xxii. 17). By waters in these passages are meant truths; whence it is manifest that by "the voice of many waters" is meant

the Lord's Divine Truth in the Word: and so in these passages: *Behold, the glory of the God of Israel came from the way of the east, and His voice was as the voice of many waters, and the earth was lighted by His glory* (Ez. xliii. 2). *I heard a voice from heaven, as the voice of many waters* (Apoc. xiv. 2). *The voice of Jehovah is upon the waters, Jehovah is upon many waters* (Ps. xxix. 3). When it is known that by waters in the Word are meant truths in the natural man, it may be evident what was signified by the washings in the Israelitish church; and what is signified also by Baptism; and by these words of the Lord in John: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (iii. 5). "Of water" signifies by truths; and "of the Spirit" signifies by a life according to them. That waters in the opposite sense signify falsities, will be seen in what follows.

51. *And having in His right hand seven stars*, signifies all the knowledges of good and truth in the Word, which are therefrom with the angels of heaven and the men of the church. Around the angels, when they are below the heavens, there appear as it were little stars in great abundance: in like manner around the spirits, who, while they lived in the world, acquired to themselves from the Word knowledges of good and truth, or truths of life and doctrine. But these little stars appear fixed with those who are in genuine truths from the Word, but wandering with those that are in falsified truths. Concerning these little stars, also concerning the stars that appear in the expanse of heaven there, I can relate wonderful things; but it does not belong to this work. It is manifest from this that by stars the knowledges of good and truth from the Word are signified. The SON OF MAN having them in His right hand, signifies that they are from the Lord alone through the Word. That seven signifies all may be seen above (n. 10). That the knowledges of good and truth from the Word are signified by stars, may also be seen from these

passages: *I will lay waste the earth; the stars of the heavens and their constellations shall not shine with their light* (Isa. xiii. 9, 10). The earth which will be laid waste is the church, which being vastated, the knowledges of good and truth in the Word do not appear. *I will cover the heavens when I shall extinguish thee, and I will darken the stars; all the luminaries of light will I darken over thee, and will set darkness upon thy land* (Ez. xxxii. 7, 8). "Darkness upon thy land" is falsities in the church. *The sun and the moon have been darkened, and the stars have withdrawn their brightness* (Joel ii. 10; iii. 15). *After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 29; Mark xiii. 24). *The stars of heaven fell unto the earth, as a fig-tree casteth its unripe figs* (Apoc. vi. 13). *A star fell from heaven unto the earth* (Apoc. ix. 1). By "stars falling from heaven" are not meant stars, but that the knowledges of good and truth are to perish. This is further manifest from this, that *the dragon drew down a third part of the stars from heaven* (Apoc. xii. 4): also, that *the he-goat cast down some of the stars, and stamped upon them* (Dan. viii. 9–11): and therefore it is also said in the following verse in Daniel, *that he cast down the truth unto the earth* (vers. 12). The knowledges of good and truth are also signified by stars in these places: *Jehovah numbereth the stars, He giveth names to them all* (Ps. cxlvii. 4). *Praise Jehovah all ye stars of light* (Ps. cxlviii. 3). *The stars fought from their ways* (Judg. v. 20). It is manifest from these remarks what is meant by these words in Daniel: *The intelligent shall shine as the brightness of the expanse, they that justify many as the stars for ever and ever* (xii. 3). "The intelligent" are they who are in truths, and "they that justify" are those who are in goods.

52. *And out of His mouth a sharp two-edged sword going forth*, signifies the dispersion of falsities by the Lord through the Word and through Doctrine therefrom. Men-

tion is often made in the Word of swords;* and nothing else is signified by them but truth combating against falsities, and destroying them; and in the opposite sense also, falsity fighting against truths for by wars in the Word are signified spiritual wars, which are those of truth against falsity, and of falsity against truth; on which account by warlike arms such things are signified as are used in these spiritual wars. That the dispersion of falsities by the Lord is here meant by the sword is manifest, since it was seen to go forth out of His mouth; and to go "out of the mouth" of the Lord is out of the Word, for this the Lord spake by His mouth. And as the Word is understood by means of Doctrine drawn therefrom, the latter also is signified. It is called "a sharp two-edged sword," because it penetrates the heart and soul. That it may be known that the dispersion of falsities by the Lord through the Word is here meant by the sword, a few passages will be adduced where a sword is named, from which this may be seen; which are: *O sword against Babylon, her princes and wise ones: O sword against the liars, that they may become foolish: O sword against the mighty, that they may be dismayed: O sword against her horses and her chariots: O sword against her treasures, that they may be despoiled: drought upon her waters, that they may dry up* (Jer. l. 35–38). These things are concerning Babylon, by which are meant those that falsify and adulterate the Word: hence by "the liars who shall become foolish," by "the horses and chariots upon which the sword is to be," and by "the treasures which shall be despoiled," the falsities of their doctrine are signified. That "the waters upon which there should be drought that they may dry up" signify truths, may be seen just above (n. 50). *Prophesy, and say, A*

* The words in the original are *gladius*, *machaera*, and *romphaea*. These are all translated *sword* in the common English Bible. *Gladius* is Latin for *sword*, *machaera* is Greek for the same, and *romphaea* is Greek meaning a *long* and *large sword*.

sword is sharpened, and also furbished, sharpened to make a great slaughter; let the sword be repeated the third time; the sword of the pierced ones; the sword of a great piercing, penetrating the inner parts, that causes of offence may be multiplied (Ez. xxi. 9–15, 19, 20). Here also by a sword is meant the devastation of truth in the church. *By His sword shall Jehovah judge upon all flesh, and the pierced of Jehovah shall be multiplied* (Isa. lxvi. 16). Those are called "the pierced of Jehovah," here and elsewhere in the Word, who perish by falsities. *The wasters have come upon all the hills in the wilderness, the sword of Jehovah devouring from the end of the earth even to the end of the earth* (Jer. xii. 12). *By peril of our lives we get our bread on account of the sword of the wilderness* (Lam. v. 9). *Woe to the worthless shepherd that deserteth the flock; the sword shall be upon his arm and upon his right eye* (Zech. xi. 17). "The sword upon the shepherd's right eye" is the falsity of his understanding. *The sons of man are fired, their tongue is a sharp sword* (Ps. lvii. 4). *Behold, they belch out with their mouth, a sword is in their lips* (Ps. lix. 7). *The workers of iniquity sharpen their tongue as a sword* (Ps. lxiv. 3). Similar things are signified by "a sword" elsewhere, as Isa. xiii. 13, 15; xxi. 14, 15; xxxvii. 6, 7, 38; xxxi. 7, 8; Jer. ii. 30; v. 12; xi. 22; xiv. 13–18; Ez. vii. 15; xxxii. 10–12. From these remarks it may be evident what the Lord meant by a sword in these passages: Jesus said that *He came not to send peace upon earth, but a sword* (Matt. x. 34). Jesus said, *He that hath no purse, let him sell his garment and buy a sword: the disciples said, Lord, behold, two swords; and He said, It is enough* (Luke xxii. 36, 38). *All that take the sword, shall perish by the sword* (Matt. xxvi. 51, 52). Of the consummation of the age Jesus says, *They shall fall by the edge of the sword, and shall be carried captive among all nations, and at length Jerusalem shall be trodden down* (Luke xxi. 24). The consummation of the age is the last time of the church; the sword is falsity destroying truth; the nations are evils·

Jerusalem, which shall be trodden down, is the church. It is now manifest from these things, that by "the sharp sword going out of the mouth of the Son of Man," the dispersion of falsities by the Lord through the Word is signified. The same in the following passages in the Apocalypse: *A great sword was given unto him that sat upon the red horse* (vi. 4). *Out of the mouth of Him that sat upon the White Horse there went forth a sharp sword, that with it He should smite the nations: the rest were slain by the sword of Him that sat upon the horse* (xix. 15, 21). By "Him that sat upon the White Horse" is meant the Lord as to the Word; which is openly said there (vers. 13, 16). The like is meant in David: *Gird on the sword upon thy thigh, O Mighty One; ride upon the word of truth; thy weapons are sharp* (Ps. xlv. 3–5). This is said of the Lord. And again: *The saints shall exult, and the sword of their mouths is in their hand* (Ps. cxlix. 5, 6). And in Isaiah: *Jehovah hath made my mouth a sharp sword* (xlix. 2).

53. *And His face as the sun shining in his power*, signifies the Divine Love and the Divine Wisdom, which are Himself, and proceed from Him. That by "the face of Jehovah" or the Lord is meant the Divine Itself in its essence, which is the Divine Love and the Divine Wisdom, and thus Himself, will be seen in the explanations below, where the face of God is mentioned: the same is signified by "the sun shining in his power." That the Lord is seen as the Sun in heaven before the angels, and that His Divine Love together with His Divine Wisdom appear thus, may be seen in the work on "Heaven and Hell," published at London, 1758 (n. 116–125); and in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom" (n. 83–172). It remains here only to prove from the Word, that the sun, when relating to the Lord, is His Divine Love and at the same time His Divine Wisdom. This may be evident from the following passage: *In that day the light of the moon shall be as the light of the sun; and*

the light of the sun shall be sevenfold, as the light of seven days (Isa. xxx. 26). "That day" is the Lord's coming, when the old Church is destroyed, and a new one is to be instituted. "The light of the moon" is faith from charity, and "the light of the sun" is intelligence and wisdom from love, from the Lord at that time. *Thy sun shall no more go down, and thy moon shall not be withdrawn; for Jehovah shall be an everlasting light* (Isa. lx. 20). "The sun which shall not set" is love and wisdom from the Lord. *The rock of Israel spake to me, as the light of the morning when the sun riseth* (2 Sam. xxiii. 3, 4). "The rock of Israel" is the Lord. *His throne shall be as the sun* (Ps. lxxxix. 36, 37). This is said of David, but by David the Lord is there meant. *They shall fear Thee as long as the sun endureth; and in His days shall the righteous flourish, and abundance of peace until the moon be no more: His name shall be continued as long as the sun, and all nations shall be blessed in Him* (Ps. lxxii. 5, 7, 17). This also is concerning the Lord. Since the Lord appears as the Sun in heaven before the angels, therefore, when *He was transfigured His face shone as the Sun, and His garments became as the light* (Matt. xvii. 1, 2): and it is said of *the mighty angel coming down out of heaven, that He was clothed with a cloud, and His face was as the sun* (Apoc. x. 1); and of *the woman, that she was seen clothed with the sun* (Apoc. xii. 1). "The sun" here also is love and wisdom from the Lord; "the woman" here is the church which is called the New Jerusalem. Since the Lord as to love and wisdom is meant by the sun, it is manifest what is signified by "the sun" in the following passages: *Behold, the fierce day of Jehovah cometh; the sun shall be darkened in his rising, and the moon shall not make her light to shine: I will visit upon the world its evil, and upon the wicked their iniquity* (Isa. xiii. 9–11). *It shall be in that day, the moon shall be confounded, and the sun ashamed* (Isa. xxiv. 21, 23). *When I shall extinguish thee, I will cover the heavens, and will darken their stars: I*

– *will cover the sun with a cloud, and the moon shall not make her light to shine; and I will make darkness upon thy land* (Ez. xxxii. 7, 8). *The day of Jehovah cometh, a day of darkness; the sun and the moon shall not make their light to shine, and the stars have withdrawn their brightness* (Joel ii. 10). *The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah cometh* (Joel ii. 31). *The day of Jehovah is near in the valley that is cut off; the sun and moon were blackened* (Joel iii. 14, 15). *The fourth angel sounded, and the third part of the sun was smitten, and the third part of the stars; and the day shone not for a third part of it* (Apoc. viii. 12). *The sun became black as a sack of haircloth, and the moon became as blood* (Apoc. vi. 12). *The sun was darkened by the smoke of the abyss* (Apoc. ix. 2). By "the sun" in these places is not meant the sun of the world, but the Sun of the angelic heaven, which is the Lord's Divine Love and Divine Wisdom. These are said to be obscured, darkened, covered over, and blackened, when there are falsities and evils in man. Hence it is manifest that the like is meant by the Lord's words, where He speaks of "the consummation of the age," which is the last time of the church: *Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 29; Mark xiii. 24, 25). Likewise in these: *The sun shall go down over the prophets, and the day shall grow black upon them* (Mic. iii. 5, 6). *In that day I will make the sun to set at noon, and I will darken the earth in the daytime* (Amos viii. 9). *She that had borne seven shall breathe out her soul, her sun shall set when it is yet day* (Jer. xv. 9). These things are said of the Jewish church, which "shall breathe out its soul," that is, shall perish: the "sun shall set" means that love and charity are no more. What is said in Joshua, that "the *sun* stood still in Gibeon, and the moon in the valley of Ajalon" (x. 12, 13), appears as historical, but it is prophetical; for it is from the Book of

Jashar, which was a prophetic book: for it says, "Is not this written in the Book of Jashar" (vers. 13). The same book is also named as prophetical by David (2 Sam. i. 17, 18). The like is also said in Habakkuk: *The mountains were shaken, the sun and the moon stood still in their place* (iii. 10, 11). *Thy sun shall no more go down, and thy moon shall not be withdrawn* (Isa. lx. 20). For to make the sun and moon stand still would be to destroy the universe. Since the Lord as to His Divine Love and Divine Wisdom is meant by the sun, on that account the ancients, in holy worship, turned their face to the sun's rising, and also their temples, which usage still continues. That the sun of the world is not meant by the sun in these passages, is evident from the fact that it was profane and abominable to adore the sun and moon of the world: see Num. xxv. 1–4; Deut. iv. 19; xvii. 3, 5; Jer. viii. 1, 2; xliii. 10, 13; xliv. 17–19, 25; Ez. viii. 16. For by the sun of the world is meant the love of self and the pride of one's own intelligence; and the love of self is diametrically opposite to the Divine Love, and the pride of one's own intelligence opposite to the Divine Wisdom. Also, to adore the sun of the world is to acknowledge nature as the creator, and one's own prudence as the producer, of all things; which involves the denial of God and the denial of the Divine Providence.

54. *And when I saw Him, I fell at His feet as dead*, signifies the failing of his own life from such presence of the Lord. A man's own life does not endure the Lord's presence, as the Lord is in Himself, yea, as He is in the inmosts of His Word: for His Divine Love is altogether like the sun's heat, which, as it is in itself, no one can endure, for he would be consumed. This is meant by no one's being "able to see God, and live" (Ex. xxxiii. 20; Judg. xiii. 22). Since it is so, the Lord therefore appears to the angels in heaven as a Sun, distant from them as the sun of the world is from men. The reason is, because the Lord in Himself is in that Sun. But the Lord still so mod-

erates and tempers His Divine, that man can endure His presence. This is done by veilings: it was thus done when He revealed Himself to many in the Word. Indeed, by veilings He is present with every one who worships Him, as He says in John: *He that doeth My precepts, I will make my abode with him* (xiv. 21, 23). That *He will be in them, and they in Him* (xv. 4, 5). It is manifest from these things why John, when he saw the Lord in such glory, fell at His feet as dead; as also, when the three disciples saw the Lord in glory, why they were weighed down with sleep, and a cloud covered them over (Luke ix. 32, 34).

55. *And He laid His right hand upon me*, signifies life then inspired from Him. The Lord laid His right hand upon him because communication is made by the touch of the hands. The reason is, because the life of the mind, and thence of the body puts itself forth into the arms, and through them into the hands. It is from this that the Lord touched with His hand those whom He restored to life and healed (Mark i. 31, 41; vii. 32, 33; viii. 22–26; x. 13, 16; Luke v. 12, 13; vii. 14; xviii. 15; xxii. 51): and that He in like manner touched "the disciples, after they saw Jesus transfigured, and fell upon their faces" (Matt. xvii. 6, 7). The origin of this is that the Lord's presence with a man is adjunction, and thus conjunction by contiguity; and this contiguity becomes nearer and fuller, as the man loves the Lord, that is, does His commandments. From these few things it may be evident that by "laying His right hand upon him," is signified to inspire His life into him.

56. *Saying unto me, Fear not*, signifies resuscitation, and adoration then from the deepest humiliation. That it is resuscitation unto life, follows from the things just preceding (n. 55); and that it is adoration from the deepest humiliation is manifest, for he fell at the Lord's feet. And because, when he was resuscitated, a holy fear took possession of him, the Lord said, "Fear not." A holy fear, which

is sometimes conjoined with a sacred tremor of the interiors of the mind, and sometimes with horripilation, supervenes, when life from the Lord enters in place of one's own life. One's own life is, to look from one's self to the Lord; but life from the Lord is, to look from the Lord to the Lord, and still as if from one's self. When a man is in this life, he sees himself not to be any thing, but the Lord only. In this holy fear was Daniel also, *when he saw the man clothed with linen, whose loins were girt with gold of Uphaz, His body as the beryl, His face as the lightning, His eyes as lamps of fire, His arms and feet as the brightness of polished brass*, at seeing whom Daniel also became as dead, and "a hand touched" him, and it was said, "*Fear not*, Daniel" (Dan. x. 5–12). The like also took place with Peter, James, and John, when the Lord was transfigured, and seemed as to His face like the sun, and as to His garments like the light; owing to which they also fell upon their faces, and feared for themselves greatly: and then Jesus coming near "touched them," saying, "*Fear ye not*" (Matt. xvii. 6, 7). The Lord also said to the women who saw Him at the sepulchre, "*Fear not*" (Matt. xxviii. 10). And the angel also, whose face seemed like the lightning, and His garment like snow, said to those women, "*Fear ye not*" (Matt. xxviii. 3–5). To Zacharias the angel also said, "*Fear not*" (Luke i. 12, 13). In like manner the angel said to Mary, "*Fear not*" (Luke i. 30). Also to the shepherds, around whom the glory of the Lord shone, the angel said, "*Fear not*" (Luke ii. 9, 10). A similar holy fear seized Simon on account of the draught of fishes, for which cause he said, "Depart from me, for I am a sinful man, O Lord." But Jesus said to him, "*Fear not*" (Luke v. 8–10: besides other places). These are adduced, that it may be known why the Lord said to John, "Fear not": and that resuscitation is meant thereby, and adoration then from the deepest humiliation.

57. *I am the First and the Last:* That it signifies that

He alone is Infinite and Eternal, and thus the only God, may be evident from the things which have been explained above (n. 13, 29, 38).

58. *And am He that is living*, signifies, Who alone is life, and from Whom alone life is. Jehovah, in the Word of the Old Testament, calls Himself "the Living" and "He that liveth," because He alone lives; for He is Love itself and Wisdom itself, and these are life. That there is an Only Life, which is God, and that angels and men are recipients of life from Him, is abundantly shown in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom." Jehovah calls Himself "the Living" and "He that liveth" (Isa. xxxviii. 18, 19; Jer. v. 2; xii. 16; xvi. 14, 15; xxiii. 7, 8; xlvi. 18; Ez. v. 11). The Lord as to the Divine Human also is life, because the Father and He are one; on which account He says, *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (John v. 26). Jesus said, *I am the Resurrection and the Life* (John xi. 25). Jesus said, *I am the Way, the Truth, and the Life* (John xiv. 6). *In the Beginning was the Word, and the Word was God; in Him was Life; and the Word became Flesh* (John i. 1–4, 14). Because the Lord is the only life, it follows that life is from Him alone; on which account He says, *Because I live, ye shall live also* (John xiv. 19).

59. *And was dead*, signifies that He was neglected, and His Divine Human not acknowledged. By being dead is not meant that He was crucified, and thus dead; but that He was neglected in the church, and His Divine Human not acknowledged; for thus He was dead with men. His Divine from eternity is indeed acknowledged, but this is Jehovah Himself: but His Human is not acknowledged to be Divine, although the Divine and the Human in Him are like soul and body, and so are not two, but one; yea, one person; according to the doctrine received in the whole Christian world,

which has its name from Athanasius. When, therefore, His Divine is separated from His Human, by saying that His Human is not Divine, but like the human of another man, He is then dead among men. But concerning this separation, and consequent death of the Lord, more may be seen in the "Doctrine of the New Jerusalem concerning the Lord," and in the "Angelic Wisdom concerning the Divine Providence" (n. 262, 263).

60. *And, behold, I am alive for ever and ever*, signifies that He is eternal life. Since "I am He that is living" signifies that He alone is life, and that life is from Him alone (see above n. 58), it follows that "Behold, I am alive for ever and ever," signifies that He alone is life to eternity, and that thus eternal life is from Him alone: for eternal life is in Him, and thence from Him. "For ever and ever" signifies eternity. That life eternal is from the Lord alone, is evident from these passages following: Jesus said, *Every one that believeth in Me shall not perish, but shall have eternal life* (John iii. 16). *He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life; but the wrath of God abideth upon him* (John iii. 36; vi. 40, 47, 48). *Verily I say unto you, he that believeth in Me, hath eternal life* (John vi. 47). *I am the resurrection and the life; he that believeth in Me, though he die, shall live: every one that believeth in Me, shall not die to eternity* (John xi. 25, 26: and elsewhere). Hence then the Lord is called "He that liveth for ever and ever" in the following places also in the Apocalypse: chap. iv. 9, 10; v. 14; x. 6; Dan. iv. 34.

61. *Amen*, signifies the Divine confirmation that it is the truth. That "Amen" is the Truth, which is the Lord, may be seen above (n. 23).

62. *And I have the keys of hell and of death*, signifies that He alone can save. By keys the power of opening and shutting is signified; here the power of opening hell, that man may be led out; and of shutting it, lest when he

has been led out, he should enter again. For man is born into evils of every kind, and thus in hell, for evils are hell. He is led out of it by the Lord, who has the power of opening it. That by having the keys of hell and of death is not meant the power of casting into hell, but the power of saving, is because it follows immediately after these words, *Behold, I am alive for ever and ever*, by which is signified that He alone is eternal life (n. 60); and the Lord in no wise casts any one into hell, but the man casts himself in. By keys is also signified the power of opening and shutting, in the Apocalypse (chap. iii. 7; ix. 1; xx. 1; also in Isaiah, chap. xxii. 21, 22; in Matthew, chap. xvi. 19; and in Luke xi. 52). The Lord's power is not only over heaven, but also over hell; for hell is kept in order and connection by oppositions against heaven: and therefore, He who governs the one necessarily governs the other; otherwise man could not have been saved. To be saved is to be led out of hell.

63. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:* That it signifies in order that all the things which are now revealed may be for posterity, is evident without explanation.

64. *The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks*, signifies arcana in the visions concerning the New Heaven and the New Church. That by "the seven stars" the church in the heavens is signified, and by the seven candlesticks the church on earth, will be seen in what now follows.

65. *The seven stars are the angels of the seven churches*, signifies the New Church in the heavens, which is the New Heaven. In the heavens there is a church equally as on the earth, for in the heavens equally as on the earth there is the Word, and there are doctrines from it, and from it there are preachings; on which subject see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 70–75, and n. 104–113). That church is the New

Heaven, concerning which something was said in the Preface. That the Church in the heavens, or the New Heaven, is meant by "the seven stars," is because it is said that "the seven stars are the angels of the seven churches;" and by an angel a heavenly society is signified. There appears in the spiritual world a heavenly expanse full of stars as in the natural world; and this so appears from the angelic societies in heaven: each society there, to those who are below, shines like a star. Thence they know there in what situation the angelic societies are. That seven does not signify seven, but all who are of the Church there, according to each one's reception, may be seen above (n. 10, 14, 41). Thus by "the angels of the seven churches" is meant the universal Church in the heavens, and so the New Heaven in its whole aggregate.

66. *And the seven candlesticks which thou sawest are the seven churches*, signifies the New Church on the earth, which is the New Jerusalem coming down from the Lord out of the New Heaven. That the candlesticks are the church may be seen above (n. 43); and as seven signifies all (n. 10), by the seven candlesticks are not meant seven churches, but the church in the whole complex, which is in itself one, but various according to reception. Those varieties may be compared to the various jewels in a king's crown; and they may also be compared to the various members and organs in a perfect body, which still make one. The perfection of every form exists from various things suitably arranged in their order. It is hence that the universal New Church with its varieties is described by "the seven churches" in what now follows.

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67. THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ONE UNIVERSAL IDEA, is this: That the Lord from eternity, who is Jehovah, came into the world, that He might subjugate the hells, and glorify His Human;

and that without this no mortal could be saved; and that they are saved who believe in Him.

It is said *in a universal idea*, because this is a universal of faith; and a universal of faith is what must be in each and every thing of it. It is a universal of faith, that God is one in person and in essence, in whom is a Trinity; and that the Lord is that God. It is a universal of faith, that no mortal could be saved unless the Lord came into the world. It is a universal of faith, that He came into the world that He might remove hell from man; and He removed it by combats against it, and by victories over it. In this manner He subjugated it, and reduced it to order, and under obedience to Himself. It is also a universal of faith, that He came into the world that He might glorify the Human which He took upon Himself in the world; that is, might unite it to the Divine from which [all things are]. Hell being thus subjugated by Him, He keeps it in order and under obedience to Him for ever. Since neither of these things could be done except by temptations, even to the last of them, and the last was the passion of the cross, therefore He endured that. These are the universals of faith concerning the Lord.

The universal of the Christian faith on man's part is, that he should believe in the Lord; for through believing in Him there is conjunction with Him, by which is salvation. To believe in Him is to have confidence that He saves: and because no one can have confidence but he who lives well, therefore this also is meant by believing in Him.

These two universals of the Christian faith have been treated of particularly: the *First*, which regards the Lord, in the "Doctrine of the New Jerusalem concerning the Lord;" and the *Second*, which regards man, in the "Doctrine of the New Jerusalem concerning Charity, and concerning Faith," and in the "Doctrine of Life for it;" and both now in the explanations of the Apocalypse.

CHAPTER SECOND.

1. *Unto the angel of the church in Ephesus* write: These things saith He that holdeth the seven stars in His right hand, that walketh in the midst of the seven golden candlesticks;

2. I know thy works, and thy labor, and thy endurance, and that thou canst not bear the evil, and hast tried them that say they are apostles and are not, and hast found them liars:

3. And hast borne, and hast endurance, and for My name's sake hast labored, and hast not fainted.

4. But I have against thee, that thou hast left thy first charity.

5. Be mindful therefore whence thou hast fallen, and repent, and do the first works; but if not, I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.

6. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8. And *unto the angel of the church in Smyrna* write. These things saith the First and the Last, who was dead and is alive.

9. I know thy works, and afflictions, and poverty, and the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan.

10. Fear none of the things which thou shalt suffer. Behold, the devil will cast some of you into prison, that ye

may be tried; and ye shall have affliction ten days. Be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death.

12. And *unto the angel of the church in Pergamos* write: These things saith He that hath the sharp two-edged sword;

13. I know thy works, and where thou dwellest, where Satan's throne is: and thou holdest fast My name, and hast not denied My faith, even in the days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth.

14. But I have a few things against thee, that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols, and to commit whoredom.

15. So hast thou, even thou, them that hold the doctrine of the Nicolaitans, which thing I hate.

16. Repent: or else I will come unto thee quickly, and will fight with them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna: and I will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it.

18. And *unto the angel of the church in Thyatira* write: These things saith the Son of God, that hath His eyes as a flame of fire, and His feet like unto fine-brass.

19. I know thy works, and charity, and ministry, and faith, and thy endurance, and thy works, and the last more than the first.

20. But I have a few things against thee, that thou permittest the woman Jezebel, that calleth herself a prophetess, to teach and seduce My servants to commit whoredom, and to eat things sacrificed to idols.

21. And I gave her time to repent of her whoredom, and she repented not.

22. Behold, I cast her into a bed, and them that commit adultery with her into great affliction, except she repent of her works.

23. And I will kill her children with death; and all the churches shall know that I am He that searcheth the reins and hearts: and I will give unto every one of you according to his works.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they speak, I will lay upon you no other burden.

25. But that which ye have hold fast till I come.

26. And he that overcometh, and keepeth My works unto the end, I will give him power over the nations:

27. And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken in pieces, even as I have received from My Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. To the churches in the Christian world: To those there who primarily regard truths of doctrine, and not goods of life, who are meant by the Ephesian Church (n. 73–90). To those there who are in goods as to life, and in falsities as to doctrine; who are meant by the Church in Smyrna (n. 91–106). To those there who place the all of the church in good works, and not any thing in truths; who are meant by the church in Pergamos (n. 107–123). And to those there who are in faith from charity, as also to them

who are in faith separated from charity; who are meant by the church in Thyatira (n. 124–152). All these are called to the New Church, which is the New Jerusalem.

THE CONTENTS OF EACH VERSE. "Unto the angel of the church in Ephesus write," *signifies* to those and concerning those who primarily regard truths of doctrine, and not goods of life: "These things saith He that holdeth the seven stars in His right hand," *signifies* the Lord from whom through the Word are all truths: "That walketh in the midst of the seven golden candlesticks," *signifies* from Whom is all enlightenment to those who are of His Church: "I know thy works," *signifies* that He sees all the interiors and exteriors of man at once: "And thy labor and thy endurance," *signifies* their study and patience: "And that thou canst not bear the evil," *signifies* that they do not endure that evils should be called goods, and the reverse: "And hast tried them that say they are apostles, and are not, and hast found them liars," *signifies* that they search into the things in the church which are said to be good and true, but which are evil and false: "And hast borne, and hast endurance," *signifies* patience with them: "And for My name's sake hast labored, and hast not fainted," *signifies* the study and exertion to procure to themselves the things which are of religion and of its doctrine: "But I have against thee, that thou hast left thy first charity," *signifies* that this is against them, that they do not hold the goods of the life in the first place: "Be mindful therefore whence thou hast fallen," *signifies* remembrance of their error: "And repent, and do the first works," *signifies* that they should invert the state of their life: "Or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent," *signifies* that otherwise it is certain that enlightenment will not be given them to see truths any longer: "But this thou hast, that thou hatest the works of the Nicolaitans, which also I hate," *signifies* that they know this from their truths, and hence are not willing that

works should be meritorious: "He that hath an ear, let him hear what the Spirit saith unto the churches," *signifies* that he who understands these things should obey what the Divine Truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem: "To him that overcometh," *signifies* him who fights against his evils and falsities, and is reformed: "I will give to eat of the tree of life," *signifies* the appropriation of the good of love and charity from the Lord: "Which is in the midst of the paradise of God," *signifies* interiorly in the truths of wisdom and faith.

"And unto the angel of the church in Smyrna write," *signifies* to those and concerning those who are in goods as to life, but in falsities as to doctrine: "These things saith the First and the Last," *signifies* the Lord, that He alone is God: "Who was dead, and is alive," *signifies* that He was neglected in the church, and His Human not acknowledged to be Divine, when yet as to that also He alone is Life, and from Him alone is life eternal: "I know thy works," *signifies* that the Lord sees all their interiors and exteriors at once: "And affliction and poverty" *signifies* that they are in falsities, and hence not in goods: "And the blasphemy of them that say they are Jews, and are not," *signifies* the false assertion that the goods of love are with them, when yet they are not: "But are the synagogue of Satan," *signifies* because they are in falsities as to doctrine: "Fear none of the things which thou shalt suffer," *signifies* despair not when ye are infested by evils and assailed by falsities: "Behold, the devil will cast some of you into prison," *signifies* that their good of life will be infested by evils which are from hell: "That ye may be tried," *signifies* by falsities fighting against them: "And ye shall have affliction ten days," *signifies* that it is to last the full time: "Be thou faithful unto death," *signifies* the reception of truths until the falsities have been removed: "And I will give thee a crown of life," *signifies* that they will then have eternal life as the reward of victory:

"He that hath an ear, let him hear what the Spirit saith unto the churches," *signifies* the same as before: "He that overcometh," *signifies* he who fights against evils and falsities, and is reformed: "Shall not be hurt by the second death," *signifies* that they will not afterwards yield to evils and falsities from hell.

'And unto the angel of the church in Pergamos write," *signifies* to those and concerning those who place the all of the church in good works, and not any thing in truths of doctrine: "These things saith He that hath the sharp two-edged sword," *signifies* the Lord as to the truths of doctrine from the Word, by which evils and falsities are dispersed: "I know thy works," *signifies* the same as before: "And where thou dwellest, where Satan's throne is," *signifies* their life in thick darkness: "And thou holdest fast My name, and hast not denied My faith," *signifies* when yet they have religion, and a worship according to it: "Even in the days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth," *signifies* when all truth was extinguished in the church by falsities: "But I have a few things against thee," *signifies* that these things which follow are against them: "That thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed unto idols, and to commit whoredom," *signifies* that there are among them those that do hypocritical works, by which the worship of God is defiled and adulterated in the Church: "So hast thou, even thou, them that hold the doctrine of the Nicolaitans, which I hate," *signifies* that there are also among them those who make works meritorious: "Repent," *signifies* that they should guard against those works: "Or else I will come unto thee quickly, and will fight with them with the sword of my mouth," *signifies* that if not, the Lord will contend with them from the Word: "He that hath an ear, let him hear what the Spirit saith unto the churches," *signifies* the same as before: "To him that overcometh," *signifies*

the same as before: "I will give to eat of the hidden manna," *signifies* wisdom and the appropriation then of the good of heavenly (celestial) love in their works, and thus the conjunction of the Lord with those who work: "And I will give him a white stone," *signifies* truths favoring and united to good: "And in the stone a new name written," *signifies* that they will thus have a kind of good which they had not before: "Which no one knoweth but he that receiveth it," *signifies* that it does not appear to any one, because it is written in their life.

"And unto the angel of the church in Thyatira write," *signifies* to those and concerning those who are in faith from charity, and thence in good works; and also to those and concerning those who are in faith separated from charity, and thence in evil works: "These things saith the Son of God, that hath His eyes as a flame of fire," *signifies* the Lord as to the Divine Wisdom of His Divine Love: "And His feet like unto fine-brass," *signifies* the natural Divine Good: "I know thy works," *signifies* the same as before. "And thy charity and ministry," *signifies* spiritual affection, which is called charity, and its operation: "And thy faith, and endurance," *signifies* the truth, and the study to procure and teach it: "And the last more than the first," *signifies* the increase of them from spiritual affection for truth: "But I have a few things against thee," *signifies* these things which follow: "That thou permittest the woman Jezebel," *signifies* that in the church with them are those who separate faith from charity: "That calleth herself a prophetess," *signifies* and who make faith the only doctrine of the church: "To teach and seduce my servants to commit whoredom," *signifies* from which it results that the truths of the Word are falsified: "And to eat things sacrificed to idols," *signifies* the defilement of worship, and profanations: "And I gave her time to repent of her whoredom, and she repented not," *signifies* that they who have confirmed themselves in that doctrine do not recede, although they see things contrary

to it in the Word: "Behold, I will cast her into a bed, and them that commit adultery with her into great affliction," *signifies* that thus they will be left in their doctrine with the falsifications, and that they will be grievously infested by falsities: "Except she repent of her works," *signifies* if they are not willing to desist from separating faith from charity: "And her sons I will kill with death," *signifies* that all truths from the Word will be turned into falsities: "That the churches may know that I am He that searcheth the reins and hearts," *signifies* that the church may know that the Lord sees what truth and what good every one has: "And I will give to every one according to his works," *signifies* that He gives to each one according to the charity and its faith which are in his works: "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine," *signifies* to those with whom is the doctrine of faith separated from charity, and with whom is the doctrine of faith conjoined to charity: "And who have not known the depths of Satan as they speak," *signifies* who do not understand their interiors, which are nothing but falsities: "I put upon you no other burden," *signifies* only that they should guard against them: "But that which ye have hold fast till I come," *signifies* that the few things which they know from the Word concerning charity and faith thence, they should retain, and live according to them, even to the Lord's coming: "And he that overcometh, and keepeth my works unto the end," *signifies* those who are actually in charity and in faith thence, and remain in them to the end of life: "To him will I give power over the nations," *signifies* that they shall overcome in themselves the evils which are from hell: "And he shall rule them with a rod of iron," *signifies* by truths from the literal sense of the Word, and at the same time by rational principles from natural light (*lumen*): "As the vessels of the potter shall they be broken in pieces," *signifies* as of little or no account: "Even as I have received from my Father,"

signifies, this is from the Lord, who, when He was in the world, procured to Himself all power over the hells, from His Divine which was in Himself: "And I will give him the morning star," *signifies* intelligence and wisdom then: "He that hath an ear, let him hear what the Spirit saith unto the churches," *signifies* the same as before.

THE EXPLANATION.

69. In this chapter and the following the Seven Churches are treated of, by which are described all those in the Christian Church, who have religion, and from whom the New Church, which is called the New Jerusalem, can be formed; and it is formed from those who *approach the Lord alone, and at the same time repent of their evil works.* The rest, who do not approach the Lord alone, from the confirmed denial that His Human is Divine, and who do not repent of their evil works, are indeed in the church, but have not any thing of the church in them.

70. Since the Lord alone is acknowledged as the God of heaven and earth by those who are of His New Church in the heavens and those who will be of it on the earth for that reason in the first chapter of the Apocalypse the Lord alone is treated of; and in these two following, it is He alone who speaks to the churches, and He alone who will give the happy things of eternal life. That it is He alone who speaks to the churches, is manifest from these passages: *Unto the angel of the church in Ephesus write. These things saith He that holdeth the seven stars in His right hand, that walketh in the midst of the seven golden candlesticks* (chap. ii. 1). *Unto the angel of the church in Smyrna write: These things saith the First and the Last* (ii. 8). *Unto the angel of the church which is in Pergamos write: These things saith He who hath the sharp two-edged sword* (ii. 12). *Unto the angel of the church in Thyatira*

write: These things saith the Son of God, who hath His eyes as a flame of fire, and His feet like unto fine-brass (ii. 18). *Unto the angel of the church which is in Sardis write: These things saith He who hath the seven Spirits of God and the seven stars* (iii. 1). *Unto the angel of the church which is in Philadelphia write: These things saith He that is Holy, He that is True, He that hath the key of David* (iii. 7). *And unto the angel of the church in Laodicea write: These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God* (iii. 14). These are taken from the first chapter, in which the Lord alone is treated of; and He is there described by them all.

71. That the Lord alone will give the happy things of eternal life to those who are and will be of His church, is manifest from these passages. The Lord said to the Ephesian church, *To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God* (chap. ii. 7). To the church in Smyrna, *I will give thee a crown of life; and he that overcometh shall not be hurt by the second death* (ii. 10, 11). To the church in Pergamos, *To him that overcometh I will give to eat of the hidden manna; and, I will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it* (ii. 17). To the church in Thyatira, *I will give him power over the nations, and I will give him the morning star* (ii. 26, 28). To the church in Philadelphia, *Him that overcometh I will make a pillar in the temple of my God; and I will write upon him the name of My God, the name of the New Jerusalem, and My new name* (iii. 12). To the church in Laodicea, *To him that overcometh I will give to sit with Me on my throne* (iii. 21). It is also manifest from these passages that the Lord alone is acknowledged in the New Church: hence it is that that church is called the LAMB'S WIFE (Apoc. xix. 7, 9; xxi. 9, 10).

72. That the New Church, which is the New Jerusalem,

is formed of those who repent of their evil works, is also evident from the Lord's words to the churches: To that of Ephesus, *I know thy works; I have against thee that thou hast left thy first charity; repent, and do the first works: or else I will remove thy candlestick out of its place, except thou repent* (chap. ii. 2, 4, 5). To the church in Pergamos, *I know thy works, repent* (ii. 16). To the church in Thyatira, *I will deliver her into affliction, except she repent of her works: I will give unto you every one according to his works* (ii. 19, 22, 23). To the church in Sardis, *I have not found thy works perfect before God, repent* (iii. 1–3). To the church in Laodicea, *I know thy works; be zealous and repent* (iii. 15, 19). Now follows the explanation.

73. *Unto the angel of the church in Ephesus write*, signifies to those and concerning those who primarily regard truths of doctrine, and not the goods of life. It was shown above (n. 66), that by the Seven Churches are not meant seven churches, but the Church in the whole complex; which in itself is one, but varies according to reception: and that these varieties may be compared to the various members and organs in a perfect body, which yet make one; indeed, that they may be compared to the various jewels in a king's crown: and that it is from this that the universal New Church, with its varieties, is described by the seven churches in what now follows. That by the Ephesian Church are meant those in the church who primarily regard truths of doctrine, and not goods of life, is manifest from the things written to it, when understood in the spiritual sense. That "the angel of that church" is written to, is because by the angel is meant the angelic society which corresponds to a church of such persons (see above, n. 65).

74. *These things saith He that holdeth the seven stars in His right hand*, signifies the Lord, from whom through the Word are all truths. That "He that holdeth the seven stars in His right hand" is the Lord, and that "the seven

stars in His right hand" are all the knowledges of good and truth in the Word, which are thence from the Lord with the angels of heaven and men of the church, may be seen above (n. 51). The knowledges of good and truth from the Word are truths.

75. *That walketh in the midst of the seven golden candlesticks*, signifies, from whom is all enlightenment to those who are of His church. That "the seven candlesticks in the midst of which was the Son of Man," signify the church which is in enlightenment from the Lord, may be seen above (n. 43, 66). It is here said, "He that walketh," because to walk signifies to live (n. 167); and "in the midst" signifies in the inmost, and thence in every thing (n. 44, 383).

76. *I know thy works*, signifies that He sees all the interiors and exteriors of man at once. Works are often mentioned in the Apocalypse, but what is meant by works few know. This is known, that ten men may do works which appear alike in externals, but which are still unlike with them all, because they proceed from a different end and from a different cause; and the end and the cause make the works to be either good or evil: for every work is a work of the mind; hence such as the mind is, such is the work. If the mind is charity, the work becomes charity; but if the mind is not charity, the work does not become charity: still both may appear alike in externals. Works appear to men in their external form, but to the angels in their internal, and to the Lord such as they are from their inmosts to their outmosts. In their external form works appear no otherwise than as fruits do on the surface, but in their internal form works appear as fruits do below the surface, where there are numberless edible parts, and in the midst the seeds, in which again are innumerable things, which are far within all sight of the eyes, and indeed, above the intellectual sphere of man. Such are all works; the internal quality of which, the Lord alone sees, and the

angels also perceive from the Lord, when a man is doing them. But more may be seen on these subjects in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom" (n. 209–220, and n. 277–281: and also below, n. 141, 641, 868). It may from these things be evident, that by "I know thy works" is signified that the Lord sees all a man's interiors and exteriors at once.

77. *And thy labor and thy endurance:* That it signifies their study and patience is evident without explanation.

78. *And that thou canst not bear the evil*, signifies that they do not endure that evils should be called goods, and the reverse, because this is contrary to the truths of doctrine. That this is signified by these words, is manifest from the things next following, by which is signified that they search into the things which are called goods and truths in the church, when yet they are evils and falsities. To know goods whether they are goods or evils, is of doctrine, and is among its truths; but to do goods or evils is of the life: on which account this is said of those who primarily regard the truths of doctrine, and not the goods of life (n. 73). By the evil in the spiritual sense are not meant the evil, but evils; as that sense is abstracted from persons.

79. *And hast tried them that say they are apostles, and are not, and hast found them liars*, signifies that they search into the things which are called goods and truths in the church which yet are evils and falsities. That these things are signified, cannot be seen except by the spiritual sense, and except it be known therefrom what is meant by apostles and by liars. By apostles are not meant apostles, but all who teach the goods and truths of the church, and in the abstract sense, the goods and truths themselves of its doctrine. That apostles are not meant by the apostles, is clearly manifest from this which was said to them: *When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes*

of Israel (Matt. xix. 28; Luke xxii. 30). Who does not see that the apostles are not to judge any one, and cannot; still less the twelve tribes of Israel; but that the Lord alone will, according to the goods and truths of the doctrine of the church from the Word. So also from these words: *The wall of the city New Jerusalem had twelve foundations, and in them the names of the twelve apostles of the Lamb* (Apoc. xxi. 14); since by "the New Jerusalem" the New Church is signified (n. 880, 881); and by "its foundations" all the goods and truths of its doctrine (n. 902, &c.). And also from these: *Rejoice, O heavens and ye holy apostles and prophets* (Apoc. xviii. 20). What is the rejoicing of the apostles and prophets, unless by them are meant all who are in the goods and truths of doctrine in the church? By the Lord's disciples are meant they who are instructed by the Lord in the goods and truths of doctrine; but by the apostles those who, after they have been instructed, teach them: for it is said, *Jesus sent out His twelve Disciples to preach the kingdom of God; and the Apostles, returning, told Him all that they had done* (Luke ix. 1, 2, 10; Mark vi. 7, 30). That by liars are meant they who are in falsities, and abstractly the falsities themselves, may be evident from very many places in the Word, where "those that lie" and "lies" are named; which, if they were adduced, would fill pages: nor are lies in the spiritual sense any thing else but falsities. From these things it may now be evident that by *thou hast tried them that say they are apostles, and are not, and hast found them liars*, is signified that they search into the things which are called goods and truths in the church, which yet are evils and falsities.

80 *And hast borne, and hast endurance.* That it signifies patience with them, is manifest without explanation.

81. *And for my name's sake hast labored, and hast not fainted*, signifies the study and exertion to procure to themselves, and also to teach, the things which are of

religion and its doctrine. By the name of Jehovah or of the Lord in the Word is not meant His name, but every thing by which He is worshipped: and because He is worshipped according to the doctrine in the church, by His name the all of doctrine is meant, and in a universal sense the all of religion. The reason why these things are meant by "the name of Jehovah" is because no other names are given in heaven but those which involve the quality of any one; and the quality of God is all that by which He is worshipped. He who does not know that this is the signification of a name in the Word can understand only a name, and in this alone there is nothing of worship and religion. He therefore who keeps his idea in this signification of the *Name of* JEHOVAH in the Word, wherever it occurs, will of himself understand what is signified by it in the following passages: *Ye shall say in that day, Confess to Jehovah, call upon His Name* (Isa. xii. 4). *O Jehovah, we have waited for Thee; the desire of our soul is unto Thy Name; by Thee will we make mention of Thy Name* (Isa. xxvi. 8, 13). *From the rising of the sun shall My Name be invoked* (Isa. xli. 25). *From the rising of the sun even unto its setting My Name shall be great among the nations; and in every place incense shall be offered unto My Name; for My Name shall be great among the nations: ye profane My Name, when ye say, the table of Jehovah is polluted: but ye puff at My Name, when ye bring the torn and the lame and the sick* (Mal. i. 11–13). *All peoples walk in the Name of their God, and we will walk in the Name of Jehovah our God* (Mic. iv. 5). *Every one that is called by My Name I have created unto My glory, I have formed him* (Isa. xliii. 7). *Thou shalt not take the Name of thy God in vain; Jehovah will not hold him guiltless, who taketh His Name in vain* (Deut. v. 11). *They shall worship Jehovah in one place, where He shall put His Name* (Deut. xii. 5, 11, 13, 14, 18; xvi. 2, 6, 11, 15, 16: and in many other places besides). Who cannot see that

a Name alone is not here meant? In like manner by "the name of the Lord" in the New Testament, as in these places: Jesus said, *Ye shall be hated by all for My Name's sake* (Matt. x. 22; xxiv. 9, 10). *Where two or three are gathered together in My Name, there am I in the midst of them* (Matt. xviii. 20). *Whoever hath left houses, brethren, sisters, for My Name's sake, shall receive a hundredfold, and eternal life* (Matt. xix. 29). *As many as received Him, to them gave He power to become children of God, to them that believe in His Name* (John i. 12). *Many believed in His Name* (John ii. 23). *He that believeth not is judged already, because he hath not believed in the Name of the only-begotten Son of God* (John iii. 17, 18). *Believing, they shall have life in His Name* (John xx. 31). *Blessed is He that cometh in the Name of the Lord* (Matt. xxi. 9; xxiii. 39; Luke xiii. 35; xix. 38). That the Lord as to His Human is the name of the Father, is seen in these passages: *Father, glorify Thy Name* (John xii. 28). *Hallowed be Thy Name; Thy kingdom come* (Matt. vi. 9; also, Ex. xxiii. 20, 21; Jer. xxiii. 6; Mic. v. 4). That "name" in other places is the quality of worship, may be seen in these: *The Shepherd of the sheep calleth His own sheep by their name* (John x. 3). *I have a few names in Sardis* (Apoc. iii. 4). *I will write upon him the name of my God, and the name of the city of my God, New Jerusalem, and my new name* (Apoc. iii. 12: and in other places). It may now be evident from these things, that "for My name's sake thou hast labored and hast not fainted," signifies the study and exertion to procure to themselves, and also to teach, the things which are of religion and its doctrine.

82. *But I have against thee, that thou hast left thy first charity*, signifies that this is against them, that they do not hold the goods of life in the first place, as, however, was and is done in the beginning of every church. This is said to the church in Ephesus, because by it are meant those in the church who regard primarily, or in the first

place, the truths of doctrine, and not the goods of life (n. 73); when yet the goods of life are to be regarded in the first place, that is, primarily: for as far as a man is in the goods of life, so far is he really in the truths of doctrine; but not the reverse. The reason is, that the goods of life open the interiors of the mind; which being opened, truths appear in their own light, from which they are not only understood, but also loved. It is otherwise when doctrinal tenets are regarded primarily, or in the first place. Truths may then be known indeed, but not seen interiorly, and loved from spiritual affection. But this may be seen illustrated above (n. 17). Every church, at its commencement, regards the goods of life in the first place, and truths of doctrine in the second; but as the church declines, it begins to regard the truths of doctrine in the first place, and in the second the goods of life: and at length, in the end, it regards faith alone; and it then not only separates the goods of charity from faith, but also omits them. From these things it may now be evident, that by "thou hast left thy first charity," is signified that they do not hold the goods of life in the first place; as, however, has been and is done in the beginning of every church.

83. *Be mindful therefore whence thou hast fallen:* That it signifies remembrance of their error, is manifest from the things just said above.

84. *And repent, and do the first works*, signifies that they should invert the state of their life. Every man regards the truths of doctrine in the first place; but as long as he does this, he is like unripe fruit. But he who is being regenerated, after he has imbibed those truths, regards the goods of life in the first place; and as far as he does this, like fruit he grows ripe; and as far as he grows ripe, so far the seed in him becomes fruitful. These two states have been seen by me among men who had become spirits; and in the first state they appeared to be turned towards the valleys which are above hell; and in the second,

towards the paradises which are in heaven. This turning of the state of the life is what is meant here. That this is done by repentance, and by good of life after it, is meant by "repent, and do the first works."

85. *Or else, I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent*, signifies that otherwise it is certain that enlightenment will not be given them to see truths any longer. By "quickly" is signified certain (n. 4, 947,; and by a candlestick the church as to enlightenment (n. 43, 66): hence by removing it out of its place is signified to take away enlightenment, that they may not see truths in their light, and at length that they may see them no more. This follows from the things that were said above (n. 82), namely, that if the truths of doctrine are regarded primarily or in the first place, they may indeed be known, but not seen interiorly, and loved from spiritual affection; on which account they gradually perish. For to see truths from their own light is to see them from man's interior mind, which is called the spiritual mind; and this mind is opened by charity: and when it is opened, there flows in light, and the affection of understanding truths out of heaven from the Lord. Thence is enlightenment. The man who is in this enlightenment acknowledges truths as soon as he reads or hears them; but not he whose spiritual mind is not opened, who is one that is not in the goods of charity, however he may be in the truths of doctrine.

86. *But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate*, signifies that they know this from their truths, and are thence not willing that works should be meritorious, because this is against the Lord's merit and justice. That the works of the Nicolaitans are meritorious works it has been given to know by revelation. It is said that they hate those works, because the church knows this from the truths of its doctrine, and hence does not will it; and it is therefore said, "this thou hast." But

still, all those do meritorious works, who put the truths of faith in the first place and the goods of charity in the second; but not they who put the goods of charity in the first place. The reason is, that genuine charity does not wish to merit, for it loves to do good: for it is in good, and acts from it, and looks at the Lord from it, and sees from truths that all good is from Him; on which account it is averse to merit. Now since they who regard the truths of faith in the first place can do no other works than those which are meritorious, and yet know from their truths that these are to be hated, therefore this follows after it was said that if they do not hold charity in the first place, they do works which are to be held in aversion. It is said that it is against the Lord's merit and justice, for they who place merit in works claim justice for themselves; for they say that justice is on their side, because they have merited: when yet it is the highest injustice, because the Lord alone has merited, and alone does good in them. That the Lord alone is justice, is taught in Jeremiah: *Behold, the days shall come, when I will raise up unto David a just branch; and this is His name which they shall call Him, Jehovah our Justice* (xxiii. 5, 6; xxxiii. 15, 16).

87. *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies that he who understands these things should obey what the Divine Truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem. By hearing is signified both to perceive and to obey; because one attends, that he may perceive, and that he may obey. That both of these things are signified by hearing, is manifest from common discourse, in which we say to hear any one, and also to hear or hearken *to* any one. The latter signifies to obey, and the former to perceive. That to hear signifies both these things is from correspondence, for in the province of the ears in heaven are they who are in perception and at the same time in obedience. Since both of these are signified by

hearing, the Lord therefore so often said, *He that hath an ear to hear, let him hear* (Matt. xi. 15; xiii. 43; Mark iv. 9, 23; vii. 16; Luke viii. 8; xiv. 35); and the like is also said to all the churches, as is manifest from verses 11, 17, and 29 of this chapter, and from verses 6, 13, and 22 of the following one. But by "the Spirit," which "saith unto the churches," is signified the Divine Truth of the Word; and by "the churches," the universal church in the Christian world. That by "the Spirit of God," which is also "the Holy Spirit," is meant the Divine Truth proceeding from the Lord, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 51): and because the universal church is meant, it is not said "what the Spirit saith unto the church," but "what the Spirit saith unto the churches."

88. *To him that overcometh*, signifies he who fights against his evils and falsities, and is reformed. Now since in the things written to the seven churches is described the state of all in the Christian church who can receive the doctrine of the New Jerusalem, and live according to it, consequently who can be reformed by combats against evils and falsities, it is therefore said to each one, *He that overcometh;* as here to the Ephesian church, *To him that overcometh I will give to eat of the tree of life.* To the church in Smyrna, *He that overcometh shall not be hurt by the second death* (chap. ii. 11). To the church in Pergamos, *To him that overcometh will I give to eat of the hidden manna* (ii. 17). To the church in Thyatira, *To him that overcometh, and keepeth my works unto the end, I will give power over the nations* (ii. 26). To the church in Sardis, *He that overcometh shall be clothed in white garments* (chap. iii. 5). To the church in Philadelphia, *Him that overcometh will I make a pillar in the temple of my God* (iii. 12). And to the church in Laodicea, *To him that overcometh I will give to sit with Me in my throne* (iii. 21). He that overcometh signifies in these places he who combats against evils and falsities, and so is reformed.

89. *I will give to eat of the tree of life*, signifies the appropriation of the good of love and charity from the Lord. By eating in the Word is signified to appropriate; and by "the tree of life" is signified the Lord as to the good of love: hence, by eating of the tree of life is signified the appropriation of the good of love from the Lord. That to appropriate is signified by eating, is because, as natural food, when it is eaten, is appropriated to the life of a man's body, so spiritual food, when it is received, is appropriated to the life of the soul. The reason why the Lord as to the good of love is signified by the tree of life, is because nothing else is signified by the *Tree of Life* in the garden of Eden; also because a man has heavenly and spiritual life from the good of love and charity which is received from the Lord. A tree is mentioned in many places; and by it is meant a man of the church, and in the universal sense the church itself; and by its fruit the good of life. The reason is, because the Lord is the Tree of Life, from whom is all good in the man of the church and in the church: but of this in its own place. It is said: "the good of love and charity," because the good of love is heavenly (celestial) good, which is that of love to the Lord; and the good of charity is spiritual good, which is that of love towards the neighbor. What and of what quality the one and the other good is, will be told in the following pages. On these points some things may be seen in the work on "Heaven and Hell" (n. 13–19).

90. *Which is in the midst of the paradise of God*, signifies interiorly in the truths of wisdom and faith. "In the midst" signifies the inmost (n. 44, 383); here interiorly. "The paradise of God" signifies the truths of wisdom and faith; on which account "the tree of life which is in the midst of the paradise of God," signifies the Lord with the good of love and charity interiorly in the truths of wisdom and faith. God also is within in truths; for good is the *esse* (to be) of life, and truth is the *existere* (to exist) of life therefrom;

as is shown in many places in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom." That "the paradise of God" is the truth of wisdom and faith, is manifest from the signification of "a garden" in the Word. A garden there signifies wisdom and intelligence, because the trees signify the men of the church, and their fruits the goods of life. Nothing else is signified by "the garden of Eden," for by it Adam's wisdom is described. The like is meant by "the garden of God" in Ezekiel: *In thy wisdom and intelligence thou hadst made to thyself wealth: thou hast been in Eden the garden of God: every precious stone was thy covering* (xxviii. 4, 13). This is said of Tyre, by which the church as to the knowledges of truth and good, and thus as to intelligence, is signified; on which account it is said, *In thy wisdom and intelligence thou hadst made to thyself wealth.* By the precious stones which were a covering, the truths of intelligence are signified. In the same: *Ashur is a cedar in Lebanon; the cedars in the garden of God did not hide it; nor was any tree in the garden of God equal to it in beauty; all the trees of Eden in the Garden of God emulated it* (xxxi. 3, 8, 9). This is said of Egypt and of Ashur; because by Egypt is signified knowledge, and by Ashur rationality, by which is intelligence; and the same by "a cedar." But since by his rationality he came into the pride of his own intelligence, it is therefore said of him, *To whom art thou thus become like in glory and in greatness among the trees of Eden, since thou shalt be made to go down with the trees of Eden into the lower earth; and shalt lie down in the midst of the uncircumcised* (vers. 18 of that chapter)? The "uncircumcised" are they who are without the good of charity. In Isaiah: *Jehovah shall comfort Zion, and shall make her wilderness as Eden, and her desert as the garden of Jehovah* (li. 3). "Zion" here is the church; the wilderness and the desert are the lack and the ignorance of truth; Eden and "the garden of God" are wisdom and intelligence. Wisdom and intelligence are also signified by a

garden in Isa. lviii. 11; lxi. 11; Jer. xxxi. 12; Am. ix. 14; Num. xxiv. 6. The man of the church is also like a garden as to intelligence, when he is in the good of love from the Lord; for the spiritual heat which vivifies him is love, and spiritual light is intelligence therefrom. It is known that from these two, heat and light, the gardens in the world flourish; and it is the same in heaven. There appear in heaven paradisal gardens with fruit trees, according to their wisdom from the good of love from the Lord; and around those who are in intelligence, and not in the good of love, there does not appear a garden, but grass; but around those who are in faith separated from charity, not even grass, but sand.

91. *And unto the angel of the church in Smyrna write*, signifies to those and concerning those who are in goods as to life, but in falsities as to doctrine. That these are meant by the church in Smyrna, is manifest from the things written to it when understood in the spiritual sense.

92. *These things saith the First and the Last*, signifies the Lord, that He alone is God. That the Lord calls Himself "the First and the Last," also "the Beginning and the End," and "the Alpha and the Omega," and "He who is and who was and who is to come," may be seen, chap. i. 4, 8, 11, 17; and what they signify may be seen above (n. 13, 29–31, 38, 57); where it is manifest that it is also meant by them that He alone is God.

93. *Who was dead and is alive*, signifies that He was neglected in the church, and His Human not acknowledged to be Divine, when yet as to that also He alone is Life, and from Him alone is life eternal. That these things are meant by these words, may be seen above (n. 58–60,) where they are explained. The reason why these and the things just preceding are said, is because it is a primary falsity of those who are described by this church, that they do not acknowledge the Lord's Divine Human, and therefore do not go to Him.

94. *I know thy works:* That it signifies that the Lord sees all their interiors and exteriors at once, is evident from the things that were explained above (n. 76): here that He sees that they are in falsities, and yet as to life in goods, which they believe to be goods of life, when yet they are not.

95. *And affliction and poverty*, signifies that they are in falsities, and hence not in goods. "To know their affliction" signifies to see that they are in falsities, and "to know their poverty" signifies to see that they are not in goods; for "affliction" in the Word is predicated of falsities, as above (n. 33); and "poverty" of the lack of goods: nor is spiritual poverty any thing else. We often read in the Word of "the poor and the needy;" and in the spiritual sense by "the poor" is meant one who is not in truths, and by "the needy" one who is not in goods. These words also are added, "yet thou art rich;" but in parenthesis, and this because they are omitted in some manuscripts.

96. *And the blasphemy of them that say they are Jews, and are not*, signifies the false assertion that the goods of love are with them, when yet they are not. Blasphemy here signifies a false assertion. By "Jews" are not signified the Jews, but they who are in the good of love, and abstractly the goods of love: hence by "the blasphemy of them that say they are Jews, and are not," is signified the false assertion that the goods of love are in them, when yet they are not. That those who are in the good of love are meant by Jews, is because by Judah in the Word in the highest sense is meant the Lord as to the Divine Good of the Divine Love, and by Israel the Lord as to the Divine Truth of the Divine Wisdom: hence by Jews those are signified who are in the good of love from the Lord, and those by Israel who are in Divine truths from the Lord. That the former are meant by the Jews, may be evident from many passages which will be adduced below (n. 350).

See also some things in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 51). That the goods of love are meant abstractly by the Jews, is because the spiritual sense is abstracted from persons; see above (n. 78, 79). He who does not know that those who are of the Lord's celestial church, who are they that are in love to him, are meant by "the Jews" in the Word, may fall into many mistakes in reading the Word in the prophets; but see below (n. 350).

97. *But are the synagogue of Satan*, signifies, because they are in falsities as to doctrine. "The Synagogue" is mentioned because the Jews are named; and as they taught in the synagogues, by a synagogue is signified doctrine. And since by Satan is meant the hell of them that are in falsities, it is therefore said "the synagogue of Satan.' Hell is called the Devil and Satan; and by the hell which is called the Devil are meant those there who are in evils, — properly those that are in the love of self; and by the hell that is called Satan those there are meant who are in falsities, — properly they who are in the pride of their own intelligence. That those hells are called "the Devil" and "Satan" is because all who are in them are called devils and satans. It may now be evident from these things, that by their being "the synagogue of Satan" is signified that as to doctrine they are in falsities. But as those are here treated of who are in good as to life, but in falsities as to doctrine, and these do not know otherwise than that they are in good, and that their falsities are truths, something shall be said of them. All the good of worship is formed by truths, and all truth is formed from goods; consequently good without truth is not good, and truth without good is not truth. They indeed appear to be so in the external form, but still are not. The conjunction of good and truth is called the heavenly Marriage. From this is the church in man, and from it is heaven in him. If therefore falsities are instead of truths in a

man, he then does the good of falsity, which is not good; for it is either pharisaical, or meritorious, or inborn natural good. But take examples for illustration: He who is in this falsity, that he believes that he does good from himself, because he has the faculty of doing good, his good is not good, because himself is in it, and not the Lord. He who is in this falsity, that he can do good, which is good, without the knowledge of what evil there is in him, and thus without repentance; he, while he does good, does that which is not good; for without repentance he is in evil. He who is in this falsity, that good purifies him from evil, and knows nothing of the evils in which he is; he does no other good than spurious good, which inwardly is contaminated by his evils. He who is in this falsity, that there are many gods, and confirms himself in it; the good which he does is a divided good; and divided good is not good. He who is in this falsity, that he believes that the Divine is not in the Lord's Human as the soul in the body, cannot do good from Him; and good not from the Lord is not good, for it is against these words of the Lord: *Except one abide in Me, and I in him, he cannot bear any fruit; for without Me ye can do nothing: except one abide in Me, he is cast forth as a dried branch, and is cast into the fire, and is burned* (John xv. 4–6). The like is found in many other places; for good derives its quality from truths, and truths derive their *esse* (to be) from good. Who does not know that a church is not a church without doctrine; and doctrine must teach how a man shall think concerning God and from God, and how he shall act from God and with God; consequently doctrine must be from truths, and to do according to these is what is called good: from which it follows, that to do according to falsities is not good. It is believed that in the good which a man does there is nothing from truths or from falsities; when yet the quality of the good is from no other source: for they cohere together like love and wisdom, and also like love and fool

ishness. It is the love of the wise which does good; but the love of the foolish does the like in externals, but it is altogether unlike in internals: on which account the good of the wise is as pure gold, but the good of the foolish is like gold spread over dung.

98. *Fear none of the things which thou shalt suffer:* That it signifies, despair not when ye are infested by evils and assailed by falsities, since with those who are in goods as to life and in falsities as to doctrine it cannot be otherwise, —is manifest from what now follows.

99 *Behold, the devil will cast some of you into prison,* signifies that their good of life will be infested by evils which are from hell. That this is signified by being cast into prison or confinement by the devil, is because by the devil is meant the hell where they are who are in evils, and thus abstractly the evil which is there and thence (n. 97). That to be sent into prison or confinement is to be infested, is because they that are infested by evils from hell are as if bound in a prison; for they can think nothing but evil, when yet they will good. Hence there is interior combat and anxiety, from which they cannot be released, being scarce otherwise than as those who are in chains. The reason is that their good is not good so far as it coheres with falsities; and as far as it coheres with falsities there is evil in it. This therefore is what is infested. Yet this infestation does not exist in the natural world, but in the spiritual world, and thus after death. Their infestations it has often been given me to see. They lament, saying that they have done good, and wish to do good; and yet they now cannot, owing to the evils around. But still they are not all infested alike, but more severely as they have confirmed themselves in the falsities; and it is therefore said, "the devil shall cast *some of you* into prison." That the confirmation of falsity is injurious, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 91–97).

In the Word the like is signified by "the bound" as here by those that are cast into prison, as in these places: *I will give thee for a covenant of the people, to bring forth him that is bound out of the prison, and them that sit in darkness out of the prison-house* (Isa. xlii. 6, 7; xlix. 8, 9). *Jehovah hath sent me to preach liberty to the captives, and to the bound* (Isa. lxi. 1). *By the blood of thy covenant I will send forth the bound out of the pit* (Zech. ix. 11). *God hath brought forth them that are bound with fetters* (Ps. lxviii. 6). *The sighing of the bound shall come before Thee* (Ps. lxxix. 11). *To hear the groaning of the bound, to release the sons of death* (Ps. cii. 20). *Jehovah who looseth the bound* (Ps. cxlvi. 7). That by "the bound" in these places, those are not meant who are bound in the world, but they that are bound by hell, and thus by evils and falsities, is manifest. The same is signified by these words of the Lord: *I was in prison, and ye came unto Me* (Matt. xxv. 36). Since the Lord leads out of prison, or liberates from infestation, those who have been in good as to life, although in falsities as to doctrine, He says, "Fear nothing of the things thou art about to suffer;" also, "Be thou faithful, and I will give thee a crown of life."

100. *That ye may be tried*, signifies by falsities fighting against them. The reason why this is signified is because all spiritual temptation is a combat between the devil and the Lord, as to which shall have possession of the man. The devil, or hell, brings forward his falsities, and blames and condemns him; but the Lord brings forward his truths, and draws him away and liberates him from the falsities. This is the combat which appears to the man as if it were in him, because it is from the evil spirits who are with him, and is called temptation. That spiritual temptation is nothing else I know from experience, because in my temptations I have seen the infernal spirits who induced them, and have perceived the influx from the Lord who liberated.

101. *And ye shall have affliction ten days*, signifies that this is to last the full time, that is, as long as they are willing to remain in falsities. "Affliction" here signifies infestation, concerning which see above (n. 33, 95), and thus temptation; and "ten days" signify the duration of that state to the full: it therefore follows, *Be thou faithful even unto death;* by which is signified the reception and acknowledgment of truths, until the falsities are removed and as it were abolished by them. That "ten days" signify the duration of a state to the full, is because "days" signify states, and "ten" full: for times in the Word signify states (n. 947); and the numbers describe their quality (n. 10). Since ten signifies full, it also signifies much and many, also every and all; as may be evident from the following passages: *The men who have seen My glory have tempted Me ten times* (Num. xiv. 22). *Ye have treated me with ignominy ten times* (Job xix. 3). *Daniel was found to be wise above the astrologers by ten times* (Dan. i. 20). *Ten women shall bake their bread in one oven* (Lev. xxvi. 26). *Ten men out of all the tongues of the nations shall take hold of the skirt of a man a Jew* (Zech. viii. 23). As "ten" signifies many, and also all, therefore the things that were written by Jehovah upon the tables of the Decalogue are called the *Ten Words* (Deut. iv. 13; x. 4). The Ten Words are all truths, for they include them. And since ten signifies all, both persons and things, the Lord therefore compared the kingdom of the heavens to "ten virgins" (Matt. xxv. 1). Also in the parable of the nobleman He said that he gave to his servants "ten pounds" for trading (Luke xix. 12–27). *Many* are also signified by the *ten horns of the beast that came up out of the sea* (Dan. vii 7); and by the *ten horns, and the ten diadems upon the horns of the beast that also came up out of the sea* (Apoc. xiii. 1); also by *the ten horns of the dragon* (Apoc. xii. 3); *and by the ten horns of the scarlet beast, upon which the woman was sitting* (Apoc. xvii. 3, 7, 12). By "the ten

horns" is signified much power. From the signification of the number ten, which is full, much, and all, it may be seen why it was ordained that the Tenth part of all the increase should be given to Jehovah, and by Jehovah to Aaron and the Levites (Num. xviii. 24, 28; Deut. xiv. 22); also, why Abraham gave to Melchizedek Tithes of all (Gen. xiv. 18, 20): for it was thereby signified that thus all things of theirs were from Jehovah, and were hallowed; see Mal. iii. 10. It may from these things be now evident, that by having affliction ten days is signified that the temptation is to last a full time, that is, as long as they are willing to remain in falsities; for falsities are in no wise taken away from man against his will, but with it.

102. *Be thou faithful unto death*, signifies the reception and acknowledgment of truths, until the falsities are removed, and as it were abolished. By "be thou faithful unto death" is meant in the natural sense that they are not to recede from their fidelity even to the end of life; but in the spiritual sense, that they are to receive and acknowledge truths, until the falsities are removed, and as it were abolished by them: for the latter sense is properly for those who are in the spiritual world, for whom there is no death; consequently by death here the end of their temptation is meant. It is said, until they are *as it were* abolished; because falsities and evils with a man are not abolished, but are removed: and when they are removed, they appear as if abolished; because, the evils and falsities being removed, the man is kept in goods and truths by the Lord.

103. *And I will give thee a crown of Life*, signifies that they will then have eternal life as the reward of victory. Because temptations even unto death are treated of, it is said that a crown of life will be given to them, such as was given to the martyrs who were faithful unto death; and because the martyrs desired this, therefore after death crowns were given to them, by which the reward of victory

was signified. They still appear in their crowns in heaven; which I have been permitted to see.

104. *He that hath an ear, let him hear what the Spirit saith unto the churches:* That it signifies that he who understands should obey the things which the Divine Truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem, is manifest from the explanation of the same words above (n. 87).

105. *He that overcometh:* That it signifies he who fights against evils and falsities, and is reformed, is manifest from the explanation (n. 88), where were like words.

106. *Shall not be hurt by the second death*, signifies that they will not afterwards yield to evils and falsities from hell. By the first death is meant the death of the body, and by the second death is meant the death of the soul, which is damnation (see below, n. 853, 873). And because by "Be thou faithful unto death," is signified that they are to acknowledge truths until falsities are removed by them (n. 102); it follows that by "he shall not be hurt by the second death," is signified that they shall not afterwards yield to evils and falsities from hell; for thereby they are delivered from damnation.

107. *And unto the angel of the church in Pergamos, write*, signifies to those and concerning those who place the all of the church in good works, and not any thing in the truths of doctrine. That these are meant by the church in Pergamos, is manifest from the things written to it, when understood in the spiritual sense. But respecting these something is to be premised, that it may be known who and what kind of persons they are in the church. There are two kinds of men of whom the Christian church at this day for the most part consists. They who are in works alone, and in no truths, make one kind; and they who are in worship alone, and not in works nor in truths, make the other. The former kind is here treated of, the latter in the things written to the church in Sardis

(n. 154, &c.). They who are in works alone, and in no truths, are like those who do, and understand not; and deeds without understanding are lifeless. They appear before the angels like images carved out of wood; and they who have placed merit in their works, like those carved images naked, without any covering. They also appear like sheep without wool, and they that place merit in the works, like these sheep covered over with dung. For all works are done from the will through the understanding; and in the understanding they receive life, and at the same time clothing. Hence it is, that, as was said, they appear before the angels as things lifeless and naked.

108. *These things saith He that hath the sharp two-edged sword*, signifies the Lord as to the truths of doctrine from the Word, by which evils and falsities are dispersed. In the preceding chapter, where the SON OF MAN is described, who is the Lord as to the Word, it is said that a sharp two-edged sword was seen to go forth out of His mouth (vers. 16). That by this is signified the dispersion of falsities by the Lord by means of the Word and of doctrine therefrom, may be seen above (n. 52). This is said to those and concerning those who place the all of the church in works alone, and not any thing in the truths of doctrine; and because they omit or lightly esteem the truths of doctrine, which still are necessary, it is said to them in what follows, *Repent; or else, I will come unto thee quickly, and will fight with them with the sword of my mouth* (vers. 16 of this chapter).

109. *I know thy works.* That it signifies that the Lord sees all their interiors and exteriors at the same time, may be seen above (n. 76), where it is explained; here that the Lord sees that they are in works alone, and not in doctrinals.

110. *And where thou dwellest, where Satan's throne is*, signifies their life in thick-darkness. That by Satan is meant the hell of those that are in falsities, may be seen

above (n. 97); and to be in falsities is to be in spiritual thick-darkness. Spiritual thick-darkness, the shadow of death, and darkness, are nothing else but the states of those in hell, who are in the falsities of evil; on which account falsities are described by them in the Word: from which it may be evident, that by "Satan's throne" is signified mere thick-darkness. But by thick-darkness here it is not meant that they are in mere falsities, but that they are in no truths of doctrine; for the truths of doctrine which are from the Word are in the light: hence, not to be in truths is not to be in the light, consequently in thick-darkness. That truths are in the light of heaven, may be seen in the work on "Heaven and Hell" (n. 126–140); and in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 73, 104–113). In many places in the Word those are treated of who are "in darkness, in the shadow of death, and in thick-darkness; whose eyes the Lord will open;" and by them are meant the Gentiles, who were in good works, but not in any truths; because they have not known the Lord, nor had the Word. Quite similar to them are those in the Christian world, who are in works alone, and in no truths of doctrine; on which account they cannot be called any thing else than Gentiles. They indeed know the Lord, but still do not go to Him; and they have the Word, but still do not search for truths therein. By knowing where thou dwellest is signified to know of what quality they are, since every one in the spiritual world dwells according to the quality of his affection. It may be evident from these things, that by "thou dwellest where Satan's throne is," their life of good in thick-darkness is signified. In the spiritual world also the satanic spirits have power through those who are in works alone, but without them they are nothing; for they adjoin them to themselves. If one of them only says, I am thy neighbor, and therefore good offices are to be extended to me, on hearing this they

draw near, and give aid; nor do they inquire who and what he is, because they have not truths; and by truths alone one is known from another. This also is signified by "thou dwellest where Satan's throne is."

111. *And thou holdest fast My name, and hast not denied My faith*, signifies when yet they have religion, and worship according to it, and also acknowledge the Word to be the Divine Truth. That by the name of Jehovah or the Lord is meant every thing by which He is worshipped, and thus the all of religion, may be seen above (n. 81); here, therefore, is meant that they have a religion, and according to their religion worship. By faith is not here meant faith, as faith is at this day in the church, but the Divine truth; since faith is of truth, and truth is of faith. Nothing else is meant by faith in heaven, nor any thing else by faith in God in the Word. Hence it is, that faith and truth in the Hebrew language are one word, and are called *Amuna*. Now as by the faith of God is meant the Divine Truth, and the Word is the Divine Truth itself, it is manifest that by "thou hast not denied My faith," is meant that they acknowledge that the Word is the Divine Truth.

112. *Even in the days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth*, signifies when all truth was extinguished by the falsities in the church. By a martyr is signified the confession of the truth, the same as by a witness above (n. 6, 16); because "martyr" and "witness" in the Greek language are one word. Antipas is named from the spiritual or angelic language. Since by Antipas the martyr is signified a confessor of the truth, and abstractly the truth itself, it is manifest that by "in the days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth," is signified, when the truth is extinguished by falsities in the church. That by Satan is meant the hell where and whence falsities are, may be seen above (n. 97).

113. *But I have a few things against thee:* That it signifies that these things which follow are against them, is manifest without explanation.

114. *That thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed unto idols, and to commit whoredom*, signifies that among them are those who do hypocritical works, by which the worship of God in the church is defiled and adulterated. That by these words are meant those that do works by which worship is defiled and adulterated, is manifest from the historical parts of the Word relating to Balaam and Balak the king of Moab. For Balaam was a hypocrite and a diviner; for he spoke well of the sons of Israel from Jehovah, and yet in heart cherished the desire to destroy them, and did also destroy some by the counsel given to Balak; from which it is manifest that his works were hypocritical. That he was a diviner we read in Num. xxii. 7; xxiv. 1; Josh. xiii. 22. That he spoke in favor of the sons of Israel by blessing them, Num. xxiii. 7–15, 18–24; xxiv. 5–9, 16–19; but that he spoke this from Jehovah, Num. xxiii. 5, 12, 16, xxiv. 13. That he cherished in heart the desire to destroy them, and also did destroy some by the counsel given to Balak, Num. xxxi. 16. The counsel which he gave, Num. xxv. 1, 9, 18. This was the stumbling-block which he cast before the sons of Israel, of which it is thus written: *In Shittim the people began to commit whoredom with the daughters of Moab, and they called the people to the sacrifices of their gods; the people did eat, and bowed themselves down to their gods, especially they joined themselves to Bael-peor; therefore there were slain of Israel twenty-four thousand* (Num. xxv. 1–3, 9, 18). By the sons of Israel the church is signified: by eating of their sacrifices is signified the appropriation of what is holy; wherefore by eating of the sacrifices of other gods, or things sacrificed to idols, the defilement and profanation of what is holy is signified: by committing whoredom is signified

to adulterate and pervert worship. That by Moab, and thence by its king, and by its daughters, those also are signified who defile and adulterate worship, may be seen in the "Heavenly Arcana," published at London (n. 2468). It is now manifest from these things, that this is the spiritual sense of those words.

115. *So hast thou, even thou, them that hold the doctrine of the Nicolaitans, which I hate*, signifies that there are among them also those who make works meritorious. That "the works of the Nicolaitans" are meritorious works, may be seen above (n. 86). With those who place the all of the church and of salvation in good works, and not any thing in the truths of doctrine, who are they that are meant by the church in Pergamos, there are found those that do hypocritical works and also meritorious works, but still not all; on which account it is said that *thou hast there them that hold the doctrine of Balaam;* and then, *thou hast, even thou, them that hold the doctrine of the Nicolaitans:* and all the works of worship are either good, or meritorious, or hypocritical; on which account the latter two are here spoken of, and afterwards the good works in what follows.

116. *Repent* signifies that they should guard against those works, and do the works which are good. That these things are signified by repenting, is because meritorious and hypocritical goods have just been treated of, against which they must guard who place the all of the church and of salvation in good works, and not any thing in the truths of doctrine, when yet the truths of doctrine teach how and what one must will and think, or must love and believe, that the works may be good.

117. *Or else, I will come unto thee quickly, and will fight with them with the sword of my mouth*, signifies that if not, the Lord will contend with them from the Word, and convince them that their works are evil. But these words may be seen explained above (n. 108).

118. *He that hath an ear, let him hear what the Spirit*

saith unto the churches: That it signifies that he who understands should obey the things which the Divine Truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem, is manifest from the explanations above (n. 87), where are similar words.

119. *To him that overcometh:* That it signifies he who fights against his evils and falsities, and is reformed, is also manifest from the explanations above (n. 88).

120. *I will give to eat of the hidden manna*, signifies wisdom, and the appropriation then of the good of heavenly (celestial) love in their works, and thus the conjunction of the Lord with those who work. By "the hidden manna" which those will have who are in good works and at the same time adjoin the truths of doctrine to the works, is meant hidden wisdom, such as those have who are in the third heaven. For these, because they were in good works and at the same time in the truths of doctrine in the world, are in wisdom above the rest of the angels; but in a hidden wisdom, for it is inscribed on their life, and not so much on the memory: on which account they are of such a character that they do not speak of the truths of doctrine, but do them; and they do them because they know them, and also see them when others speak of them. That the good of love is appropriated to them, and that the Lord conjoins Himself with those who adjoin to their good works the truths of doctrine, and so gives them wisdom in their goods, and that this is giving them to eat of the hidden manna, may be evident from these words of the Lord: *The Bread of God is He that cometh down from heaven, and giveth life to the world. I am the Bread of life: your fathers did eat the manna in the desert, and are dead. This is the bread that cometh down from heaven, that he that eateth thereof may not die. I am the living bread that came down from heaven: if any one eat of this bread, he shall live for ever* (John vi. 33, 35, 49–51). From which it is manifest that the Lord Himself is the hidden manna, which will be in their works, if they go to

Him alone. Whether you say the Lord, or the good of heavenly love, as also the wisdom of that love, it is the same. But this is an arcanum which falls with difficulty into the natural idea of any one, so long as that is veiled over with a cloud from worldly things; but it does enter when the mind is serene and in the sunshine, as may be seen on these subjects in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom," from beginning to end.

121. *And I will give him a white stone*, signifies truths favoring and united to good. "A white stone" signifies this, because in judgments the suffrages were collected by stones, and by white ones those which were affirmative. That it is affirmative truths that are signified is because white is predicated of truths (n. 167, 379). Hence it is, that by a white stone are signified truths favoring good. That they are also united to the good, is because the good draws them, and unites them to itself. For all good loves truth, and conjoins to itself such as accords with itself, especially the good of heavenly love: this so unites truth to itself, that they make altogether one. Hence it is that they see truths from good alone. These are meant by them that have the law written on their hearts, spoken of in Jeremiah: *I will put my law in the midst of them, and will write it upon their hearts; neither shall they teach any longer every one his companion or every one his brother, saying, know ye Jehovah; for every one shall know Me* (xxxi. 33, 34). All who are in the third heaven are such They do not speak of truths from any memory, but see them clearly while they are hearing others speak of the truths, especially while they are reading the Word. The reason is, because they are in the marriage itself of good and truth. Such do they become in the world, who have gone to the Lord alone, and done good works because they are according to the truths of the Word. Concerning

whom see some things in the work on "Heaven and Hell" (n. 25, 26, 270, 271).

122. *And in the stone a new name written*, signifies that they will thus have a kind of good which they had not before. That a name signifies the quality of a thing, may be seen above (n. 81); here therefore, the quality of the good. All the quality of good is from the truths united to it; for good without truths is like bread and food without wine and water, which do not nourish; and it is also like fruit in which there is no juice. It appears also like trees stripped of their leaves, on which hang dry apples left from the autumn. This is also meant by these words of the Lord. *Every one shall be salted with fire, and every sacrifice shall be salted with salt: salt is good, but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves* (Mark ix. 49, 50). Salt here is the desire for truth.

123. *Which no one knoweth but he that receiveth it*, signifies that it does not appear to any one, because it is written in their life. That truths united to good are not inscribed on the memory with them, but on their life, may be seen just above (n. 121, 122); and that which is inscribed on the life alone, and not on the memory, does not appear to any one, not even to themselves, except from the fact that they perceive whether it is true, and what is true, when they are hearing and reading; for the interiors of their mind are open even to the Lord: and because the Lord is in them, and He sees all things, He therefore causes them to see as from themselves. But they still know from their wisdom that they do not see truths from themselves, but from the Lord. From these things it may now be evident what is meant by all this: *I will give him to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it:* by which is signified briefly, that they will be angels of the third heaven, if they read the Word, draw therefrom truths of doctrine, and go to the Lord.

124. *And unto the angel of the church in Thyatira write*, signifies to those and concerning those who are in faith from charity, and thence in good works; and also to those and concerning those who are in faith separated from charity, and thence in evil works. That both are described by "the church in Thyatira," is manifest from the things written to it when understood in the spiritual sense.

125. *These things saith the Son of God, that hath His eyes as a flame of fire*, signifies the Lord as to the Divine Wisdom of His Divine Love. That this is signified, may be seen explained above (n. 48).

126. *And His feet like unto fine-brass:* That it signifies the Natural Divine Good, is evident from the things which have been explained before (n. 49).

127. *I know thy works:* That it signifies that the Lord sees all their interiors and exteriors at once, may be seen above (n. 76), where it is explained.

128. *And charity and ministry*, signifies the spiritual affection which is called charity, and its operation. That charity is spiritual affection, is because charity is love towards the neighbor, and love towards the neighbor is that affection. That ministry is its operation, is because they are called ministers in the Word, who do the works which are of charity. The man who is a worshipper of God is sometimes called a servant, and sometimes a minister; and he is called a servant of God who is in truths, and a minister of God who is in goods. The reason is, because truth serves good, and good ministers to truth. That he who is in truths is called a servant, may be seen above, (n. 3); but that he who is in good is called a minister, is manifest from these passages: *Ye shall be called the priests of Jehovah, the ministers of your God* (Isa. lxi. 6). *My covenant shall not become void with the Levites my ministers* (Jer. xxxiii. 21). They are called ministers, because the priests represented the Lord as to Divine Good. *Bless*

ye Jehovah all His hosts, ye ministers that do His will (Ps. ciii. 21, 22). *Jehovah maketh His angels spirits, His ministers a flaming fire* (Ps. civ. 4). Angel-spirits are they who are in truths, and angel-ministers they who are in goods. A flaming fire also signifies the good of love. Jesus said, *Whoever will be great, let him be your minister; and whoever will be first, let him be your servant* (Matt. xx. 26, 27; xxiii. 11, 12). "Minister" is here said of good, and "servant" of truth. The same is signified by ministering and by ministry in (Isaiah lxi. 6; John xii. 26; Luke xii. 37); and elsewhere. It is manifest from these remarks, that by charity and ministry spiritual affection and its operation are signified; for good is of charity, and truth is of faith.

129. *And thy faith and endurance*, signifies the truth, and the study to procure it for themselves and to teach it. That "faith" signifies truth, may be seen above (n. 111): and that "endurance" then signifies the study and labor of procuring and teaching it, follows as a consequence.

130. *And the last more than the first*, signifies the increase of them from spiritual affection for truth, which is charity. By "the last works being more than the first" are meant all the things of their charity and faith, for these are the interiors from which are works (n. 73, 76, 94). These increase, when charity is in the first place, and faith in the second. For charity is the spiritual affection for doing good, and from it is the spiritual affection for knowing truth; for good loves truth, as food loves drink; for it wishes to be nourished, and it is nourished by truths. Hence it is that to those who are in genuine charity the increase of truth is continual. These, therefore, are the things which are signified by *I know thy works, and the last more than the first.*

131. *But I have a few things against thee*, signifies that these things which follow may be a stumbling-block to

them. For it now goes on to treat of faith separated from charity, which to those who are in faith from charity may be a stumbling-block.

132. *That thou permittest the woman Jezebel*, signifies that in the church among them are those that separate faith from charity, and make it alone saving. That faith separated from charity is meant by "the woman Jezebel," is manifest from the things that now follow, when they are unfolded in series by means of the spiritual sense, and are compared with that faith. For the evil deeds of Jezebel the wife of Ahab were these: *That she went and served Baal, and erected an altar to him in Samaria, and made a grove* (1 Kings xvi. 31–33). *That she killed the prophets of Jehovah* (1 Kings xviii. 4, 13). *That she wished to kill Elijah* (xix. 1, 2). *That through deceit by substituting false witnesses she took away Naboth's vineyard, and killed him* (xxi. 6, 7, &c.) *That on account of these evil deeds it was foretold to her by Elijah that the dogs should eat her* (xxi. 23). *That she was cast down out of the window where she stood painted, and that the wall was sprinkled with her blood, and also the horses which trampled upon her* (2 Kings ix. 30–33). Since all the historical as well as the prophetical parts of the Word signify the spiritual things of the church, so also do these. That they signify faith separated from charity is evident from the spiritual sense, and from a comparison of them in that sense: for by going and serving Baal, and erecting an altar to him, and making a grove, is signified to serve lusts of every kind, or what is the same, the devil; not thinking of any evil lust, nor of any sin; as those do who have no doctrine of charity and life, but of faith only. By killing the prophets is signified to destroy the truths of doctrine in the Word. By wishing to kill Elijah is signified to wish the same to the Word itself. By taking away his vineyard from Naboth, and killing him, is signified to destroy the church itself; for a vineyard is the

church. By the dogs which ate her are signified lusts. By her being cast down out of the window, by her blood being sprinkled upon the wall, and by her being trampled by the horses, is signified their destruction; for each one of those things signifies, — the window, truth in the light; the blood, falsity; the wall, truth in the ultimates; a horse, the understanding of the Word. It may hence be concluded, that when these things are compared with faith separated from charity they coincide; as may be further evident from what follows in the Apocalypse, where that faith is treated of.

133. *That calleth herself a prophetess*, signifies, and who make it the very doctrine of the church, and found all Theology upon it. That the doctrine of the church is signified by a prophet, in the Word, may be seen above (n. 8); the same therefore by a prophetess. It is known that in the Reformed Christian Church faith alone has been accepted as the only means of salvation, and that hence the works of charity have been separated from faith as not saving. Hence it is, that at this day the universal doctrine of man's salvation, which is called Theology, is that faith, consequently the woman Jezebel.

134. *To teach and seduce my servants to commit whoredom*, signifies, from which it results that the truths of the Word are falsified. By "teaching and seducing the Lord's servants," is meant to do so to those who are able and willing to be instructed in truths out of the Word. That they who are in truths are called "the servants of the Lord," may be seen above (n. 3, 128). And by commit ting whoredom is signified to adulterate and falsify the Word. This is signified by committing whoredom because there is a marriage of good and truth in each thing of the Word, and this marriage is broken when good is separated and taken away from truth. That in every thing of the Word there is a marriage of the Lord and the church, and thence a marriage of good and truth may be seen

in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 80–90). It is from this that to adulterate the goods and to falsify the truths of the Word are signified by committing whoredom; and because this is spiritual whoredom, those therefore who from their own reason have falsified the Word do also become whoremongers, when they come into the spiritual world after death: and what has hitherto lain concealed before the whole world is, that they who have confirmed faith alone, to the exclusion of the works of charity, are in the lust of the adultery of a son with his mother. That they are in the lust of an adultery so unutterably impious has been very often perceived in the spiritual world. Remember this, and inquire after death, and you will be confirmed. This I have not before ventured to reveal, because it offends the ears. This adultery is signified by the adultery of Reuben with Bilhah, his father's concubine (Gen. xxxv. 22); for by Reuben that faith is signified: on which account he was cursed by Israel his father, and afterwards his birthright was taken away from him. For his father Israel, prophesying concerning his sons, said of Reuben, *Reuben my first-born, thou art my strength, and the beginning of my powers: unstable as water, thou shalt not excel, because thou wentest up upon thy father's bed; then thou didst profane; he went up upon my couch* (Gen. xlix. 3, 4). His birthright was therefore taken from him: *Reuben was the first-born of Israel; but because he polluted the couch of his father, his birthright was given to the sons of Joseph* (1 Chron. v. 1). That by Reuben was represented truth from good, or faith from charity, and afterwards truth separated from good, or faith separated from charity, will be seen in the explanation of chap. vii. vers. 5. That by "whoredoms" in the Word the adulterations of good and the falsifications of truth are signified, may be evident from these passages: *When Joram saw Jehu, he said, Is it peace, Jehu? who said, What is peace, as long as the*

whoredoms of thy mother Jezebel, and her enchantments are so many? (2 Kings ix. 22). By "the whoredoms of Jezebel" are not meant any whoredoms, but her deeds, mentioned above (n. 132). *Your sons shall wander in the wilderness forty years, and shall carry their whoredoms* (Num. xiv. 33). *I will cut off the soul that looketh back to pythons and soothsayers to go a whoring after them* (Lev. xx. 6). *A covenant is not to be made with the inhabitants of the land, lest they go a whoring after their gods* (Ex. xxxiv. 16). *Jerusalem, thou didst trust in thy beauty, and didst commit whoredom on account of thy fame; so that thou pouredst out thy whoredoms upon every one that passed by: thou didst commit whoredom with the sons of Egypt thy neighbors great in flesh, and thou multipliedst thy whoredom: thou didst commit whoredom with the sons of Ashur, when thou wast insatiable of those with whom thou didst commit whoredom; thou didst multiply thy whoredom even unto Chaldea. A woman an adulteress taketh strangers instead of her husband. All give reward to their harlots; but thou hast given rewards to all, that they may come to thee in a circuit in thy whoredoms. Wherefore, O harlot, hear the Word of Jehovah* (Ez. xvi. 15, 16, 26, 28, 29, 32, 33, 35, &c.). Jerusalem here is the Israelitish and Jewish church: by her whoredoms are meant the adulterations and falsifications of the Word: and since by Egypt in the Word the knowledge of the natural man is signified, by Ashur the reasoning therefrom, by Chaldea the profanation of truth, and by Babel the profanation of good, it is therefore said that she committed whoredom with them. *Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. The one committed whoredom when she was mine, and doted upon her lovers the Assyrians her neighbors; she gave her whoredoms with them; but yet she did not desert her whoredoms in Egypt. The other corrupted her love more than she, and her whoredoms above the whoredoms of her sister; she added to her whoredoms, she*

loved the Chaldeans: the sons of Babel came unto her to the bed of loves, and polluted her by their whoredom (Ez. xxiii. 2, 3, 5, 7, 11, 14, 16, 17, &c.). "The two daughters of the same mother" are also the Israelitish and Jewish Church, whose adulterations and falsifications of the Word are described here, as above, by "whoredoms." So too, in these places: *Thou hast committed whoredom with many companions, thou hast profaned the land with thy whoredoms and thy wickedness. Hast thou seen what backsliding Israel hath done? she hath gone away upon every high mountain and committed whoredom: her perfidious sister Judah also hath gone away and committed whoredom, so that by the voice of her whoredom she hath profaned the land: she hath committed adultery with stone and wood* (Jer. iii. 1–9). And again: *Run to and fro through the streets of Jerusalem, and seek if ye may find a man (vir) who is doing judgment and seeking the truth: when I satisfied them, they committed whoredom, and came in a crowd into the house of the harlot* (Jer. v. 1, 7). *I have seen thy adulteries, thy neighings, the wickedness of thy whoredom, thy abominations upon the hills in the field: woe unto thee, O Jerusalem, wilt thou not be cleansed?* (Jer. xiii. 27). *In the prophets of Jerusalem I have seen a horrible stubbornness, in committing adultery and walking in lies* (Jer. xxiii. 14). *They did foolishness in Israel; they committed whoredom, and spoke my Word in my name with lying* (Jer. xxix. 23). *They sinned against me; I will turn their glory into disgrace; they committed whoredom because they have forsaken Jehovah: whoredom hath taken possession of their heart: your daughters commit whoredom, and your daughters-in-law commit adultery* (Hos. iv. 7, 10, 11, 13). *I know Ephraim, that he hath altogether committed whoredom, and Israel is polluted* (Hos. v. 3). *I have seen a foul thing in the house of Israel; Ephraim hath committed whoredom there, and Israel is polluted* (Hos. vi. 10). Israel here is the church, and Ephraim is the understanding of the Word, from which and according to which

the church is; and it is therefore said, "Ephraim hath committed whoredom, and Israel is polluted." Since the church had falsified the Word, it was commanded the prophet Hosea that he should take to himself a harlot for a wife, saying, *Take to thee a woman of whoredoms and children of whoredoms, because the land by committing whoredom committeth whoredom from Jehovah* (Hos. i. 2): and again, *Love a woman beloved by her companion, and an adulteress* (Hos. iii. 1). Since the Jewish church was of such a character, the Jewish nation was therefore called by the Lord *an adulterous generation* (Matt. xii. 39; xvi. 4; Mark viii. 38): and in Isaiah, *the seed of the adulterer* (lvii. 3): and in Nahum, *Woe to the city of bloods, wholly in a lie; a multitude of them that are pierced above the multitude of the whoredoms of the whore, that selleth nations by her whoredoms* (iii. 1, 3, 4). Since Babylon adulterates and falsifies the Word more than the others in the Christian world, she is therefore called "the great harlot;" and these things are said of her in the Apocalypse: *Babylon hath made all the nations drink of the wine of the wrath of her whoredom* (xiv. 8). *Babylon hath made all the nations to drink of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her* (xviii. 3). The angel said, *I will show thee the judgment of the great harlot, with whom the kings of the earth have committed whoredom* (xvii. 1, 2). *He hath judged the great harlot, who hath corrupted the earth with her whoredom* (xix. 2). It is now clearly manifest from these things, that to commit adultery and whoredom signify to adulterate and falsify the goods and truths of the Word.

135. *And to eat things sacrificed to idols.* That it signifies the defilement of worship thence, and profanations, is manifest from the explanations above (n. 114); for they who adulterate goods appropriate to themselves things unclean, and defile and profane worship by them.

136. *And I gave her time to repent of her whoredom, and*

she repented not, signifies that they who have confirmed themselves in that doctrine do not recede, although they see things contrary to it in the Word. By receding from whoredom is here signified to recede from falsifying the Word. That they see things contrary to their doctrine is manifest from a thousand places in the Word, where it is said that evils are to be shunned, and goods to be done; also that they who do goods come into heaven, and they who do evils into hell; as also that faith without works is dead and diabolical. But it is asked, "What of the Word have they falsified?" or, "Where have they committed whoredom spiritually with the Word?" The answer is, that they have falsified the whole Word, for the whole Word is nothing but the doctrine of love to the Lord and love towards the neighbor; for the Lord says, that *on the commandments respecting these two loves hang the Law and the Prophets* (Matt. xxii. 40). There is also a doctrine of faith in the Word; but not of such a faith, but of the faith of love.

137. *Behold, I will cast her into a bed, and them that commit adultery with her into great affliction*, signifies that thus they will be left in their doctrine with the falsifications, and that they will be grievously infested by falsities. That doctrine is signified by "a bed," will be seen presently. That by "them that commit adultery" the falsifications of truth are signified, may be seen above (n. 134, 136); and that by affliction is signified infestation from falsities (n. 33, 95, 101); hence by "great affliction" grievous infestation. That a bed signifies doctrine is from correspondence; for as the body reclines in its bed, so does the mind in its doctrine. But by a bed is signified the doctrine which any one procures to himself either from the Word or from his own intelligence; for in it his mind rests, and as it were sleeps. The beds in which they lie in the spiritual world are from no other origin. Every one there has a bed according to the quality of his knowledge

and intelligence; there are magnificent for the wise, mean for the unwise, and filthy for falsifiers. This is signified by a bed in Luke; *I say unto you, in that night there shall be two in one bed; the one shall be taken, and the other left* (xvii. 34). This is concerning the last judgment. The two in one bed are two in one doctrine, but not in similar life. In John: *Jesus said to the sick man, Arise, take up thy bed, and walk: and he took up his bed, and walked* (v. 8–12): and in Mark: *Jesus said to the palsied, Son, thy sins are forgiven thee: and He said to the scribes, Which is the easier, to say, Thy sins are forgiven thee, or to say, Take up thy bed, and walk? Then said He, Arise, take up thy bed, and walk: and he took up his bed, and went forth from them* (ii. 5, 9, 11, 12): That something is here signified by "the bed" is manifest; because Jesus said, *Which is the easier to say, Thy sins are forgiven thee, or to say, Take up thy bed, and walk?* By carrying the bed, and walking, is signified to meditate on doctrine; it is thus understood in heaven. Doctrine is also signified by a bed in Amos: *As the shepherd taketh out of the mouth of the lion, so shall the sons of Israel be taken out, that dwell in Samaria, in the corner of a bed, in the extremity of a couch* (iii. 12). "In the corner of a bed" and "in the extremity of a couch" means more remotely from the truths and goods of doctrine. By a bed and a couch, and by a bed-chamber, the like is signified elsewhere; as in Isaiah xxviii. 20; lvii. 2, 7, 8; Ez. xxiii. 41; Am. vi. 4; Mic. ii. 1; Ps. iv. 4; xxxvi. 4; xli. 3; Job vii. 13; Lev. xv. 4, 5. Since by Jacob in the prophecies of the Word the church as to doctrine is signified, it is therefore said of him, that *he bowed himself down upon the head of the bed* (Gen. xlvii. 31). That *when Joseph came, he sat upon the bed* (Gen. xlviii. 2). That *he gathered up his feet upon the bed, and expired* (Gen. xlix. 33). Since the doctrine of the church is signified by Jacob, therefore several times, when I have thought of Jacob, there has appeared to me, above, in front, a man lying on a bed

138. *Except she repent of her works:* That it signifies, if they are not willing to desist from separating faith from charity, and from falsifying the Word, may be evident without further explanation.

139. *And her sons I will kill with death*, signifies that all the truths from the Word with them will be turned into falsities. By sons in the Word truths are signified, and in the opposite sense falsities; and therefore "to kill sons" signifies to turn truths into falsities, for so they perish. By "the slain" and "the pierced of Jehovah" nothing else is meant. By killing her sons with death is also signified to condemn their falsities. The reason that sons signify truths, and in the opposite sense falsities, is because by generations in the spiritual sense of the Word spiritual generations are meant, and the like by consanguinities and affinities; consequently by their names, as by father, mother, sons, daughters, brothers, sisters, sons-in-law, daughters-in-law, and the rest. From spiritual generation no other sons and daughters are born but truths and goods; see below (n. 542, 543).

140. *That all the churches may know that I am He that searcheth the reins and hearts*, signifies that the church may know that the Lord sees what truth and what good every one has. By "the seven churches" the church universal is signified, as before; and by searching the reins and hearts is signified to see all the things which a man believes and which he loves, consequently what kind of truth and what kind of good he has. It is from correspondence that this is signified by searching the reins and hearts; for the Word in the sense of the letter consists of nothing but correspondences. The correspondence is from this, that as the reins purify the blood from the impurities which are called urinous, and the heart purifies it from the unclean things which are called foul, so the truth of faith purifies a man from falsities, and the good of love from evils. It is hence that the ancients placed love and

its affections in the heart, and intelligence and its perceptions in the reins; as may be evident from these passages in the Word: *Behold, thou desirest the truth in the reins, and makest wisdom known to me in secret* (Ps. li. 6). *Thou possessest my reins; my bone was not hid from Thee, when I was made in secret* (Ps. cxxxix. 13, 15). *My heart is grieved, and I incite myself in my reins; but I am stupid and do not know* (Ps. lxxiii. 21, 22). *I Jehovah am He that searcheth the heart, and that trieth the reins, and giveth to every one after his ways* (Jer. xvii. 10). *Thou art near in their mouth, and far from their reins: O Jehovah, thou wilt see me, and wilt try my heart* (Jer. xii. 2, 3). *Jehovah is a judge of justice, trying the reins and the heart* (Jer. xi. 20; xx. 12). *Confirm the just, for it is thou that tryest the hearts and the reins; a just God* (Ps. vii. 9). *Prove me, O Jehovah, and try me; explore my reins and my heart* (Ps. xxvi. 2). By the reins in these places are signified the truths of intelligence and faith, and by the heart the good of love and charity. That the heart signifies the love and its affections may be seen in the "Angelic Wisdom concerning the Divine Love and Wisdom" (n. 371–393).

141. *And I will give to every one according to his works*, signifies that He gives to each one according to the charity and its faith which are in his works. That works are the containers of charity and faith, and that charity and faith without works are only as airy images, which, after they have appeared, vanish away, may be seen above (n. 76).

142. *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine:* That it signifies to those with whom is the doctrine of faith separated from charity, and with whom is the doctrine of faith conjoined to charity, is manifest from what is said above, and so without explanation.

143. *And who have not known the depths of Satan, as they speak*, signifies, who do not understand their interiors, which are nothing but falsities. That by Satan is meant

the hell of them that are in falsities, and abstractly falsities, may be seen above (n. 97). Hence by "the depths" of it are signified the interiors of the doctrine of faith separated from charity, which are nothing but falsities. The depths and interiors of that doctrine are the things which are put forth in their books, and in the lectures in the universities, and thence in the preachings. Of what quality these are, may be seen in the things prefixed to chap. i., where their doctrinal tenets are adduced, — in particular those "*Concerning Justification by Faith, and concerning Good Works;*" where it may be seen stated, that only the clergy are acquainted with the arcana of that doctrine, but not the laity; on which account the latter are chiefly meant by those who have not known the depths.

144. *I put upon you no other burden*, signifies only that they should guard against them. The reason is, that they confirm their falsities by reasonings from the natural man, and by a few things from the Word, which they falsify; for by the latter they are able to seduce. They are like serpents in the grass, which bite them that are passing by, or like hidden poisons, which destroy them that are unaware.

145. *But that which ye have, hold fast till I come*, signifies that the few things which they know from the Word concerning charity and faith thence, they should retain, and live according to them, until the New Heaven and the New Church are formed, which are the coming of the Lord. For these, and no others, receive the things which the Doctrine of the New Jerusalem teaches concerning the Lord and concerning charity.

146. *And he that overcometh, and keepeth my works unto the end*, signifies those who fight against evils and falsities and are reformed, and are actually in charity and thence in faith, and remain in them until the end of life. That to overcome is to fight against evils and falsities, may be seen above (n. 88); and that works are charity and the faith thence in act (n. 76, 141). That to keep them unto

the end is to be in them, and to remain in them even to the end of life, is manifest.

147. *To him will I give power over the nations*, signifies that they shall overcome in themselves the evils which are from hell. That by "nations" in the Word are meant they who are in good, and in the opposite sense those that are in evil, and thus abstractly goods and evils, may be seen below (n. 483). By "giving power over the nations" is therefore signified here to give them to conquer in themselves the evils from hell.

148. *And he shall rule them with a rod of iron*, signifies by truths from the literal sense of the Word, and at the same time by rational principles from natural light (*lumen*). The reason why these things are signified by a rod or staff of iron, is that by a rod or staff in the Word power is signified, and by iron is signified natural truth, consequently the natural sense of the Word, and at the same time the natural light (*lumen*) of man. In these two the power of truth consists. That the Divine Truth is in its power in the natural sense of the Word, which is the sense of its letter, may be seen in the "Doctrine of the New Jerusalem respecting the Sacred Scripture" (n. 37–49); for the reason that the sense of the letter is the basis, the container, and the support of its spiritual sense (n. 27–36). And that all power is in the ultimates, which are called things natural, may be seen in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom" (n. 205–221); consequently in the natural sense of the letter of the Word, and in man's natural light (*lumen*). These, therefore, are "the iron rod" with which he shall govern the nations, that is, shall overcome the evils which are from hell. Similar things are signified by a rod in these passages: *Thou shalt break in pieces the nations with a rod of iron, as a potter's vessel thou shalt disperse them* (Ps. ii. 9). *The woman brought forth a man-child, that was to govern all nations with a rod of iron* (Apoc. xii. 5). *Out of the mouth*

of Him that sat upon the white horse proceeded a sharp sword, that with it He should smite the nations; but He shall govern them with a rod of iron (Apoc. xix. 15). *Jehovah shall smite the wicked with the rod of His mouth* (Isa. xi. 4).

149. *As the vessels of a potter shall they be broken in pieces*, signifies as of little or no account. It is said, "the vessels of a potter," because by them are signified the things which are of one's own intelligence, all of which are falsities, and in themselves of no account. So in David: *Thou shalt break in pieces the nations with a rod of iron, thou shalt disperse them as a potter's vessel* (Ps. ii. 9).

150. *Even as I have received of my Father*, signifies that they will have this from the Lord, who procured to Himself all power over the hells, while He was in the world, from His Divine which was in Himself. That the Lord, when He was in the world, by temptations admitted into Himself, and at length by the last of them, which was the passion of the cross, subjugated the hells, and glorified His Human, may be seen in the "Doctrine of the New Jerusalem respecting the Lord" (n. 29–36); also above (n. 67): from which it may be evident, that to receive from His Father means from the Divine which was in Him: for He said that *the Father is in Him and He in the Father;* that *the Father and He are one;* also, *the Father who is in me;* and much more.

151. *And I will give him the morning star*, signifies intelligence and wisdom then. That by stars the knowledges of good and truth are signified, may be seen above (n. 51); and because by means of them come intelligence and wisdom, these are therefore signified by "the morning star." It is said "the morning star," because intelligence and wisdom will be given to them by the Lord, when He shall come to institute the New Church, which is the New Jerusalem: for He says, *What ye have hold fast until I come* (vers. 25); by which is signified that they should retain the few truths which they know from the Word respecting

charity and its faith, and should live according to them, until the New Heaven and the New Church, which are the Lord's coming, are formed (n. 145). The reason of its being called "the morning star" is, that by morning-time or the morning the coming of the Lord is signified, when there is a New Church. That this is meant by morning in the Word, is manifest from the following passages: *Until the evening and the morning two thousand three hundred, then shall the Holy be justified: the vision of the evening and the morning, it is truth* (Dan. viii. 14, 26). *Crying unto me out of Seir, Watchman, watchman, what of the night? The watchman said, The morning cometh, and also the night* (Isa. xxi. 11, 12). By evening and night is signified the last time of an Old Church, and by morning the first time of a New Church. *The end is come, the morning is come upon thee, O inhabitant of the earth; behold, the day is come, the morning hath gone forth* (Ez. vii. 6, 7, 10). *Jehovah in the morning, in the morning He will give His judgment unto the light, nor will He fail* (Zeph. iii. 5). *God is in the midst of her, God shall help her when the morning appeareth* (Ps. xlvi. 5). *I have waited for Jehovah, my soul waiteth for the Lord more than they that watch for the morning, that watch for the morning, because with Him is plenteous redemption, and He will redeem Israel* (Ps. cxxx. 5–8: and elsewhere). By morning in these places is meant the coming of the Lord, when He came into the world, and established a New Church; in like manner now. And because the Lord alone gives intelligence and wisdom to them who will be of His New Church, and all things which the Lord gives are Himself, because they are His, the Lord therefore says that He is "the morning star:" *I am the root and the offspring of David, the bright and morning star* (Apoc. xxii. 16). He is also called "the morning" in 2 Samuel: *The God of Israel said, the Rock of Israel spake unto me, He is as the light of the morning, a morning without clouds* (xxiii. 3, 4).

152. *He that hath an ear, let him hear what the Spirit*

saith unto the churches, signifies that he who understands should obey the things which the Divine Truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem, as above (n. 87).

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153. To this I will add something *Memorable* concerning the lot of those after death, who have, both in doctrine and in life, confirmed themselves in faith alone even to justification. I. When they are dead, and revive as to the spirit, which generally happens on the third day after the heart has ceased to beat, they appear to themselves to be in a body like that in which they before were in the world, so much so that they know no otherwise than that they are living in the former world. Yet they are not in a material body, but in a spiritual body, which, to their senses, which are also spiritual, appears as if material, although it is not. II. After some days they see that they are in a world where there are various societies instituted, which world is called "the World of Spirits," and is midway between heaven and hell. All the societies there, which are innumerable, are wonderfully arranged, according to the natural affections, good and evil. The societies arranged according to the good natural affections communicate with heaven, and the societies arranged according to the evil affections communicate with hell. III. The novitiate spirit, or the spiritual man, is conducted and transferred into various societies, as well good as evil, and is explored whether he is affected by truths, and how; or whether he is affected by falsities, and how. IV. If he is affected by truths, he is led away from the evil societies, and is led into good societies, and also into various ones, until he comes into a society corresponding with his natural affection; and he there enjoys the good that agrees with that affection: and this until he puts off his natural affection, and puts on a spiritual one; and he

is then taken up into heaven. But this takes place with those who have lived a life of charity, and thus a life of faith also, in the world; which is, that they believed in the Lord, and shunned evils as sins. V. But they who have in doctrine and in life confirmed themselves in faith even to justification by it alone, since they are not affected by truths, but by falsities, and since they have rejected from the means of salvation the goods of charity, which are good works, are led away from the good societies, and are led into the evil societies, and into various ones also, until they come into a society corresponding to the concupiscences of their love: for he who loves falsities cannot do otherwise than love evils. VI. But because they had in the world feigned good affections in externals, although in their internals there were nothing but evil affections, or concupiscences, they are at first kept by turns in their externals: and they who had in the world presided over large bodies, are set over societies here and there in the World of Spirits, large or small, according to the extent of the offices which they had filled. But because they do not love the truth, nor justice, nor can be so far enlightened as to know what truth and justice are, they are therefore, after some days, deposed. I have seen such ones transferred from one society to another, and an administration given to them everywhere, but after a short time as often deposed. VII. After frequent dismissions, some from weariness do not wish, and some from fear of the loss of reputation do not dare, to seek for offices any more; on which account they withdraw, and sit sad: and they are then led away into a desert, where there are huts, which they enter; and there some work is given them to do: and as they do it, they receive food; and if they do not do it, they are hungry, and receive none; on which account necessity compels them. The food there is similar to the food in our world; but it is from a spiritual origin, and is given from heaven by the Lord to all, according to the uses which they do:

to the idle, because they are useless, none is given. VIII. After some time they are disgusted with work, and then they go out of the huts; and if they were priests, they wish to build. And forthwith there then appear piles of hewn stones, bricks, beams and boards of wood, also heaps of reeds and rushes, of clay, lime, and bitumen. When they see these, the lust of building is kindled; and they begin to construct a house, taking now a stone, now a timber, now a reed, now mud, and put one upon another without order, but in their view with order. But what they build up during the day falls down in the night; and on the following day they gather from the rubbish the things that had fallen, and build again: and this continues, until they get tired of building. This takes place because they had heaped together falsities to confirm salvation by faith alone, and those falsities build up the church in no other manner. IX. Afterwards from weariness they go away and sit solitary and idle; and because food is not given from heaven to the idle, as was said, they begin to be hungry, and to think of nothing else but how they are to get food, and to appease their hunger. When they are in this state, there come to them certain ones, of whom they ask alms; and they say, "Why do ye sit thus idle? come with us into our houses, and we will give you work to do, and will feed you." And then they rise up gladly, and go away with them into their houses; and there to each one is given his work, and for the work food is given. But because all those who have confirmed themselves in falsities of faith cannot do works of good use, but of evil use; nor these faithfully, but only so as to appear, for the sake of honor or gain; therefore they leave their work, and only love to be in company, to talk, to walk about, and to sleep. And then, because they can no longer be induced by the masters to go to work, they are therefore cast out as useless. X. When they are cast out, their eyes are opened, and they see a way leading to a certain cavern. When they come thither, a door is

opened, and they enter, and ask whether there is food there; and when it is answered that there is, they request to be permitted to remain there; and it is said that they may; and they are introduced, and the door is shut after them. And then the overseer of that cavern comes, and says to them, "You can go out no more; behold your companions: they all labor; and as they labor, food is given them from heaven. I tell you this, that ye may know." And their companions also say, "Our overseer knows what work each one is fitted for, and allots such to every one daily. On the day in which you finish it, food is given you; and if not, food is not given, nor clothing. And if any one does evil to another, he is cast into a corner of the cavern, upon a kind of bed of cursed dust, where he is miserably tortured; and this until the overseer sees signs of repentance in him, and he is then let out, and is commanded to do his work." And it is also told them, that every one, after his work, is permitted to walk about, to converse, and afterwards to sleep. And they are led farther inward into the cavern, where there are harlots; from whom each one is permitted to take some one for his woman, and is forbidden under penalty to commit whoredom promiscuously. Of such caverns, which are nothing but eternal workhouses, the entire hell consists. It has been given me to enter into some of them, and to see, to the end that I might make it known; and they were all seen to be vile, nor did any one know who and in what function he had been in the world. But the angel who was with me, told me that this one in the world was a domestic, this a soldier, this an officer, this a priest, this in dignity, this in opulence; and yet they all knew no otherwise than that they had been slaves and comrades as now. This was for the reason that they had been similar interiorly, although dissimilar exteriorly; and the interiors consociate all in the spiritual world. Such is the lot of those who have set aside the life of charity, and hence have not lived it in the world.

As regards the hells in general, they consist of nothing but such caverns and workhouses, but those of the satans differ from those of the devils. The satans are they who were in falsities and thence in evils, and the devils are they who were in evils and thence in falsities. The satans appear in the light of heaven like corpses, and some black like mummies; and the devils in the light of heaven appear dark and fiery, and some coal-black, like soot: yet all, as to their faces and bodies, appear as monsters; but in their own light, which is like the light from burning coals, not as monsters, but as men. This is given them in order that they may associate together.

CHAPTER THIRD.

1. And unto the angel of the church in Sardis write. These things saith He that hath the seven spirits of GOD, and the seven stars. I know thy works; that thou hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the remaining things which are ready to die; for I have not found thy works full before GOD.

3. Remember, therefore, how thou hast received and heard, and take heed and repent. If, therefore, thou shalt not watch, I will come upon thee as a thief; and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with Me in white, for they are worthy.

5. He that overcometh shall be clothed in white garments: and I will not blot out his name out of the book of life; and I will confess his name before My Father and before His angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And unto the angel of the church in Philadelphia write: These things saith He that is Holy, He that is True, He that hath the key of David; that openeth and no one shutteth, and shutteth and no one openeth.

8. I know thy works: Behold I have set before thee an open door, and no one can shut it; because thou hast a little power, and hast kept My Word, and hast not denied My name.

9. Behold, I will bring from the synagogue of Satan them that say they are Jews, and are not, but do lie;

behold I will make them to come and worship at thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of My endurance, I will also keep thee from the hour of temptation that will come upon the whole world, to try them that dwell upon the earth.

11. Behold, I come quickly: hold fast that thou hast, that no one take thy crown.

12. Him that overcometh will I make a pillar in the temple of My GOD, and he shall no more go out: and I will write upon him the name of My GOD, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My GOD; and My new name.

13. He that hath an ear let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the work of God.

15. I know thy works; that thou art neither cold, nor hot. Would that thou wert cold, or hot.

16. So, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17. Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock. If any one hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me.

21. To him that overcometh will I give to sit with Me on my throne; as I also overcame, and sit with My Father on His throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Those in the Christian world are treated of, who are in dead worship, which is without charity and faith; who are described by the church in Sardis (n. 154–171). Those who are in truths from good from the Lord; who are described by the church in Philadelphia (n. 172–197). Those who alternately believe from themselves, and from the Word, and so profane holy things; who are described by the church in Laodicea (n. 198–223). All of these likewise are called to the New Church of the Lord.

THE CONTENTS OF EACH VERSE. "And unto the angel of the church in Sardis write," *signifies* to those and respecting those who are in dead worship, or in worship which is without the goods of charity and without the truths of faith. "These things saith He that hath the seven spirits of God and the seven stars," *signifies* the Lord from whom are all truths and all knowledges of good and truth. "I know thy works," *signifies* that the Lord sees all their interiors and exteriors at once. "That thou hast a name that thou livest, and art dead," *signifies* that it seems to them and to others, and is believed by them and by others, that they are spiritually alive, when yet they are spiritually dead. "Be watchful," *signifies* that they should be in truths and in a life according to them. "And strengthen the remaining things which are ready to die," *signifies* in order that the things which are of their wor-

ship may receive life. "For I have not found thy works full before God," *signifies* that the interiors of their worship are not conjoined to the Lord. "Remember therefore how thou hast received and heard," *signifies* that they should reflect that all worship is natural in the beginning, and afterwards becomes spiritual by means of truths; and much more besides. "And take heed and repent," *signifies* that they should attend to those things, and vivify their dead worship. "If therefore thou shalt not watch," *signifies* the same as above. "I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee," *signifies* that the things of worship will be taken away, and that they shall not know where and how. "Thou hast a few names even in Sardis," *signifies* that even among them there are those who have life in their worship. "Who have not defiled their garments," *signifies* who are in truths, and have not defiled their worship by evils of life and the falsities thence. "And they shall walk with Me in white," *signifies* that they shall live with the Lord, because they are in truths from Him. "He that overcometh shall be clothed in white garments," *signifies* that he who is reformed becomes spiritual. "And I will not blot out his name out of the book of life," *signifies* that he will be saved. "And I will confess his name before My Father and before His angels," *signifies* that they will be received who are in Divine Good and Divine Truths from the Lord. "He that hath an ear, let him hear what the Spirit saith unto the churches," *signifies* the same as before.

"And unto the angel of the church in Philadelphia write," *signifies* to those and respecting those who are in truths from good from the Lord. "These things saith He that is Holy, He that is True;" *signifies* the Lord as to the Divine Truth. "He that hath the key of David, and that openeth and no one shutteth, and shutteth and no one openeth," *signifies*, Who alone has omnipotence to save. "I know thy works," *signifies* the same as above. "Behold,

I have set before thee an open door," *signifies* that to those who are in truths from good from the Lord heaven is open. "And no one can shut it," *signifies* that hell cannot prevail against them. "Because thou hast a little power," *signifies* because they know that they have no ability of themselves. "And hast kept my Word," *signifies* because they live according to the Lord's precepts in His Word. "And hast not denied my name," *signifies* that they are in the worship of the Lord. "And I will bring from the synagogue of Satan," *signifies* those who are in falsities as to doctrine. "Them that say they are Jews, and are not, but do lie," *signifies* who say that the church is with them, and yet it is not. "Behold, I will make them to come and worship at thy feet," *signifies* that many who are in falsities as to doctrine, will receive the truths of the New Church. "And to know that I have loved thee," *signifies* that they will see that they are loved and received into heaven by the Lord. "Because thou hast kept the word of my endurance," *signifies* because they have fought against evils. "I also will keep thee from the hour of temptation that will come upon the whole world, to try them that dwell upon the earth," *signifies* that they will be protected and preserved at the day of the last judgment. "Behold, I come quickly," *signifies* the Lord's coming. "Hold fast that thou hast," *signifies* that they should remain firm meantime in their goods and truths. "That no one take thy crown," *signifies* lest their wisdom should perish, from which is eternal happiness. "He that overcometh," *signifies* those that stand fast in truths from good. "I will make him a pillar in the temple of my God," *signifies* that truths from good from the Lord sustain the church among those with whom they are. "And he shall no more go out," *signifies* that they will remain therein for ever. "And I will write upon him the name of my God," *signifies* that the Divine Truth will be written in their hearts. "And the name of the city of my God, the New Jerusalem," *signifies* that the doc-

trine of the New Church will be written in their hearts. "Which cometh down out of heaven from my God," *signifies* which will be from the Lord's Divine Truth such as it is in heaven. "And my new name," *signifies* the worship of the Lord alone, with new things which were not in the former church. "He that hath an ear, let him hear what the Spirit saith unto the churches," *signifies* the same as before.

"And unto the angel of the church of the Laodiceans write," *signifies* to those and concerning those in the church, who believe sometimes from themselves and sometimes from the Word, and so profane holy things. "These things saith the Amen, the faithful and true Witness," *signifies* the Lord as to the Word, which is the Divine Truth from Him. "The beginning of the work of God," *signifies* the Word. "I know thy works," *signifies* the same as before. "That thou art neither cold nor hot," *signifies* that they who are such sometimes deny that the Word is Divine and Holy, and sometimes acknowledge it. "Would that thou wert cold or hot," *signifies* that it is better that they should either deny from the heart the holy things of the Word and of the Church, or from the heart acknowledge them. "Therefore, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth," *signifies* profanation and separation from the Lord. "Because thou sayest, I am rich, and increased in goods," *signifies* that they believe themselves to possess in all abundance the knowledges of good and truth, which are of heaven and the church. "And have need of nothing," *signifies* that they have no need to be more wise. "And knowest not that thou art wretched," *signifies* that all the things which they know about them do not cohere at all. "And miserable and poor," *signifies* that they are without truths and goods. "And blind and naked," *signifies* that they are without the understanding of truth and the will of good. "I counsel thee to buy of me gold tried in the

fire, that thou mayest be rich," *signifies* admonition that they should procure to themselves the good of love from the Lord through the Word, that they may be wise. "And white garments, that thou mayest be clothed," *signifies* that they should procure to themselves the genuine truths of wisdom. "That the shame of thy nakedness do not appear," *signifies* lest the good of heavenly love should be profaned and adulterated. "And anoint thine eyes with eye-salve, that thou mayest see," *signifies* that the understanding may be healed. "As many as I love, I rebuke and chasten," *signifies* that because they are then loved, they cannot but be let into temptations. "Be zealous therefore, and repent," *signifies* that this should be done from affection for truth. "Behold, I stand at the door, and knock," *signifies* that the Lord is present to every one in the Word, and is earnest there to be received, and teaches how. "If any one hear my voice, and open the door," *signifies*, he who believes the Word, and lives according to it. "I will come in unto him, and will sup with him, and he with me," *signifies* that the Lord conjoins Himself to them and them to Himself. "To him that overcometh will I grant to sit with me on my throne," *signifies* that they will have conjunction with the Lord in heaven. "As I overcame, and sit with My Father on His throne," *signifies* as He and the Father are one, and are heaven. "He that hath an ear, let him hear what the Spirit saith unto the churches," *signifies* the same as before.

THE EXPLANATION.

154. *And unto the angel of the church in Sardis write*, signifies to those and respecting those who are in dead worship, or in worship which is without the goods of charity and without the truths of faith. That they who are in that worship are meant by the church in Sardis, as

manifest from the things written to it when understood in the spiritual sense. By dead worship is meant worship alone, which is, to frequent churches, to hear the preachings, to come to the Holy Supper, to read the Word and books of piety, to speak of God, of heaven and hell, of the life after death, and especially of piety, to pray morning and evening; and still not to desire to know the truths of faith, nor to wish to do the goods of charity, believing that they have salvation through worship alone; whereas worship without truths, and without a life according to them, is only the external sign of charity and faith, within which there can lie hid evils and falsities of every kind, if charity and faith are not in it. Genuine worship is of these: or else worship is like the skin or outside of a fruit, within which there lies hid a rotten and worm-eaten pulp, which fruit is dead. That such worship is prevalent at this day is known.

155. *These things saith He that hath the seven spirits of God and the seven stars*, signifies the Lord from whom are all truths, and all knowledges of good and truth. That by "the seven spirits of God" is meant the Divine Truth proceeding from the Lord, or the Divine Verity, may be seen above (n. 14); and that by "the seven stars" are meant all the knowledges of good and truth from the Word (n. 51), from which is the church in heaven (n. 65). Those things are now said by the Lord, because dead worship and living worship are treated of; and worship has life from truths, and from a life according to them.

156. *I know thy works*, signifies that the Lord sees all their interiors and exteriors at once; as above (n. 76).

157. *That thou hast a name that thou livest, and art dead*, signifies that it seems to themselves and to others, and is believed by themselves and by others, that they are spiritually alive, when yet they are spiritually dead. By "having a name" is signified to seem and to be believed to be such; here that they are alive, when yet they are dead. For

spiritual life, which properly is life, is not of worship alone, but is within in worship: within there must be Divine Truths from the Word; and when the man lives them, there is life in the worship. The reason is, that the external derives its quality from the internals; and the internals of worship are the truths of life. These are they who are meant by these words of the Lord: *Then shall ye begin to stand without, and to knock at the door, saying, Lord, open unto us: but He, answering, shall say, I know you not whence ye are. And ye shall begin to say, We have eaten before thee, and drank before thee; and thou hast taught in our streets: but I will say unto you, I know you not whence ye are; depart from me, all ye workers of iniquity* (Luke xiii. 25–27). It has been given also to hear many in the spiritual world saying that they have very often come to the Holy Communion, and thus have eaten and drank the holy thing, and have as often been absolved from their sins; that they listened every Sabbath-day to them that taught, and prayed devoutly morning and evening at home; with other things: but when the interiors of their worship were laid open, they appeared full of iniquities, and infernal; for which reason they were rejected. And when they said, "Whence is this?" they received for answer, that they were not at all concerned about Divine truths; and yet a life not according to Divine truths, is not life, such as they have in heaven: and they who are not in the life of heaven cannot endure the light of heaven, which is the Divine Truth proceeding from the Lord as the Sun there; still less the heat of heaven, which is the Divine Love. But though they heard these things, and also understood them, still, when they were let back into themselves, and their worship, they said, "What need is there of truths?" and, "What are truths?" But because they were no longer able to receive truths, they were left to their lusts, which were within in their worship; and these lusts at length rejected from themselves all worship of God. For the interiors accommodate to them

selves the exteriors, and reject the things which do not agree with themselves; for with all after death the exteriors are brought into conformity to the interiors.

158. *Be watchful*, signifies, that they should be in truths, and in a life according to them. Nothing else is signified by watching in the Word. For he who learns truths, and lives according to them, is like him who is awaked out of sleep and becomes watchful. But he who is not in truths, but only in worship, is like him that is sleeping and dreaming. Natural life, viewed in itself, or without spiritual life, is nothing but a sleep; but natural life in which there is spiritual life is watchfulness: and this is not procured in any other way than through truths; which are in their light and in their day, when the man is in a life according to them. This is signified by watching in these places: *Watch ye, because ye know not what hour the Lord will come* (Matt. xxiv. 42). *Blessed are the servants, whom the Lord, when He cometh, shall find watching: be ye ready, because at an hour when ye think not, the Son of Man shall come* (Luke xii. 37, 40). *Watch ye, because ye know not when the Lord of the house shall come; lest, coming suddenly, He find you sleeping: what I say unto you, I say unto all, Watch* (Mark xiii. 35–37). *The virgins, while the bridegroom tarried, slumbered and slept: and the five foolish ones came and said, Lord, open unto us: but the Lord shall answer, I know you not: Watch therefore, because ye know neither the day nor the hour in which the Son of Man will come* (Matt. xxv. 1–13). Because the Lord's coming is called "the morning" (n. 151), and truths are then opened, and it becomes light, therefore that time is called the "beginning of the watches" (Lam. ii. 19); and the Lord is called the Watcher (Dan. iv. 13): and it is said in Isaiah, *Thy dead shall live; awake, ye inhabitants of the dust* (xxvi. 19). But that the state of the man who is not in truths is called a slumber and a sleep, may be seen (Jer. li. 39, 57; Ps. xiii. 3; Ps. lxxvi. 6; Luke viii. 23; and elsewhere).

159. *And strengthen the remaining things which are ready*

to die, signifies, in order that the things which are of their worship may receive life, and not be extinguished. It shall be told how these things are to be understood. Dead worship is altogether similar to living worship in the external form, for they who are in truths do similar things; for they hear preachings, go to the Holy Supper, pray upon their knees morning and evening, besides other things which are common and customary in worship: on which account they who are in dead worship have no further need but to learn truths and live them. In this manner the remaining things which are ready to die are strengthened.

160. *For I have not found thy works full before God*, signifies that the interiors of their worship are not conjoined to the Lord. That by "works" are meant the interiors and exteriors, and that by "I know thy works" is meant that the Lord sees all a man's interiors and exteriors at once, may be seen above (n. 76); which are called "full before God," when they are conjoined to the Lord. It is to be known, that dead worship, or worship only external, effects a presence of the Lord, but not conjunction; but external worship in which the interiors are alive, effects both presence and conjunction. For the conjunction of the Lord is with those things in man which are from the Lord, which are truths from good; and unless these are in the worship, the works are not full before God, but are empty. In the Word the man is called "empty" in whom there are nothing but falsities and evils; as in Matt. xii. 44, and elsewhere. Hence the man is called "full" in whom are truths and goods.

161. *Remember therefore how thou hast received and heard*, signifies, that it should be brought to their attention, that all worship is natural in its beginning, and afterwards becomes spiritual by truths from the Word and by a life according to them; and more besides. These are the things which are meant by these words; as also, that every one knows from the Word, from the doctrine of the church

from the Word, and from preachings, that truths are to be learned, and that by means of truths a man has faith, charity, and all the things of the church. That it is so has been abundantly shown in the "Heavenly Arcana," published at London: as that by means of truths comes faith (n. 4353, 4977, 7178, 10637): that by means of truths comes love towards the neighbor or charity (n. 4368, 7623, 7624, 8034). That by means of truths comes love to the Lord (n. 10143, 10153, 10310, 10578, 10645). That intelligence and wisdom come by truths (n. 3182, 3190, 3387, 10064). That regeneration is effected by truths (n. 1555, 1904, 2046, 2189, 9088, 9959, 10028). That by truths there is power against evils and falsities, and against hell (n. 3091, 4015, 10485). That by truths there is purification from evils and falsities (n. 2799, 5954, 7044, 7918, 10229, 10237). That the church exists by means of truths (n. 1798, 1799, 3963, 4468, 4672). That heaven exists by truths (n. 6690, 9832, 9931, 10303). That by truths comes the innocence of wisdom (n. 3183, 3494, 6013). That conscience is formed by means of truths (n. 1077, 2053, 9113). That by truths there is order (n. 3316, 3417, 3470, 4104, 5339, 5343, 6028, 10303). That by truths the angels have beauty, and men also as to the interiors which are of their spirit (n. 553, 3080, 4985, 5199). That by truths man is man (n. 3175, 3387, 8370, 10298). But yet all these things are by truths from good, and not by truths without good, and the good is from the Lord (n. 2434, 4070, 4736, 5147). That all good is from the Lord (n. 1614, 2016, 2904, 4151, 9981, 5147). But who thinks this? Is it not a matter of indifference at this day what truths one knows, provided he is in worship? And because few search the Word with the end of learning and living the truths, nothing is known therefore concerning worship, whether it be dead or living; and yet according to the quality of his worship man himself is dead or living. On any other ground, what is the Word, and doctrine therefrom? what the Sabbaths, and preachings?

also books of instruction? yea, otherwise, what is the church and religion? It is known that all worship in the beginning is natural, and afterwards becomes spiritual by means of truths from the Word and by a life according to them: for a man is born natural, but is trained to become civil and moral, and afterwards spiritual; for thus he is reborn. The latter things, therefore, and the former, are signified by "Remember how thou hast received and heard."

162. *And take heed and repent*, signifies that they should attend to these things, and vivify their dead worship. That to take heed is to attend to the things which are meant by "Remember how thou hast received and heard," is manifest: and that to repent is to vivify the dead worship by truths from the Word and by a life according to them, follows therefrom.

163. *If therefore thou shalt not watch:* That it signifies, if they are not in truths and in a life according to them, is evident from the explanations above (n. 158).

164. *I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee*, signifies that the things which are of worship will be taken away, and that they shall not know when and how. It is said that the Lord is to come as a thief, because from the man who is in dead worship the external good of worship is taken away. For there is something of good in dead worship, because they are thinking about God, and about eternal life. But still, good without its truths is not good, — only meritorious or hypocritical; but evils and falsities take it away like a thief. This is done gradually in the world, and completely after death, and also without the man's knowing when and how. It is said that it is the Lord who will come as a thief, but in the spiritual sense it is meant that hell will take away and steal it. This is similar to that which is said in the Word, that God does evil to man, vastates him, revenges, is wrathful, leads into temptation; whereas hell does these things: for it is so said on account of the appearance to

man. That the talent and pound to trade with will be taken away from a man if he gains nothing, may be seen in Matt. xxv. 26–30; Luke xix. 24–26. To trade and to gain signify to procure truths and goods to one's self. Since the taking away of good and truth from them that are in dead worship is done as by a thief in darkness, this is therefore several times likened to a thief in the Word; as in the following passages: *Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked* (Apoc. xvi. 15). *Watch, therefore; for ye know not what hour your Lord will come: know this; if the householder knew what hour the thief would come, he would certainly watch, and not suffer his house to be broken through* (Matt. xxiv. 42, 43). *If thieves shall come unto thee, if destroyers by night, how wilt thou be cut off? will they not steal that they may have enough?* (Ob. vers. 5). *They shall run about in the city, they shall run upon the wall, they shall go upon the houses, they shall enter through the windows as a thief* (Joel ii. 9). *They have done a lie, and the thief cometh, and a troop spreadeth itself without* (Hos. vii. 1). *Lay not up treasures on earth, but in heaven; where thieves do not come, nor steal* (Matt. vi. 19, 20). That a man is to watch, and not to know the hour in which the Lord comes, is for the end that the man may think and act as of himself, and thus in freedom according to his reason, unaffected by fear; for every one would have fear, if he knew: and that which a man does of himself in freedom remains to eternity, but what he does from fear does not remain.

165. *Thou hast a few names even in Sardis*, signifies that even among them there are those who have life in their worship. By "a few names," are signified some who are of the quality now to be described; for a name signifies the quality of any one. The reason is, because every one in the spiritual world is named according to his quality (n. 81). The quality of those now treated of is, that they have life in their worship.

166. *Who have not defiled their garments*, signifies who are in truths, and have not defiled their worship by evils of life and the falsities thence. By "garments" in the Word are signified the truths which clothe good, and in the opposite sense, the falsities which clothe evil: for a man is either his good or his evil; hence truths or falsities are his garments. All angels and spirits appear clothed according to the truths of their good, or according to the falsities of their evil; on which subject see the work on "Heaven and Hell," published at London (n. 177–182). From which it is manifest that by not defiling their garments is signified to be in truths, and not to defile worship by evils of life and the falsities thence. That garments in the Word signify truths, and in the opposite sense falsities, is manifest from these passages: *Awake, awake, put on thy strength, O Zion; put on the garments of thy comeliness, O Jerusalem* (Isa. lii. 1). *O Jerusalem, I have clothed thee with needlework, I have shod thee with badgers' skin, I have girded thee with fine-linen, and adorned thee with ornaments; thou art arrayed in gold and silver, and thy garments are fine-linen, silk, and needlework, whence thou hast become exceedingly beautiful. But thou hast taken off thy garments, and hast adorned thy high-places with divers colors, that thou mightest commit whoredom upon them; thou hast also taken thy garments of needlework, and hast made images of a male, with which thou committedst whoredom* (Ez. xvi. 10–18). The Jewish church is here described, — that to it were given truths, because the Word; but that they falsified them: to commit whoredom is to falsify (n. 134). *The king's daughter is all glorious within, and her clothing is of woven gold; in needlework shall she be brought to the king* (Ps. xlv. 13, 14). "The king's daughter" is the church as to affection for truth. *Daughters of Israel, weep over Saul, who arrayed you in doubledyed scarlet with delicacies, and put an ornament of gold upon your garment* (2 Sam. i. 24). This is said of Saul because by him as king the Divine Truth is signified

(r. 20). *I will visit upon the princes and upon the king's sons, and upon all that are clothed in the garments of the stranger* (Zeph. i. 8). *The enemies shall put off thy garments from thee, and shall take away thy adornments* (Ez. xxiii. 26). *Joshua was clothed in polluted garments, and stood so before the angel; who said, Remove ye the polluted garments from him, and clothe him in other garments* (Zech. iii. 3–5). *The king came in, and saw them that were reclining; and he saw a man not clothed in a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment* (Matt. xxii. 11–13). The "wedding garment" is Divine Truth from the Word. *Beware of false-prophets, who come unto you in sheep's clothing* (Matt. vii. 15). *No one putteth a piece of a new garment upon an old garment; otherwise the new rendeth the old, and the piece from the new agreeth not with the old* (Luke v. 36, 37). Because "a garment" signifies truth, the Lord therefore compares the truths of the former church, which were external, and representative of spiritual things, to a piece of an old garment; and the truths of the new church, which were internal and spiritual, to a piece of a new garment. *Upon the thrones were twenty-four elders sitting, clothed in white garments* (Apoc. iv. 4). *They who were standing before the throne and before the Lamb, were arrayed in white robes: who washed their robes, and made their robes white in the blood of the Lamb* (Apoc. vii. 9, 13, 14). *There were given to every one of those who were under the altar white robes* (Apoc. vi. 11). *The armies of Him that sat upon the white horse followed Him clothed in fine-linen white and clean* (Apoc. xix. 14). Because angels signify Divine Truths, therefore *the angels seen in the Lord's sepulchre appeared in garments white and shining* (Matt. xxviii. 3; Luke xxiv. 4). Because the Lord is the Divine Good and the Divine Truth, and truths are meant by garments, therefore when he was transfigured, *His face shone as the sun, and his garments became white as the light* (Matt. xvii. 2); and *were white and glister-*

ing (Luke ix. 29); and *shining white as snow, such as no fuller upon earth could whiten* (Mark ix. 3). Of the Ancient of Days, who also is the Lord, it is said that *His garment was white as snow* (Dan. vii. 9). And these things are said of the Lord besides: *He hath anointed all thy garments with myrrh, and aloe, and cassia* (Ps. xlv. 8). *He washeth His garment in wine, and His clothing in the blood of grapes* (Gen. xlix. 11). *Who is this that cometh from Edom, sprinkled as to His garments from Bozrah? this that is honorable in His apparel: wherefore art thou red as to thy garment? thy garments are as of one that treadeth in the wine-press: victory is sprinkled upon my garments; and I have polluted all my raiment* (Isa. lxiii. 1–3). This is also concerning the Lord: His garments here are the truths of the Word. *He that sat upon the white horse, was clothed in a garment dipped in blood, and His name is called the Word of God* (Apoc. xix. 13, 16). From the signification of garments, it may be seen why *the Lord's disciples laid their garments upon the ass and the colt, when the Lord entered into Jerusalem; and why the people then spread their garments in the way* (Matt. xxi. 7–9; Mark xi. 7, 8; Luke xix. 35, 36); and what is signified by *the soldiers dividing the Lord's garments into four parts* (John xix. 23, 24); and thus what is signified by these words in David: *They parted my garments, and upon my vestment they cast lots* (Ps. xxii. 18). From the signification of garments it is also manifest why they rent their garments, when any one spoke against the Divine Truth of the Word (Isa. xxxvii. 1, and elsewhere): also why they washed their garments, that themselves might be purified (Ex. xix. 14; Lev. xi. 25, 40; xiv. 8, 9; Num. xix. 11 to the end): and why, on account of transgressions against Divine Truths, they put off their garments, and put on sackcloth (Isa. xv. 3; xxii. 12; xxxvii. 1, 2; Jer. iv. 8; vi. 26; xlviii. 37; xlix. 3; Lam. ii. 10; Ez. xxvii. 31; Amos viii. 10; Jonah iii. 5, 6, 8). He who knows what garments signify in general and in particular, can

know what the garments of Aaron and his sons signified; which were the Ephod, the Robe, the Checkered Undercoat, the Belt, the Breeches, the Mitre. Since light signifies the Divine Truth, and a garment the same, it is therefore said in David, *Jehovah covereth Himself with light as with a garment* (Ps. civ. 2).

167. *And they shall walk with me in white*, signifies that they shall live with the Lord in His spiritual kingdom, because they are in truths from Him. This is the sense of these words, because "to walk" in the Word signifies to live, and "to walk with God" signifies to live from Him; and because "in white" signifies in truths. For white in the Word is predicated of truths, because it derives its origin from the sun's light; and red is predicated of goods, because it derives its origin from the sun's fire: and black is predicated of falsities, because it draws its origin from the darkness of hell. They who are in truths from the Lord, since they are conjoined to Him, are called worthy; for all worthiness in the spiritual world is from conjunction with the Lord. It is manifest from these things, that by "they shall walk with me in white, for they are worthy," is signified that they shall live with the Lord, because they are in truths from Him. It is said that they shall live with the Lord in His spiritual kingdom, because the universal heaven is distinguished into two kingdoms, the heavenly (celestial) and the spiritual, and in the heavenly kingdom are they who are in the good of love from the Lord, and in the spiritual kingdom they who are in the truths of wisdom from the Lord; and the latter are said to walk with the Lord in white: they are also clothed in white garments. That to walk signifies to live, and "to walk with God" to live with Him because from Him, is evident from these passages following: *He walked with Me in peace and rectitude* (Mal. ii. 6). *Thou hast delivered my feet from stumbling, that I may walk before God in the light of the living* (Ps. lvi. 13). *David hath*

kept my commandments, and hath walked after me with his whole heart (1 Kings xiv. 8). *O Jehovah, remember that I have walked before thee in truth* (Isa. xxxviii. 3). *If ye will walk contrary to Me, and will not obey my voice, I also will walk contrary to you* (Lev. xxvi. 23, 24, 27, 28). *They would not walk in the ways of Jehovah* (Isa. xlii. 24; Deut. xi. 22; xix. 9; xxvi. 17). *All peoples walk in the name of their God, and we will walk in the name of Jehovah* (Mic. iv. 5). *Yet a little while is the light with you; walk while ye have the light; believe in the light* (John xii. 35, 36; viii. 12). *The scribes asked, Why walk not thy disciples according to the tradition of the elders?* (Mark vii. 5). It is also said of Jehovah, — that "He walks" among them, that is, lives in them and with them. *I will set my habitation in the midst of them, and will walk in the midst of you, and will be a God unto you* (Lev. xxvi. 11, 12). From these passages it is manifest what is meant above by *These things saith He that walketh in the midst of the seven golden candlesticks* (Apoc. ii. 1).

168. *He that overcometh shall be clothed in white garments*, signifies that he who is reformed becomes spiritual. That "he that overcometh" signifies he who is reformed, may be seen above (n. 88); and that to be clothed in white garments signifies to become spiritual by truths (n. 166, 167). All those who are in truths, and in a life according to them, become spiritual.

169. *And I will not blot out his name out of the book of life*, signifies that he will be saved. What a name is has been told before; and what "the book of life" is, will be told below. That not to blot out his name out of the book of life means to be saved, is manifest to every one.

170. *And I will confess his name before my Father, and before His angels*, signifies that they will be received who are in Divine Good and Divine Truths from the Lord, and thus who have the life of heaven in themselves. That to confess the name is to acknowledge the quality of

any one, or that he is of such a quality, is evident from the signification of a name; of which above (n. 81, 122). By the Father is meant the Divine Good, and by the angels are meant Divine Truths, both from the Lord. In the Word of the Evangelists the Father is very often mentioned by the Lord, and everywhere is meant Jehovah, from Whom and in Whom He was, and Who was in Him, and in no wise any Divine separate from Him. That it is so, has been abundantly shown in the "Doctrine of the New Jerusalem concerning the Lord," and also in the "Angelic Wisdom concerning the Divine Providence" (n. 262, 263). That the Lord Himself is the Father, may be seen (n. 21, 960). The Lord spoke of "the Father," because by "the Father" in the spiritual sense is signified good, and by "God the Father" the Divine Good of the Divine Love. The angels in no wise understand any thing else by the Father when that name is read in the Word, nor can they understand any thing else; because no one in the heavens knows any one as his father, from whom they are said to be born, and whose sons and heirs they are called, but the Lord. This is meant by the Lord's words in Matt. xxiii. 9. It is manifest from this, that by confessing his name before the Father is signified that they will be received among those who are in Divine good from Him. That they who are in Divine truths from the Lord, and abstractly the Divine truths, are meant by the angels, is because the angels are the recipients of Divine good in the Divine truths which they have from the Lord.

171. *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies that he who understands should obey the things that the Divine Truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem; as above (n. 87).

172. *And unto the angel of the church in Philadelphia write*, signifies to those and respecting those who are in truths from good from the Lord. That these are meant

by "the church in Philadelphia," is manifest from the things written to it, when understood in the spiritual sense.

173. *These things saith He that is Holy, He that is True*, signifies the Lord as to the Divine Truth. That it is the Lord is manifest. That He that is Holy, He that is True, is the Lord as to the Divine Truth, is because the Lord is called Holy from His Divine Truth, and Just from His Divine Good. Hence it is that His proceeding Divine, which is the Divine Truth, is called the Holy Spirit; and the Holy Spirit is here He that is Holy, He that is True. "Holy" is very often mentioned in the Word, and everywhere with reference to Truth; and because all truth, which is truth in itself, is from good, and from the Lord, it is that truth which is called holy: but good, from which the truth is, is called "Just." Hence it is, that the angels who are in the truths of wisdom, and are called spiritual, are said to be holy, and the angels who are in the good of love, and are called heavenly (celestial), are said to be just; and the same of men in the church. It is hence also, that the prophets and apostles are called holy; for by prophets and apostles the truths of the doctrine of the church are signified. Hence also it is, that the Word is called Holy; for the Word is the Divine Truth: also that the Law in the Ark in the Tabernacle was called "the Holy of Holies," and also "the Sanctuary." It is also from this that Jerusalem is called holy; for by Jerusalem is signified the church which is in Divine truths. It is also from the same cause that the altar, the tabernacle, and the garments of Aaron and his sons, were called holy, after they had been anointed with oil; for oil signifies the good of love, and this sanctifies: and every sanctified thing has reference to truth. That the Lord is alone Holy, because He is the Divine Truth itself, is manifest from these passages: *Who shall not glorify thy name, O Lord, because thou alone art Holy?* (Apoc. xv. 4). *Thy Redeemer is the Holy One of Israel; the God of the whole earth shall He be called* (Is. liv.

liv. 5). *Thus said Jehovah, the Redeemer of Israel, His Holy One* (Isa. xlix. 7). *As to our Redeemer, Jehovah Zabaoth is His name, the Holy One of Israel* (Isa. xlvii. 4). *Said Jehovah, your Redeemer, the Holy One of Israel* (Isa. xliii. 14). *In that day shall they lean upon Jehovah the Holy One of Israel in truth* (Isa. x. 20). Besides other places, as Isa. i. 4; v. 19; xii. 6; xvii. 7; xxix. 19; xxx. 11, 12; xli. 16; xlv. 11, 15; xlviii. 17; lv. 5; lx. 9; Jer. l. 29; Dan. iv. 13, 23; Ps. lxxviii. 41. Since the Lord is the Holy Itself, the angel therefore said to Mary, *the Holy Thing that shall be born of thee, shall be called the Son of God* (Luke i. 35). And the Lord said of Himself, *Father, sanctify them in the Truth, thy Word is Truth: for them I sanctify Myself, that they also may be sanctified in the Truth* (John xvii. 17, 19). It is manifest from these things, that the Truth, which is from the Lord, is Holiness Itself, because He alone is Holy; of which the Lord says: *When the Spirit of Truth shall come, He will lead you into all Truth: He shall not speak from Himself; He shall receive of Mine, and shall declare it unto you* (John xvi. 13–15). *The Comforter, the Holy Spirit, He shall teach you all things* (John xiv. 26). That the Holy Spirit is the life of the Lord's Wisdom, and thus the Divine Truth, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 51). From these things it may be evident, that He that is Holy, He that is True, is the Lord as to the Divine Truth. That "holy" relates to truth, and "just" to good, is manifest from the places in the Word where both are mentioned; as from these: *He that is just let him be justified still; he that is holy, let him be sanctified still* (Apoc. xxii. 11). *Just and true are thy ways, O King of the Saints* (Apoc. xv. 3). *To serve Him in holiness and in justice* (Luke i. 75). *Herod feared John, knowing that he was a man (vir) just and holy* (Mark vi. 20). *Fine-linen is the justice of the saints* (Apoc. xix. 8).

174. *He that hath the key of David, and that openeth and*

no one shutteth, and shutteth and no one openeth, signifies Who alone has omnipotence to save. By David is meant the Lord as to the Divine Truth; by the key is signified the Lord's omnipotence over heaven and hell; and by opening so that no one shuts, and shutting so that no one opens, is signified to lead forth out of hell and introduce into heaven, thus to save; just as above (n. 62), where it is explained. That by David the Lord as to the Divine Truth is meant, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 43, 44). The same as here by the key of David, is signified by the keys of Peter (Matt. xvi. 15–19); which may be seen explained below (n. 798): as also by these words to all the disciples: *Whatsoever things ye shall bind on earth shall be bound in heaven, and whatsoever things ye shall loose on earth shall be loosed in heaven* (Matt. xviii. 18). For the twelve disciples represented all the things of the church as to its goods and truths, and Peter represented it as to truth; and truths and goods save man, and thus the Lord alone from whom they are. The same is also meant by the key of David given to Eliakim, spoken of thus: *I will give the dominion into his hand, that he may be as a father to the inhabitant of Jerusalem and to the house of Judah; and I will put the key of the house of David upon his shoulder, that he may open and none shut, and shut and none open* (Isa. xxii. 21, 22). He was over the king's house; and by the king's house is signified the church as to Divine Truth.

175. *I know thy works*, signifies that the Lord sees all their interiors and exteriors at once; as above (n. 76).

176. *Behold, I have set before thee an open door*, signifies that to them who are in truths from good from the Lord heaven is open. That by "an open door" admission is signified, is manifest. The reason why the door is said to be open to those who are from the church in Philadelphia, is because by that church those are meant who are in truths from good from the Lord, and to these the Lord opens heaven

But on this subject something not before known shall be told. The Lord alone is the God of heaven and earth (Matt. xxviii. 18): they therefore who do not go directly to Him, do not see the way to heaven, and hence do not find the door; and if perchance they are allowed to approach it, it is shut, and is not opened to him that knocks. In the spiritual world there are actually ways which lead to heaven, and there are gates here and there; and they who are led to heaven by the Lord, go the ways that tend thither, and enter through the gates. That there are ways there, may be seen in the work on "Heaven and Hell" (n. 479, 534, 590); and gates also (n. 429, 430, 583, 584). For all the things that are beheld in the heavens are correspondences; hence also the ways and the gates: for ways correspond to and thence signify truths; and gates correspond to and signify entrance. Since the Lord alone leads man to heaven, and opens the door, He therefore calls Himself "the Way," and also "the Door;" "the Way" in John: *I am the Way, the Truth, and the Life* (xiv. 6): and "the Door" in the same: *I am the Door of the sheep; by Me if any one enter in, he shall be saved* (x. 7, 9). Since there are both ways and doors in the spiritual world, and angelic spirits actually go in the ways, and enter through the doors, when they enter into heaven, therefore doors, gates, and portals are often mentioned in the Word, and by them entrance is signified; as in these places: *Lift up your heads, O ye gates; lift up, ye doors of the world; that the King of glory may come in* (Ps. xxiv. 7, 9). *Open ye the gates, that the just nation that doeth truth may come in* (Isa. xxvi. 2). *The five prudent virgins went in to the wedding, and the door was shut: and the five foolish virgins came, and knocked; but it was not opened* (Matt. xxv. 10–12). *Jesus said, Strive to enter in through the strait gate; because many shall seek to enter in, and shall not be able* (Luke xiii. 24, 25: besides other places). Since a door signifies entrance, and the New Jerusalem the church composed of those who are

in truths from good from the Lord, the New Jerusalem is therefore described also as to its gates, over which there were angels; and it is said that they shall not be shut (Apoc. xxi. 12, 13, 25).

177. *And no one can shut it*, signifies that hell cannot prevail against it. For the Lord alone opens and shuts the doors to heaven; and the door which He opens is perpetually open to them who are in truths from good from the Lord, and is perpetually shut to those that are in falsities from evil. And since the Lord alone opens and shuts, it follows that hell cannot prevail against them. More may be seen above on this subject (n. 174).

178. *Because thou hast a little power*, signifies because they know that they have no ability of themselves. They who are in truths from good from the Lord, know that they have not any power against evils and falsities, and thus against hell, of themselves; and they also know that they cannot do good from any power from themselves, and introduce themselves into heaven: but that the Lord has all power, and thus they from the Lord; and that as far as they are in truths from good, so far they are in power from the Lord, which still appears to them as theirs. These, therefore, are the things which are meant by "because thou hast a little power."

179. *And hast kept my Word:* That it signifies because they live according to the Lord's precepts in His Word, is manifest without explanation.

180. *And hast not denied my name*, signifies that they are in the worship of the Lord. That the name of Jehovah or the Lord in the Word signifies all that by which He is worshipped, and thus all the doctrine of the church, and universally all of religion, may be seen above (n. 81); from which it is evident what is here signified by "thou hast not denied my name."

181. *And I will bring from the synagogue of Satan:* That it signifies those who are in falsities as to doctrine, may be seen above (n. 97).

182. *Them that say they are Jews, and are not, but do lie*, signifies those that say that the church is with them, when yet there is no church with them. Those who are of the church are here meant by the Jews, because the church had been instituted among them, and therefore also by their Jerusalem the Church as to doctrine is still meant. But in particular by the Jews are meant they who are in the good of love, as above (n. 96), and thus also the church; for the church is from the good of love. Yet that there was no church with those, is signified by "and are not, but do lie."

183. *Behold, I will make them to come and worship at thy feet*, signifies that those who are in falsities as to doctrine, provided they are not in falsities from evil, will receive the truths of the New Church, and acknowledge them. This is said of "them that are of the synagogue of Satan, and that say they are Jews, and are not, but do lie;" by whom are meant they who are in falsities as to doctrine, yet still not in falsities from evil; but in falsities as to doctrine, yet in good as to life. The latter, and not the former, receive and acknowledge truths, when they hear them. The reason is, that good loves truth, and truth from good rejects falsity. To receive and acknowledge truths is signified by "coming and worshipping at thy feet;" not at theirs, but at the Lord's feet, from whom they have the truths from good: on which account the same is signified by these words in David: *Worship Jehovah our God, worship at the footstool of His feet* (Ps. xcix. 5).

184. *And to know that I have loved thee*, signifies that they will see that those who are in truths from good are loved and received into heaven by the Lord. This follows in a series from the foregoing.

185. *Because thou hast kept the word of my endurance*, signifies because they have fought against evils, and then rejected falsities. That the spiritual combat, which is

called temptation, is signified by "the word of endurance," is manifest from what now follows: "I also will keep thee from the hour of temptation that will come:" for he who is tempted in the world, is not tempted after death. The spiritual combat which is temptation, is called "the word of the Lord's endurance" or patience, because the Lord fights for man in temptations, and fights by truths from His Word.

186. *I also will keep thee from the hour of temptation that will come upon the whole world, to try them that dwell upon the earth*, signifies that they will be protected and preserved at the day of the last judgment. That their protection and preservation at the day of the last judgment is meant by these words, may be seen from the things which have been written and related concerning the Last Judgment in a separate small work, and afterwards in a "Continuation" concerning it: from which it is evident that they who passed through it were let into temptation, and were explored as to their quality; and that they who were interiorly evil were rejected, and they who were interiorly good were saved: and those were interiorly good who were in truths from good from the Lord.

187. *Behold, I come quickly*, signifies the Lord's coming, and then a New Church from these. The Lord said here, "Behold, I come quickly," because by the words just preceding, the last judgment is meant; and the last judgment is also called the Lord's coming, as in Matthew: *The disciples said to Jesus, What shall be the sign of thy coming, and of the consummation of the age?* (xxiv. 3). The consummation of the age is the last time of the church, when a last judgment takes place. That by the words, "Behold, I come quickly," is also meant a new church, is because after a last judgment the church is re-established by the Lord. That church is now the New Jerusalem, into which those are to come who are in truths from good from the Lord, to whom this saying is addressed.

188. *Hold fast that thou hast:* That it signifies that they

should remain firm meantime in their truths and in their good, is evident without explanation.

189. *That no one take thy crown*, signifies lest their wisdom should perish, from which is eternal happiness. Man has wisdom from no other source but good through truths from the Lord. That a man has wisdom through these is because the Lord conjoins Himself to the man, and the man to Himself, by them; and the Lord is wisdom itself. On which account wisdom perishes with a man when he ceases to do the truths, that is, to live according to them: he then also ceases to love wisdom, consequently the Lord. By wisdom is meant wisdom in spiritual things. From this as a fountain is derived wisdom in other things, which is called intelligence; and by means of this, knowledge, which is from the affection for knowing truths. That a crown signifies wisdom, is because wisdom holds the highest place with man, and so crowns him. Nor does a king's crown signify any thing else: for a king in the spiritual sense is the Divine Truth (n. 20); and from the Divine Truth is all wisdom. Wisdom is also signified by a crown in the following places: *I will make the horn of David to bud, and upon Him shall His crown flourish* (Ps. cxxxii. 17, 18). *Jehovah put ear-rings upon thine ears, and a crown of ornament upon thy head* (Ez. xvi. 12). These things are said of Jerusalem, by which the church as to doctrine is signified; and therefore the crown of ornament is wisdom from the Divine Truth or the Word. *In that day shall Jehovah Zabaoth be for a crown of ornament, and for a diadem of comeliness to the remnant of His people* (Isa. xxviii. 5). This is concerning the Lord, because it is said, "in that day." "The crown of ornament" which He shall be, is wisdom; and "the diadem of comeliness" is intelligence. "The remnant of the people" are those with whom His church will be. The same is signified by crown and diadem in Isa. lxii. 1, 3; also the same by the *plate* upon Aaron's mitre (Ex. xxviii. 36, 37); which was also called a

coronet. Likewise in these passages: *Say unto the king and unto the queen, Humble yourselves, sit down; because the adornment of your head is come down, the crown of your comeliness* (Jer. xiii. 18). *The joy of our heart hath ceased, the crown of our head has fallen* (Lam. v. 15, 16). *He hath torn away my glory from me, and removed the crown of my head* (Job xix. 9). *Thou hast condemned the crown of thine Anointed unto the earth* (Ps. lxxxix. 39). In these places, by a crown is signified wisdom.

190. *He that overcometh:* That it signifies those who stand fast in truths from good from the Lord, is manifest from the series, and so without explanation.

191. *I will make him a pillar in the temple of my God,* signifies that truths from good from the Lord, among those with whom they are, sustain the Lord's Church in heaven. By "a temple," the church is signified, and by "the temple of my God" the Lord's Church in heaven. Hence it is manifest that by "a pillar" is signified that which sustains the church and makes it firm, and this is the Divine Truth of the Word. In the highest sense, by a temple is signified the Lord as to His Divine Human, in particular as to His Divine Truth; but in the representative sense the Lord's Church in heaven is signified by the temple, as also the Lord's Church in the world. That by the temple in the highest sense the Lord is signified as to His Divine Human, and in particular as to His Divine Truth, is manifest from these passages: *Jesus said to the Jews, Destroy this temple, and in three days I will raise it up: He spake of the Temple of His Body* (John ii. 19, 21). *I saw no temple in the New Jerusalem, for the Lord God Almighty is the temple of it, and the Lamb* (Apoc. xxi. 22). *Behold, the Lord shall suddenly come to His temple, and the angel of the covenant whom ye seek* (Mal. iii. 1). *I will bow myself down towards the temple of thy holiness* (Ps. cxxxviii. 2). *I will look again unto the temple of thy holiness; and my prayer came unto thee, unto the temple of thy holiness* (Jonah ii. 4, 7). *Jehovah*

is in the temple of His holiness (Hab. ii. 20). "The temple of the holiness of Jehovah," or the Lord, is His Divine Human; for the bowing, the looking, and the praying are to this, and not to the temple alone, for this is not holy in itself. It is called "the temple of holiness," because holiness is predicated of the Divine Truth (n. 173). By "the *temple* that sanctifies the gold" (Matt. xxiii. 16, 17), nothing else is meant but the Lord's Divine Human. That by the temple in the representative sense the Lord's Church in heaven is signified, is manifest from these passages: *The voice of Jehovah out of the temple* (Isa. lxvi. 6). *A great voice came forth out of the temple of heaven* (Apoc. xvi. 17). *The temple of God was opened in heaven, and there was seen in the temple the ark of His covenant* (Apoc. xi. 19). *The temple of the tabernacle of the testimony in heaven was opened; and the seven angels went forth out of the temple; and the temple was filled with smoke from the glory of God* (Apoc. xv. 5, 6, 8). *I called unto Jehovah, and cried unto my God; He heard my voice out of His temple* (Ps. xviii. 6). *I saw the Lord sitting upon a high and lofty throne, and His skirts filled the temple* (Isa. vi. 1). That "the temple" signifies the Church in the world, is manifest from these: *Our house of holiness has become a conflagration* (Isa. lxiv. 11). *I will shake all nations, that I may fill this house with glory: the glory of the latter house shall be greater than of the former* (Hag. ii. 7, 9). The Church to be established by the Lord is described by the "new temple" in Ezekiel xl. to xlviii.; and is meant by the *temple which the angel measured* (Apoc. xi. 1); and so in other places; as Isa. xliv. 28; Jer. vii. 2–4, 9–11; Zech. viii. 9. *The disciples came to Jesus, to show Him the buildings of the temple; and Jesus said unto them, Verily I say unto you, there shall not be left stone upon stone, which shall not be thrown down* (Matt. xxiv. 1, 2; Mark xiii. 1–5; Luke xxi. 5–7). By the temple is here signified the Church of this day; and by its destruction till there should not be one stone upon another, is signified the end of that Church,

that there should not be any truth then remaining. For when the disciples spoke with the Lord concerning the temple, the Lord foretold the successive states of that Church, even to its end, or the consummation of the age; and by the consummation of the age is meant its last time, which is at this day. This is represented by that temple's being destroyed to its foundation. The temple signifies these three things, namely, the Lord, the Church in heaven, and the Church in the world; because these three make one: they cannot be separated; consequently the one cannot be understood without the other. He, therefore, who separates the Church in the world from the Church in heaven, and the latter and the former from the Lord, is not in the truth. The reason that the church in heaven is here meant by the temple, is because the church in the world is treated of directly after (n. 194).

192. *And he shall no more go out:* That it signifies that they will remain therein for ever, is manifest without explanation.

193. *And I will write upon him the name of my God*, signifies that the Divine Truth will be written in their hearts. To write upon any one signifies to inscribe so that it may be in him as his; and "the name of my God" signifies the Divine Truth. Something shall here be said concerning this, that "my God" is the Divine Truth. In numberless places in the Word of the Old Testament it is said JEHOVAH GOD; also separately, sometimes JEHOVAH and sometimes GOD: and by JEHOVAH is meant the Lord as to the Divine Good, and by GOD the Lord as to the Divine Truth: or, what is the same, by JEHOVAH is meant the Lord as to the Divine Love, and by GOD the Lord as to the Divine Wisdom. Both are mentioned on account of the heavenly marriage in every thing of the Word; which is the marriage of love and wisdom, or the marriage of good and truth; concerning which marriage see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 80–90).

But in the Word of the New Testament it is not said "Jehovah God," but "the Lord God;" for "the Lord," like as "Jehovah," signifies the Divine Good or the Divine Love. From this it may be evident, that by "the name of my God" is signified the Lord's Divine Truth. That name, when spoken of the Lord, is all that by which He is worshipped, may be seen above (n. 81): and all that by which He is worshipped has reference to Divine Good and Divine Truth. As it is not known what is meant by these words of the Lord, *Father, glorify thy name: then came a voice out of heaven, I have both glorified it, and will glorify it again* (John xii. 28), it shall be told. When the Lord was in the world, He made His Human the Divine Truth, which is also the Word; and when He went out of the world, He fully united the Divine Truth to the Divine Good which was in Him from conception. For the Lord glorified, that is, made Divine, His Human, as He makes a man spiritual. For He first implants truths from the Word in the man, and afterwards unites them to good; and by that union the man is made spiritual.

194. *And the name of the city of my God, the New Jerusalem*, signifies that the doctrine of the New Church will be written in their hearts. By "the New Jerusalem" the New Church is signified; and by it, when it is called a city, is signified the New Church as to doctrine: therefore, by writing upon him the name of the city of my God, the New Jerusalem, is signified that the doctrine of the New Church will be inscribed upon them. That by Jerusalem the Church is signified, and by it as a city the Church as to doctrine, may be seen below (n. 880, 881). That doctrine is signified by a city, is because by a land, and in particular by the land of Canaan, the Church in the whole aggregate is signified; and hence by the inheritances into which the land of Canaan was divided, the various things of the Church are signified; and by the cities in them, its doctrinal tenets. From this it is, that by cities, where they

are named in the Word, nothing else is understood by the angels; which has also been testified to me by much experience. This is the same as with the signification of mountains, hills, valleys, fountains, and rivers, which all signify such things as are of the Church. That cities signify doctrinal tenets, may in some degree be evident from the following passages: *The land shall be emptied, the land shall be confounded, the land shall be profaned, the empty city shall be broken, the remnant in the city is a waste, and the gate shall be beaten down even to destruction* (Isa. xxiv. 3, 4, 10–12). *The lion has come up from the thicket, to reduce the land to a waste; thy cities shall be destroyed; I saw Carmel a wilderness, and her cities desolate: the land shall mourn; the whole city shall flee, being deserted* (Jer. iv. 7, 26–29). "The land" here is the Church, and "the city" is its doctrine. Thus is described the devastation of the Church by the falsities of doctrine. *The waster shall come upon every city, and no city shall escape, and the valley shall perish, and the plain be destroyed* (Jer. xlviii. 8). In like manner, *Behold, I have made thee a fortified city against the whole land* (Jer. i. 18). This was said to the prophet, because by a prophet the doctrine of the church is signified (n. 8). *In that day it shall be sung in the land of Judah, We have a strong city; salvation will He put for walls and bulwarks* (Isa. xxvi. 1, 2). *The great city was divided into three parts, and the cities of the nations fell* (Apoc. xvi. 18, 19). *The prophet saw upon a high mountain the structure of a city to the south, and an angel measured the wall, the gates, the chambers, the porch of the gate; and the name of the city was* JEHOVAH THERE (Ez. xl., and the following chapters). *A river, whose streams made glad the city of God* (Ps. xlvi. 4, 5). *I will confound Egypt with Egypt, that city may fight against city, and kingdom against kingdom* (Is. xix. 2). *Every kingdom divided against itself is desolated, and every city divided against itself shall not stand* (Matt. xii. 25). In

these passages by "cities" in the spiritual sense are meant doctrines; as also Isa. vi. 11; xiv. 12, 17, 21; xix. 18, 19; xxv. 1–3; xxxiii. 8, 9; liv. 3; lxiv. 10; Jer. vii. 17, 34; xiii. 18, 19: xxxii. 42, 44; xxxiii. 4; Zeph. iii. 6; Ps. xlviii. 2; Ps. lv. 9; Ps. cvii. 4, 7; Matt. v. 14, 15; and elsewhere. From the signification of a city it may be evident what is meant by "the cities" in this parable of the Lord: *A nobleman going away to receive for himself a kingdom, gave his servants pounds to trade with: when he returned, he called the servants: the first approached, saying, Thy pound hath gained ten pounds; to whom he said, Good servant, thou shalt have authority over ten cities: and the second came, saying, Thy pound hath gained five pounds; to whom he said, Be thou over five cities* (Luke xix. 12–19). By "cities" here also doctrinal tenets or the truths of doctrine are signified, and by being over them is to be intelligent and wise, and thus to give power over them is to give intelligence and wisdom: "ten" signifies much, and five some. That by trading and gaining is meant to procure to one's self intelligence by the use of one's faculties, is manifest. That the holy city Jerusalem signifies the doctrine of the New Church, is plainly manifest from the description of it (Apoc. xxi.); for it is described as to its dimensions, also as to its gates, and as to the wall and its foundations; which, when Jerusalem signifies the Church, can signify nothing else but the things that are of its doctrine. From nothing else is the church a church. Because the church as to doctrine is meant by the city Jerusalem, it is therefore called *the City of Truth* (Zech. viii. 3, 4); and in many places *the holy city;* and this because "holy" is predicated of truths from the Lord (n. 173).

195. *Which cometh down out of heaven from my God*, signifies which will be from the Lord's Divine Truth, such as it is in heaven. Since by "my God" the Divine Truth is signified (n. 193), it follows that by "coming down out of heaven from my God," when it is said by the Lord,

and concerning the doctrine of the New Church, is signified, which will be from the Lord's Divine Truth, such as it is in heaven.

196. *And my new name*, signifies the worship of the Lord alone, with new things which were not in the former Church. That by the Lord's name is signified all that by which He is worshipped, may be seen above (n. 81); here, therefore, the worship of the Lord alone, with new things which were not in the former church. That the worship of the Lord alone is in the New Church, is manifest from chapter xxi. vers. 9, 10; where that Church is called the LAMB'S WIFE. That there are new things in that Church, is manifest from chapter xxi. vers. 5; where it is said, "*Behold, I make all things new.*" These, therefore, are signified by "my new name," which will be written upon them.

197. *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies that he who understands should obey the things which the Divine Truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem; as above (n. 87).

198. *And unto the angel of the church of the Laodiceans write*, signifies to those and concerning those in the church, who believe sometimes from themselves, and sometimes from the Word, and so profane holy things. But of these something preliminary must be said. There are found in the church those that believe and do not believe; they believe that there is a God, that the Word is holy, that life is eternal, and more things which are of the church and its doctrine: and still they do not believe. They believe them when they are in their natural sensual, but they do not believe when they are in their natural rational: they thus believe when they are in externals, consequently when they are in society and conversation with others; but they do not believe when they are in their internals, consequently when they are not in society with others,

and then in converse with themselves. Of these it is said, that they are neither cold nor hot, and that they are to be spewed out.

199. *These things saith the Amen, the faithful and true Witness*, signifies the Lord as to the Word, which is the Divine Truth from Him. That "Amen" is the Divine confirmation from the truth itself, which is the Lord, and thus from the Lord, may be seen above (n. 23): and that "the faithful and true witness," when speaking of the Lord, is the Divine Truth which is from Him in the Word (n. 6, 16). Whether you say that the Lord testifies of Himself, or that the Word testifies of Him, it is the same; since the SON OF MAN, who here speaks to the Churches, is the Lord as to the Word (n. 44). These things are premised to this church, because those in the church are here treated of, who believe both from themselves and from the Word; and they who believe from the Word, believe from the Lord.

200. *The beginning of the work of God*, signifies the Word. That the Word is the beginning of the work of God, has not yet been known in the church, because these things in John have not been understood: *In the beginning was the Word, and the Word was with God, and the Word was God: all things were made by Him, and without Him was nothing made that was made. In Him was life, and the life was the light of men. He was in the world, and the world was made by Him; but the World knew Him not. And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the Only-begotten of the Father* (i. 1–14). He who understands these words as to their interior sense, and at the same time compares them with the things that are written in the "Doctrine of the New Jerusalem concerning the Sacred Scripture," as also with some which are in the "Doctrine of the New Jerusalem concerning the Lord," can see that the Divine Truth itself, in the Word which had before been in this world, spoken

of n. 11, which also is in this Word which exists at the present day, is meant by the Word which was in the beginning with God, and which was God: yet not the Word as to the words and letters of languages, but as to its essence and life, which is from the inmost in the senses of its words and letters. From this life the Word vivifies the affections of the will of the man who reads it in a holy state, and from the light of that life enlightens the thoughts of his understanding: on which account it is said in John, *In the Word was life, and the life was the light of men* (i. 4). This the Word does, because the Word is from the Lord and concerning the Lord, and thus the Lord. All thought, speech, and writing derives its essence and life from him who thinks, speaks, and writes: the man with his quality is in them; but the Lord alone is in the Word. But no one feels and perceives the Divine life in the Word but he who is in the spiritual affection for truth when he reads it, for he is in conjunction with the Lord through the Word: there is something inmostly affecting the heart and the spirit, which flows in into the understanding with light, and testifies. The same as in John, is signified by these words in the first chapter of Genesis: *In the beginning God created the heaven and the earth; and the Spirit of God moved itself upon the face of the waters: and God said, Let there be light, and there was light* (ver. 1–3). "The Spirit of God" is the Divine Truth, and so too "the Light:" the Divine Truth is the Word; and therefore, when the Lord calls Himself "the Word," He also calls Himself "the Light" (John i. 4, 8, 9). The same is also meant by these words in David: *By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth* (Ps. xxxiii. 6). In fine, without the Divine Truth of the Word, which in its essence is the Divine Good of the Divine Love and the Divine Truth of the Divine Wisdom of the Lord, a man cannot have life. Through the Word there is conjunction of the Lord with man, and of man with

the Lord; and through that conjunction there is life. There must be something from the Lord, which can be received by man, by means of which there may be conjunction, and thence eternal life. It may be evident from these things that by "the beginning of the work of God" the Word is meant, and if you are willing to believe it, the Word such as it is in the literal sense; for this sense is the complex of its interior sanctities, as has been abundantly shown in the "Doctrine of the New Jerusalem concerning the Sacred Scripture." And what is wonderful, the Word is so written that it communicates with the universal heaven, and in its particulars with every society there; which it has been given me to know by living experience: concerning which elsewhere. That the Word is such in its essence, is manifest also from these words of the Lord: *The words which I speak unto you are spirit, and are life* (John vi. 63).

201. *I know thy works*, signifies that the Lord sees all their interiors and exteriors at once; as above (n. 76).

202. *That thou art neither cold nor hot*, signifies that they who are such sometimes deny that the Word is Divine and Holy, and sometimes acknowledge it. At one time to deny in one's self and at another to acknowledge the holiness of the Word, is to be neither cold nor hot; for they are against the Word, and also for the Word. They are also the same in regard to God, — they now deny and now acknowledge Him; and the same in regard to all the things of the church: consequently they are now with them that are in hell, and now with those who are in heaven. They fly upward and downward as between the two; and whither they fly, thither they turn their faces. Such do those become, who have confirmed in themselves that there is a God, that there is a heaven and a hell, and that there is eternal life; and afterwards recede. When the former confirmation returns, they acknowledge; but when it does not return, they deny. The reason that they recede is that

they afterwards think only of themselves and the world, being continually ambitious to be supereminent; and thereby they immerse themselves in their proprium (ownhood): thus hell swallows them up.

203. *Would that thou wert cold or hot*, signifies that it is better that they should either deny from the heart the holy things of the Word and of the church, or from the heart acknowledge them. The reason will be told in the paragraph now following.

204. *Therefore because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth*, signifies profanation, and thence separation from the Lord. By "I will spew thee out of My mouth" is signified to be separated from the Lord; and to be so separated from the Lord is not to be in heaven nor in hell, but in a separate place, deprived of human life, where there are nothing but fantasies. The reason is, that they have mingled truths with falsities and goods with evils, and thus holy things with profane, so that they cannot be separated: and as the man cannot then be prepared, so as to be either in heaven or in hell, the whole of his rational life is rooted out, the ultimates of life remaining, which, when separated from the interiors of life, are mere fantasies. Concerning the state and lot of these, more may be seen in the "Angelic Wisdom concerning the Divine Providence" (n. 226–228, 231); which will suffice for information respecting them. It is said of these that they are spewed out, because the World of Spirits, which is midway between heaven and hell, — into which every man first comes after death, and is there prepared, — corresponds to the stomach, in which all the things that are put in are prepared, either to become blood and flesh, or to become excrement and urine. The latter have correspondence with hell, but the former with heaven. Yet the things that are spewed out of the stomach, are those which have not been separated, but mixed up together. On account of this correspondence, to be "spewed out" and

"spewing" are mentioned in the following passages: *Drink and be made drunk, that thy foreskin may be revealed; the cup of Jehovah shall go around to thee, that disgraceful spewing may be upon thy glory* (Hab. ii. 15, 16). *Make Moab drunk, that he may clap the hands in his spewing* (Jer. xlviii. 26). *All tables are full of the spewing of emptying; what one shall He teach knowledge?* (Isa. xxviii. 8, 9): besides other places, as in Jer. xxv. 27; Lev. xviii. 24, 25, 28. That tepid water excites vomiting is also from correspondence.

206. *Because thou sayest, I am rich, and increased in goods*, signifies that they believe themselves to possess in all abundance the knowledges of truth and good which are of the church and of heaven. To be rich and increased in goods, signify nothing else here but fully to know and understand such things as are of the church and heaven, which are called spiritual and theological things, because these are here treated of. Spiritual riches and resources are nothing else. They that believe from themselves, and not from the Lord through the Word, also believe that they know and understand all things. The reason is, because their spiritual mind is closed up, and only the natural mind open; and this mind, without spiritual light, sees no otherwise. That by riches and wealth in the Word spiritual riches and wealth are signified, which are the knowledges of truth and good, is manifest from these passages: *In thy wisdom and in thy intelligence thou madest to thyself wealth; gold and silver was in thy treasures; by the multiplication of thy wisdom thou hast multiplied to thyself wealth* (Ez. xxviii. 4, 5). This is said of Tyre, by which the church as to the knowledges of truth and good is signified. In like manner, *The daughter of Tyre shall bring thee a present; O daughter of the king, the rich peoples shall entreat thy favor* (Ps. xlv. 12). *Jehovah will impoverish Tyre; He will shake off her wealth into the sea* (Zech. ix. 4). *O Tyre, they shall plunder thy wealth* (Ez. xxvi. 12). *Ashur said, By the strength of my hand I have done it, and by my wisdom, because*

I am intelligent; whence I will plunder the treasures of the peoples, my hand shall find the wealth of the peoples (Isa. x. 13, 14). By Ashur the rational is signified; here that it perverts the goods and truths of the church, which are the treasures and wealth of the peoples, which he will plunder. *I will give thee the treasures of darkness, and the hidden wealth of the lurking-places* (Isa. xlv. 3). *Blessed is the man that feareth Jehovah; wealth and riches are in his house, and his justice endureth forever* (Ps. cxii. 1, 3). *God hath filled the hungry with good things, and the rich He hath sent away empty* (Luke i. 53). *Woe unto you that are rich, for ye have received your joy; woe unto you that are filled, for ye shall hunger* (Luke vi. 24, 25). By the rich are here meant those who possessed the knowledges of truth and good because they had the Word, who were the Jews: the same by the *rich man, who was clothed in purple and fine-linen* (Luke xvi. 19). The same by the rich and by riches elsewhere, as Isa. xxx. 6; Jer. xvii. 11; Mic. iv. 13, vi. 12; Zech. xiv. 14; Matt. xii. 35; xiii. 44; Luke xii. 21.

207. *And I have need of nothing.* That it signifies that they have no need of more knowledge and wisdom and from any other source, is manifest from the things said above, because it is a consequence.

208. *And knowest not that thou art wretched*, signifies that they do not know that all the things that they know and think concerning the truths and goods of the church do not at all cohere, and that they are walls of loose stones. By "wretchedness" is here signified incoherency, and thus by "wretched" one who thinks about the things of the church without coherence. The reason is, because they of whom these things are said, now deny God, heaven, eternal life, and the holiness of the Word, and now acknowledge them; on which account what they build up with one hand, they destroy with the other. They are thus like them that build a house, and soon pull it down; or like those who

array themselves in becoming garments, and soon tear them off: wherefore their houses are rubbish, and their garments are rags. Such are all the things that they think about the church and heaven; but this they do not know. These things are meant by wretchedness also in the following places: *Thy wisdom and thy knowledge hath seduced thee, when thou saidst in thy heart, I, and none besides; therefore shall wretchedness fall upon thee* (Isa. xlvii. 10, 11). *Wretchedness shall come upon wretchedness; the king shall mourn, and the prince shall be clothed with astonishment* (Ez. vii. 26, 27). "The king who shall mourn," and "the prince who shall be clothed with astonishment," are they who are in the truths of the church. *The right is not in their mouth, wretchedness is in the midst of them* (Ps. v. 9). Similar things are signified by the walls of loose stones (Jer. xlix. 27; Ez. xiii. 10, 12; Hos. ii. 6).

209. *And miserable and poor*, signifies that they are without truths and goods. By "the miserable" and "the poor" in the spiritual sense of the Word are meant those who are without the knowledges of truth and good; for they are spiritually miserable and poor. They are also meant by them in the following passages: *I am miserable and poor, O Lord; remember me* (Ps. xl. 17; lxx. 5). *O Jehovah, incline thine ear, and answer; for I am miserable and poor* (Ps. lxxxvi. 1). *The wicked draw the sword, and bend their bow, to cast down the miserable and the poor* (Ps. xxxvii. 14). *The wicked persecuteth the miserable and the poor, and the dejected in heart, to slay him* (Ps. cix. 16). *God will judge the miserable of the people; He will keep the sons of the poor; He will deliver the poor that crieth, and the miserable* (Ps. lxxii. 4, 12, 13). *Jehovah delivereth the miserable from him that is stronger than he, and the poor from them that spoil him* (Ps. xxxv. 10). *The wicked plotteth evil deeds to destroy the miserable by the words of a lie, even when the poor speaketh judgment* (Isa. xxxii. 7). *The miserable shall have joy in Jehovah, and the poor among men shall exult in the Holy*

One of Israel (Isa. xxix. 19). *Blessed are the poor in spirit, for theirs is the kingdom of the heavens* (Matt. v. 3: besides other places, as Isa. x. 2; Jer. xxii. 16; Ez. xvi. 49; xviii. 12; xxii. 29; Am. viii. 4; Ps. ix. 18; Ps. lxix. 32, 33; Ps. lxxiv. 21; Ps. cix. 22; Ps. cxl. 12; Deut. xv. 11; xxiv. 14; Luke xiv. 13, 21, 23). By the miserable and the poor are chiefly meant those who are not in the knowledges of truth and good, and yet desire them; since by the rich are meant those who possess the knowledges of truth and good (n. 206).

210. *And blind and naked*, signifies that they are without the understanding of truth and the will of good. By the blind in the Word are meant they that are without truths, either from the lack of them in the church, and thus from ignorance, or from the non-understanding of them; and by the naked those are meant who thence are without goods: for all spiritual good is procured by truths. No others are meant by the blind in the following places: *Then shall the deaf in that day hear the words of the Book, and the eyes of the blind shall see out of thick darkness* (Isa. xxix. 18). *Behold, your God shall come; then shall the eyes of the blind be opened* (Isa. xxxv. 4–6). *I will give thee for a light of the nations, to open the blind eyes* (Isa. xlii. 6–8). *I will lead the blind into a way which they knew not: I will make their darkness light* (Isa. xlii. 16). *Bring out the blind people that have eyes, and the deaf that have ears* (Isa. xliii. 8). *His watchmen are all blind, and know not how to understand* (Isa. lvi. 10, 11). *He hath blinded their eyes, and hardened their heart, that they may not see with the eyes, and understand with their heart* (John xii. 40). *Jesus said, For judgment came I into the world, that they that see not may see, and they that see may be made blind* (John ix. 39). *Blind leaders, fools and infatuated* (Matt. xxiii. 16, 17, 19, 24). *Blind leaders of the blind* (Matt. xv. 14; Luke vi. 39). On account of the signification of blind and blindness, it was forbidden *to offer the blind in sacrifice* (Lev. xxi. 18; Deut. xv. 21).

They were *not to put a stumbling-block before the blind* (Lev. xix. 14). *He was cursed, who made the blind to wander* (Deut. xxvii. 18). Respecting the signification of naked and nakedness, see below (n. 213).

211. *I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich*, signifies admonition to procure to themselves the good of love from the Lord through the Word, that they may be wise. For "to buy" signifies to procure to one's self; "of Me" signifies from the Lord through the Word; "gold" signifies good, and "gold tried in the fire" the good of heavenly love; and to be enriched therefrom signifies to understand and be wise. The reason that gold signifies good, is because the metals in their order signify such things as are of good and truth; gold heavenly (celestial) and spiritual good, silver the truth of those goods, brass natural good, and iron natural truth. These are signified by the metals of which the statue of Nebuchadnezzar consisted, the *head of which was gold, the breast and arms silver, the belly and thighs brass, the legs iron, and the feet part iron and part clay* (Dan. ii. 32, 33); by which are represented the successive states of the church as to the good of love and the truth of wisdom. Because the states of the church succeeded each other in this manner, the ancients therefore gave similar names to the periods, calling them the golden, the silver, the brazen, and the iron ages; and by the golden age they meant the first period, when the good of heavenly love reigned. Heavenly love is love to the Lord from the Lord: from this love they then had wisdom. That gold signifies the good of love, see below (n. 913).

212. *And white garments, that thou mayest be clothed*, signifies that they should procure for themselves the genuine truths of wisdom. That garments signify truths clothing good, may be seen above (n. 166); and that white is predicated of truths (n. 167): hence "white garments" signify the genuine truths of wisdom; and this because

"gold purified in the fire" signifies the good of heavenly love, and the truths of this love are the genuine truths of wisdom.

213. *That the shame of thy nakedness do not appear*, signifies lest the good of heavenly love should be profaned and adulterated. No one can know what "the shame of nakedness" signifies, except he who knows that the members of generation in both sexes, which are also called the genitals, correspond to heavenly love. That there is a correspondence of man and all his members with the heavens, may be seen in the work on "Heaven and Hell," published at London in the year 1758 (n. 87–102); and that the genital members correspond to heavenly love in the "Heavenly Arcana," also published at London (n. 5050–5062). Now because those members correspond to heavenly love, which is the love of the third or inmost heaven, and a man is born of his parents into loves opposite to that love, it is manifest that if he does not procure to himself from the Lord the good of love and the truth of wisdom, which are signified by the gold tried in the fire, and by the white garments, he must appear in the opposite love, which in itself is profane. This is signified by "uncovering the nakedness," and "manifesting the shame of it," in the following passages: *Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame* (Apoc. xvi. 15). *Daughter of Babylon and of Chaldea, sit on the earth; uncover thy locks, uncover the thigh, pass over the streams; let thy nakedness be uncovered, and let thy reproach also be seen* (Isa. xlvii. 1–3). *Woe to the city of bloods, because of the multitude of her whoredoms: I will uncover the skirts upon thy face, and will show the nations thy nakedness, and the kingdoms thy disgrace* (Nah. iii. 1, 4, 5). *Contend with your mother, lest perchance I set her naked* (Hos. ii. 2–4). *When I passed by thee, I covered thy nakedness, and washed thee, and clothed thee: but thou committedst whoredom; not recollecting thy youth, when thou wast naked*

and stripped bare; therefore thou hast revealed thy nakedness (Ez. xvi. 6, and following verses). *Jerusalem hath grievously sinned; therefore all speak ill of her, because they saw her nakedness* (Lam. i. 8). By Jerusalem, of which these things are said, the church is meant; and by committing whoredom is signified to adulterate and falsify the Word (n. 134). *Woe to him that maketh his companion drink, making him drunk, that thou mayest look upon his nakedness: drink also thyself, that thy foreskin may be uncovered* (Hab. ii. 15, 16). He who knows what nakedness signifies can understand what is signified by the case of Noah, when *he lay drunk with wine naked in the midst of his tent, and Ham saw and laughed at his nakedness, and Shem and Japhet covered his nakedness, turning away their faces lest they should see it* (Gen. ix. 21–23); also why it was ordained that *Aaron and his sons should not go up by steps upon the altar, lest their nakedness should be uncovered* (Ex. xx. 26): as also, that *they should make for them breeches of linen to cover the flesh of their nakedness, and that they should be upon them when they went up to the altar, and that otherwise they should carry their iniquity, and should die* (Ex. xxviii. 42, 43). By "nakedness" in these passages are signified the evils into which a man is born, which, because they are opposite to the good of heavenly love, are in themselves profane; which are not removed except by truths, and by a life according to them: "linen" also signifies truth (n. 671). By "nakedness" is also signified *Innocence*, and likewise *Ignorance of good and truth;* innocence in this passage: *They were both naked, the man and his wife, and had no cause for shame* (Gen. ii. 25): ignorance of good and truth in this: *This is the fast which I choose; to break bread to the hungry; and when thou seest the naked, to cover him* (Isa. lviii. 6, 7). *Let him give his bread to the hungry, and cover the naked with a garment* (Ez. xviii. 7). *I hungered, and ye gave Me to eat; I was naked, and ye clothed Me* (Matt. xxv. 35, 36).

214. *And anoint thine eyes with eye-salve, that thou mayest*

see, signifies that the understanding may be healed, lest the genuine truths of wisdom be profaned and falsified. That the understanding is signified by the eyes, and intelligence and wisdom by the sight of the eyes, may be seen in n. 48; and since its medicine is signified by eye-salve, it follows that by *anoint thine eyes with eye-salve* is signified to heal the understanding, that it may see truths, and be wise; and unless this is done, the genuine truths of the Word are profaned and adulterated.

215. *As many as I love, I rebuke and chasten*, signifies that those of them who do thus are loved by the Lord, and that then they cannot but be let into temptations, that they may fight against themselves. That this is the sense of these words is manifest; for it is said, *As many as I love*, by whom are meant they who buy of the Lord gold purified in the fire, and who anoint their eyes with eye-salve, that they may see. It is said, *I rebuke and chasten them*, by which is meant temptation as to falsities and as to evils; by rebuking, temptation as to falsities; and by chastening, temptation as to evils. They who are here treated of cannot but be let into temptations, since without them denials of and confirmations against Divine truths cannot be extirpated. Temptations are spiritual combats against the falsities and evils in one's self, and thus against one's self. Furthermore, what temptations are, whence they are, and what good they effect, may be seen in the work on "the New Jerusalem and its Heavenly Doctrine," published at London in the year 1758 (n. 187–201).

216. *Be zealous, therefore, and repent*, signifies that this should be done from affection for truth and aversion to falsity. It is here said, "Be zealous," because it was said above (vers. 15), "I would thou wert cold or hot," here that they should be hot; for zeal is spiritual heat, and spiritual heat is the affection of love; here the affection of the love of truth: and he who acts from the affection of the love of truth, acts also from an aversion to falsity; for which

reason these things are signified by "repent." "Zeal" in the Word, when the Lord is spoken of, signifies love and wrath: love, John ii. 17; Ps. lxix. 9; Isa. xxxvii. 32; lxiii 15; Ez. xxxix. 25; Zech. i. 14; viii. 2: wrath, Deut xxxii. 16, 21; Ps. lxxix. 5, 6; Ez. viii. 18; xxiii. 25; Zeph i. 18; iii. 8. But zeal with the Lord is not wrath; it only appears in externals as if it were: interiorly it is love. The reason that it appears in externals as if it were wrath is that it appears as if the Lord was wrathful when He reproves man, especially when his evil punishes him; which is permitted from love, that his evil may be removed. He is altogether like a parent, who, if he loves his children, permits chastisement in order to remove their evils. From these things it is manifest why Jehovah calls Himself zealous [jealous] (Deut. iv. 24; v. 9, 10; vi. 14, 15).

217. *Behold, I stand at the door and knock*, signifies that the Lord is present to every one in the Word, and is earnest there to be received, and teaches how. Things similar to these are said by the Lord in Luke: *Ye shall be like unto men that wait for their Lord, when He will return from the wedding; that when he cometh and knocketh, they may open unto Him immediately* (xii. 36). That "a door" signifies admission and entrance may be seen above (n. 176).

218. *If any one hear my voice, and open the door*, signifies he who believes the Word, and lives according to it. "To hear the voice" is to believe the Word, for the Divine Truth of the Word is the voice of Jehovah (n. 37, 50): and "to open the door" is to live according to it; since the door is not opened, and the Lord received, by only hearing the voice, but by living according to it: for the Lord says, *He that hath my commandments, and doeth them, I will manifest Myself to him, and will come unto him, and make my abode with him* (John xiv. 21–24). That a man ought to open the door as of himself, by shunning evils as sins, and doing goods, is shown in the "Doctrine of Life for the New Jerusalem;" and that it is so, is also manifest from the

Lord's words here, "If any one open;" also from His words, Luke xii. 36.

219. *I will come in unto him, and will sup with him, and he with Me*, signifies that the Lord conjoins Himself to them and them to Himself. "To come in and sup with him," signifies to conjoin Himself to him: and because there must be reciprocity that there may be conjunction, it is also said, "and he with Me." That being conjoined is signified by "coming in and supping," is manifest from the HOLY SUPPER instituted by the Lord; by which is effected the Lord's presence with those who hear His voice, that is, who believe the Word; but conjunction with them that live according to the Word. To live according to the Word, is to repent and believe on the Lord. It is said "to sup," and "the Lord's Supper," because supper takes place in the evening; and by the evening the last period of the church is signified: on which account, when the Lord departed out of the world, — and then was the last period of the church, — He supped with the disciples, and instituted the Sacrament of the Supper. That "evening" signifies the last period of an old church, and "morning" the first of a new church, may be seen above (n. 151).

220. *To him that overcometh.* That it signifies those who are in conjunction with the Lord by a life according to His precepts in the Word, is manifest from what is said above.

221. *Will I grant to sit with Me on my throne*, signifies that they will have conjunction with the Lord in heaven. That "the Lord's throne" is heaven, may be seen above (n. 14); and therefore "to sit with the Lord on His throne" signifies conjunction with Him in Heaven.

222. *As I overcame, and sit with My Father on His throne*, signifies, as He and the Father are One, and are heaven. That the Father and the Lord are One is fully shown in the "Doctrine of the New Jerusalem concerning the Lord;" also elsewhere that heaven is not heaven from the things

belonging to the angels, but from the Divine of the **Lord**, which is in the angels and with them: on which account by this, "as I sit with the Father on His throne," is signified as He and the Father are One, and are heaven. "Throne" is heaven (n. 14, 221). "As I overcame," signifies that by the temptations admitted into His Human, and by the last of them, which was the passion of the cross, also by fulfilling all the things of the Word, He conquered the hells and glorified His Human, that is, united it to His Divine, which was in Him from conception, and is called Jehovah the Father: on which subjects see the forementioned "Doctrine of the New Jerusalem concerning the Lord" (n. 8–14, 29–36); and also above (n. 67). The reason that the Lord says, "To him that overcometh will I grant to sit with Me on my throne, as I overcame and sit with My Father on His throne," is that the Lord's union with the Father, that is, with His Divine in Himself, had for its end that man might be conjoined to the Divine which is called the Father in the Lord, because it is impossible that a man may be conjoined to the Divine of the Father immediately, but mediately through His Divine Human, which is the Divine Natural: on which account the Lord says, *No one hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath brought Him forth* (John i. 18). And again: *I am the way, the truth, and the life: no one cometh to the Father but by Me* (John xiv. 6). The conjunction of the Lord with man is by His Divine Truth; and this in a man is the Lord's, and thus the Lord; and is not at all the man's, and thus not the man. The man indeed feels it as his; yet it is still not his, for it is not united to him, but is adjoined. It is otherwise with the Divine of the Father. This is not adjoined, but united, to the Lord's Human, as the soul is to its body. He who understands this can understand the following words of the Lord: *He that abideth in Me, and I in him, beareth much fruit; for without Me ye can do nothing*

(John xv. 4, 5). *In that day ye shall know that I am in my Father, and ye in Me, and I in you* (John xiv. 20). And this: *Sanctify them in thy truth; thy Word is truth: for them I sanctify Myself, that they also may be sanctified in the truth: that they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in us: I in them, and Thou in Me* (John xvii. 17, 19, 21, 23).

223. *He that hath an ear, let him hear what the Spirit saith unto the churches*, signifies that he who understands should obey the things which the Divine Truth of the Word teaches to those who will be of the New Church, which is the New Jerusalem; as above (n. 87).

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224. TO THESE THINGS I WILL ADD THIS RELATION. I saw an assembly of spirits, all upon their knees, praying to God, that He would send angels to them, with whom they might speak face to face, and to whom they might open the thoughts of their heart; and when they rose, there were seen three angels in fine linen standing in their presence. And they said, "The Lord Jesus Christ has heard your prayers, and has therefore sent us to you. Open to us the thoughts of your heart." And they answered, "The priests have told us that in theological matters not the understanding, but faith, has efficacy; and that intellectual faith is not profitable to any one in those things, because it springs from the man. We are Englishmen, and we have heard many things from our sacred ministry, which we believed: but when we have spoken with others, who also called themselves Reformed, and with others who called themselves Roman Catholics, and again with sectarians, they all appeared to us learned, and yet in many things not one agreed with another; and still they all said, *Believe us;* and some, *We are God's ministers, and we know.* Yet as we knew that the Divine truths

which are called those of faith, and are those of the church, are not any one's by birthright alone, nor from inheritance, but out of heaven from God; and as they show the way to heaven, and enter the life together with the good of charity, and thus lead to life eternal, we became anxious, and prayed upon our knees to God." Then the angels answered, "Read the Word, and believe on the Lord, and you will see the truths which must be of your faith and life. From the Word as from the only fountain all in the Christian world draw their doctrinal tenets." But two of the assembly said, "We have read, but we did not understand." And the angels answered, "You did not go to the Lord, and you have also confirmed yourselves in falsities." And the angels said further, "What is faith without light? and what is thinking without understanding? It is not human. Ravens and magpies even can learn to speak without understanding. We can assure you, that every man, whose soul desires it, can see the truths of the Word in light. There is not found an animal, that does not know the food of its life when he sees it. And man is a rational and spiritual animal. He sees the food of his life, — not so much that of his body, but of his soul, which is the truth of faith, — if he hungers for it, and seeks it from the Lord. Whatever also is not received by the understanding, does not abide in the memory as to the matter, but only as to the words. On which account, when we have looked down from heaven into the world, we have not seen any thing, but have only heard sounds, the most of them inharmonious. But we will enumerate a few things which the learned of the clergy have removed from the understanding; not knowing that there are two ways to the understanding, — one from the world, and the other from heaven; and that the Lord withdraws the understanding from the world, when He enlightens it. But if the understanding is closed from religion, the way to it from heaven is closed, and then the man sees nothing

more in the Word than the blind. We have seen many such, that had sunk into pitfalls; out of which they did not rise. Let examples serve for illustration: Can you not understand what charity is, and what faith is? that charity is to act well with the neighbor, and that faith is to think well concerning God and concerning the essentials of the church? and hence that he who acts well and believes well, that is, who lives well and thinks well, is saved?" To these things they said that they understood them. The angels further said, "Do you not understand that a man must repent from sins that he may be saved? and that unless a man repents, he remains in the sins in which he was born? and that to repent is, not to will evils because they are against God, and to search one's self once or twice a year, to see one's evils, to confess them before the Lord, to implore help, to desist from them, and to enter upon a new life? and as far as he does this, and believes on the Lord, so far his sins are remitted?" Some of the company then said, "We understand these things, and so also what the remission of sins is." And they then asked the angels to inform them further; and now especially concerning God, concerning the immortality of the soul, concerning regeneration, and concerning baptism. To these things the angels replied, "We will not say any thing but what you understand; otherwise our discourse falls like rain upon the sand, and into the seeds there, which, however irrigated from heaven, still wither and perish." And concerning GOD they said: "All who come into heaven are allotted a place there, and thence eternal joy, according to their idea of God; because this idea reigns universally in all the things of worship. The idea of an invisible God is not determined to any one, nor terminated in any one; for which reason it comes to an end and perishes. The idea of God as a spirit, when spirit is believed to be like ether or wind, is an empty idea. But the idea of God as a Man is the just idea. For God

is Divine Love and Divine Wisdom, with every quality of them; and the subject of these is Man, and not ether or wind. In heaven the idea of God is the idea of the Lord. He is the God of heaven and earth, as He taught. Let your idea of God be similar to ours, and we shall be consociated." When they said these things, their faces shone. Concerning the *Immortality of the Soul* they said: "Man lives for ever, because he is capable of being conjoined to God by love and faith: of this every one is capable. That this capability makes the immortality of the soul, you can understand, if you think concerning it a little more deeply. Concerning *Regeneration:* "Who does not see that every man has freedom to think of God, and not to think of Him; provided he has been instructed that there is a God? Every one thus has freedom in spiritual things equally as in civil and moral things. This the Lord continually gives to all; on which account one becomes guilty, if he does not think. Man is man from this ability; but a beast is a beast from not having this ability. For which reason a man can reform and regenerate himself as of himself, provided he in heart acknowledges that it is from the Lord. Every one who repents, and believes on the Lord, is being reformed and regenerated. A man must do both as of himself; but the *as of himself* is from the Lord. It is true that the man cannot contribute any thing to this, not in the least: but yet you were not created statues; but you were created men, that you may do this from the Lord as of yourselves. This is the one return of love and faith, which the Lord constantly wishes that man should make to Him. In a word, do of yourselves, and believe that it is from the Lord: you thus do as of yourselves." But the Englishmen then asked whether to do as of himself was implanted in man from creation? An angel answered, "It was not implanted, because to do of one's self belongs to God alone; but it is continually given, that is, continually adjoined; and so far as the man then does good and believes truth

as of himself, he is an angel of heaven ; but so far as he does evil and thence believes falsity, which also is as of himself, so far he is an angel of hell. You wonder that this also is as of himself ; but still you see it, when you pray to be protected from the devil, lest he should seduce you, — lest he should enter into you as he did into Judas, fill you with all iniquity, and destroy both soul and body. But every one becomes guilty, who believes that he does either good or evil of himself ; but he does not become guilty, who believes that he acts as of himself." Concerning *Baptism* they said, that it is a spiritual washing, which is reformation and regeneration ; and that an infant is reformed and regenerated, when, having become adult, he does the things which the sponsors promised for him, which are two, — repentance, and faith in God. For they promise, *first*, that he shall reject the devil and all his works ; and *second*, that he shall believe in God. All infants in heaven are initiated into these two ; but to them the devil is hell, and God is the Lord. Besides, Baptism is a sign before the angels, that a man is within the church. On hearing these things, some of the company said, "These things we understand." But a voice was heard at the side, crying, "We do not understand ;" and another voice, "We do not wish to understand." And it was asked from whom those voices came ; and it was found that they were from those who had confirmed themselves in falsities of faith, and who wished to be believed as oracles, and thus to be adored. The angels said, "Do not wonder ; there are very many such at this day. They appear to us from heaven like carved images, made with such art as to be able to move the lips, and to make sounds like organs ; and they do not know whether the breath by which they sound is from hell or from heaven, because they do not know whether a thing is false or true. They reason and reason ; they also confirm and confirm : nor in regard to any thing do they see whether it is so. But you may know

that human ingenuity can confirm whatever it wishes, even till it appears as if it were so: and therefore heretics can do this; the impious can; yea, atheists can prove that there is no God, but nature alone." After these things that assembly of Englishmen, enkindled with the desire of being wise, said to the angels, "They speak such various things concerning the *Holy Supper*, tell us what the truth is." The angels said, "The truth is, that the man who looks to the Lord and repents, is by that most holy sacrament conjoined to the Lord, and introduced into heaven." But some of the company said, "This is a mystery." And the angels answered, "It is a mystery, but still such as can be understood. The Bread and Wine do not effect this: there is not any thing holy in them: but material bread and heavenly bread correspond to each other, and so do material wine and heavenly wine; and heavenly bread is the holy of love, and heavenly wine is the holy of faith," — both of them from the Lord, and both the Lord. There is thence conjunction of the Lord with man and of man with the Lord; not with the bread and wine, but with the love and faith of the man who had repented: and conjunction with the Lord is also introduction into heaven." And after the angels taught them something concerning correspondence and its effect, they of the assembly said, "Now for the first time we understand." And when they said, we understand, behold, a flaming light descending from heaven consociated them with the angels, and they loved one another.

CHAPTER FOURTH.

1. After these things I saw, and behold, a door opened in heaven: and the first voice which I heard, as of a trumpet speaking with me, said, Come up hither, and I will show thee the things which must be hereafter.

2. And immediately I was in the spirit; and behold, a throne was set in heaven, and upon the throne One sitting.

3. And He that sat was in appearance like a jasper and a sardine stone: and a rainbow was around the throne, in appearance like an emerald.

4. And around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting arrayed in white garments, and upon their heads golden crowns.

5. And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

6. And before the throne was a sea of glass like unto crystal. And in the midst of the throne and around the throne were four animals full of eyes before and behind.

7. And the first animal was like a lion, and the second animal like a calf, and the third animal having a face like a man, and the fourth animal like a flying eagle.

8. And the four animals, each by himself, had six wings about him: and they were full of eyes within: and they had no rest day and night, saying, Holy, holy, holy Lord God Almighty, who was and who is and who is to come.

9. And when the animals gave glory and honor and thanks to Him that sat upon the throne, who liveth for ever and ever,

10. The twenty-four elders fell down before Him that sat upon the throne, and worshipped Him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things; and by thy will they are, and were created.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The subject treated of is the arrangement and preparation of all things in heaven for the judgment, which is to be executed from the Word and according to it: also the acknowledgment that the Lord is the only judge.

THE CONTENTS OF EACH VERSE. "After these things I saw, and behold, a door opened in heaven," *signifies* a manifestation concerning the arrangement of the heavens by the Lord for the last judgment, which is to be executed according to His Divine truths in the Word. "And the first voice which I heard, as of a trumpet speaking with me, said, Come up hither," *signifies* the Divine influx, and thence elevation of mind, and manifest perception then. "And I will show thee the things which must be hereafter," *signifies* revelations concerning the things that are to be before the last judgment, and concerning that, and the things after it. "And immediately I was in the spirit," *signifies* that he was let into a spiritual state, in which the things that exist in heaven manifestly appear. "And behold, a throne was set in heaven," *signifies* the judgment in a representative form. "And upon the throne One sitting," *signifies* the Lord. "And He that sat was in appearance like a jasper and a sardine stone," *signifies* the appearance of the Lord's Divine Wisdom and Divine Love in ultimates. "And a rainbow was around the throne in appearance like an

emerald," *signifies* their appearance also around the Lord. "And around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting," *signifies* the arrangement of all things in heaven for the judgment. "Arrayed in white garments," *signifies* from the Divine truths of the Word. "And they had upon their heads golden crowns," *signifies* the things which are of wisdom from love. "And out of the throne proceeded lightnings and thunders and voices," *signifies* enlightenment, perception, and instruction from the Lord. "And there were seven lamps of fire before the throne, which are the seven spirits of God," *signifies* a New Church thence in heaven and on earth from the Lord through the Divine Truth proceeding from Him. "And before the throne was a sea of glass like unto crystal," *signifies* a New Heaven from Christians. "And in the midst of the throne and around the throne were four animals," *signifies* the Lord's Word from first things to ultimates, and its guards. "Full of eyes before and behind," *signifies* the Divine Wisdom therein. "And the first animal was like a lion," *signifies* the Divine Truth of the Word as to power. "And the second animal like a calf," *signifies* the Divine Truth of the Word as to affection. "And the third animal having a face like a man," *signifies* the Divine Truth of the Word as to Wisdom. "And the fourth animal like a flying eagle," *signifies* the Divine Truth of the Word as to knowledges, and thence understanding. "And the four animals, each by himself, had six wings about him," *signifies* the Word as to its powers and as to its guards. "And they were full of eyes within," *signifies* the Divine Wisdom in the Word in the natural sense from its spiritual and heavenly (celestial) sense.. "And they had no rest day and night, saying, Holy, holy, holy Lord God Almighty," *signifies* that the Word continually teaches the Lord, and that He alone is God, and hence that He alone is to be worshipped. "Who was and who is and who is to come," *signifies* the Lord. "And when the animals

gave glory and honor and thanks to Him that sat upon the throne," *signifies* that the Word ascribes all truth and all good and all worship to the Lord who is to judge. "Who liveth for ever and ever," *signifies* that the Lord alone is life, and that eternal life is from Him alone. "The twenty-four elders fell down before Him that sat upon the throne, and worshipped Him that liveth for ever and ever," *signifies* the humiliation of all in heaven before the Lord. "And cast their crowns before the throne," *signifies* the acknowledgment that their wisdom is from Him alone. "Saying, Thou art Worthy, O Lord, to receive glory and honor and power," *signifies* the confession that unto the Lord, because He is the Divine Truth and the Divine Good, the kingdom belongs from merit and justice. "For thou hast created all things, and by thy will they are, and were created," *signifies* that all the things of heaven and the church were made and formed, and that men are reformed and regenerated, from the Lord's Divine Love through His Divine Wisdom, or from the Divine Good through the Divine Truth, which also is the Word.

THE EXPLANATION.

225. *After these things I saw, and behold, a door opened in heaven*, signifies a manifestation concerning the arrangement of the heavens by the Lord for the last judgment, which is to be executed according to His Divine truths in the Word. By a door opened, when speaking of heaven, is signified admittance, as above (n. 176); here also manifestation, because he says, "I saw, and behold." And because the things were then seen that are related in this chapter, which are concerning the arrangement of the heavens for the last judgment by the Lord, to be executed according to His Divine truths in the Word, therefore by "I saw, and behold, a door opened in heaven," a manifestation concerning those things is signified.

226. *And the first voice which I heard, as of a trumpet speaking with me, said, Come up hither;* signifies the Divine influx, and thence elevation of mind, and manifest perception then. That a voice, when it is heard from heaven, is the Divine Truth flowing in, may be seen above (n. 37, 50), and thus the Divine influx; and that by "a voice like a trumpet" is signified manifest perception, see also above (n. 37); and by "come up hither" is signified elevation of the mind. For in the spiritual world the higher one ascends, into so much the purer light does he come, by which the understanding is by degrees opened; that is, the mind is elevated. For which reason it follows also, that he was then in the spirit; by which is meant that he was let into a spiritual state, in which the things that are in the heavens manifestly appear. The reason that that voice was heard like a trumpet is because the arrangement of the heavens for the last judgment is treated of; and voices like trumpets are heard in heaven, when convocations and arrangements are made. On which account also among the sons of Israel, with whom all things were representative of heaven and the church, it was ordained that *trumpets of silver should be made, and that the sons of Aaron should sound them, for the convocations, for the journeyings, on days of gladness, on festivals, at the beginnings of the months, over the sacrifices, for a memorial, and for war* (Num. x. 1–10). But trumpets and the sounding of them will be spoken of in the explanation of chapter eighth, where the seven angels to whom seven trumpets were given, will be treated of.

227 *And I will show thee the things which must be hereafter,* signifies revelations concerning the things that are to be before the last judgment, and concerning that, and the things after it. These things are signified, because no other subject is treated of in the Apocalypse but the state of the church at its end; and thus concerning the things that are to be before the last judgment, concerning that, and the things after it; as was said above (n. 2).

228. *And immediately I was in the spirit*, signifies that he was let into a spiritual state, in which the things that exist in heaven manifestly appear. That to "be in the spirit" is to be let into a spiritual state from Divine influx, also what a spiritual state is, and what its quality, and that a man may in that state see the things that are in the spiritual world as manifestly as in the natural state of the body he sees those which are in this world, may be seen above (n. 36).

229. *And behold, a throne was set in heaven*, signifies the judgment in a representative form. That "a throne" signifies heaven may be seen (n. 14). That a throne also signifies judgment is manifest from these passages: *When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory* (Matt. xxv. 31, &c.). The last judgment is here treated of. *O Jehovah, thou hast judged me, thou sattest upon the throne a judge of justice. Jehovah will prepare His throne for judgment* (Ps. ix. 4, 7, 8). *I saw when the Ancient of Days did sit; His throne was as a flame of fire; a thousand and thousands ministered unto Him, and a myriad of myriads stood before Him: the judgment was in session and the books were opened* (Dan. vii. 9, 10). *Jerusalem is built; thither the tribes go up; and there are set thrones for judgment* (Ps. cxxii. 3, 5). *I saw thrones, and they sat upon them, and judgment was given unto them* (Apoc. xx. 4). The throne built by Solomon, mentioned 1 Kings x. 18–20, signified both kingdom and judgment; since kings, when they executed judgment, sat upon thrones. It is said that the throne signifies judgment in a representative form, because the things which John saw were visions which represented. They were seen as he has described; but they were forms representative of future things, as may be evident from what follows; as that there were seen animals, a dragon, beasts, a temple, the tabernacle, the ark, and many other things. Similar were the things which were seen by the prophets, spoken of above (n. 36).

230. *And upon the throne One sitting.* That it signifies the Lord is plainly manifest from what follows, and from the passages in the Word where it is said that the Lord will execute judgment; as Matt. xxv. 32, &c.; John v. 22, 27; and elsewhere.

231. *And He that sat was in appearance like a jasper and a sardine stone*, signifies the appearance of the Lord's Divine Wisdom and Divine Love in ultimates. "A stone" in the Word signifies truth in ultimates, and a precious stone truth transparent from good (n. 915). There are two colors that are fundamental of the rest in the spiritual world, white and red. White derives its origin from the light of the Sun in heaven, and thus from spiritual light, which is bright-white; and red derives its origin from the fire of the Sun there, and thus from heavenly (celestial) light, which is flamy. The spiritual angels, because they are in the truths of wisdom from the Lord, are in that bright-white light; on which account they are clothed in white: and the heavenly angels, because they are in the goods of love from the Lord, are in that flamy light; for which reason they are clothed in red. Hence these two colors are also in the precious stones in heaven, where they are in great abundance. From this it is, that precious stones in the Word signify such things as are either of the truth of wisdom or of the good of love; and that the jasper, because it is bright-white, signifies the things which are of the truth of wisdom, and the sardius, because it is red, the things which are of the good of love. The reason that these stones signify the appearance of the Divine Wisdom and the Divine Love in ultimates, is that all precious stones in heaven derive their origin from the ultimates of the Word, and their transparency from the spiritual sense of the ultimates there. That it is so, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 44, 45). The ultimates of the Word are the truths and goods of its literal sense. That this is the origin of the precious stones in heaven can hardly be believed

by any one in our world, because he does not know that all the things which exist in the spiritual world are correspondences, and that all the things which exist in the natural world derive therefrom their spiritual origin. That the origin of the precious stones in heaven is from this, it has been given me to know from discourse with the angels, and to see also with my eyes; but the formation of these is from the Lord alone. But the black colors derive their origin from hell; which are also two; the one opposite to white, — this blackness is with those who have falsified the truths of the Word; the other opposite to red, — this blackness is with those who have adulterated the goods of the Word. The latter blackness is diabolical, but the former satanic. What the jasper and the sardius signify may be further seen in the explanation of chapter xxi. vers. 11, 18–20.

232. *And a rainbow was around the throne, in appearance like an emerald*, signifies their appearance also around the Lord. In the spiritual world there appear rainbows of many kinds. They appear of many colors, as on earth; and they appear of one color. This was of one color, as it is said to have been like an emerald. This appearance was around the Lord, because it is said to have been around the throne. Around Him is also in the angelic heaven. The Divine sphere which surrounds the Lord, is from His Divine Love and at the same time His Divine Wisdom; which, when it is represented in the heavens, appears in the heavenly kingdom to be red like a ruby, in the spiritual kingdom to be blue like the lapis-lazuli, and in the natural kingdom to be green like the emerald; everywhere with ineffable splendor and radiance.

233. *And around the throne were twenty-four thrones, and upon the thrones I saw twenty-four elders sitting*, signifies the arrangement of all things in heaven for the last judgment. He who does not know the spiritual sense of the Word, and at the same time the genuine truths of the church, may believe that when the last judgment shall come, the Lord will

sit upon a throne; and that around Him will be other judges, also upon thrones. But he who knows the spiritual sense of the Word, and at the same time the genuine truths of the church, knows that the Lord will not then sit upon a throne, nor have other judges around Him; yea, that the Lord will not judge any one to hell, but that He will cause the Word to judge every one; the Lord directing, in order that all things may be done according to justice. The Lord indeed says, *The Father judgeth no one, but hath given all judgment unto the Son; and hath given Him power to execute judgment, because He is the Son of Man* (John v. 22, 27). But He says elsewhere, *I came not to judge the world, but to save the world: the Word which I have spoken, that shall judge him at the last day* (John xii. 47, 48). These two agree, when it is known that the Son of Man is the Lord as to the Word; see above (n. 44). Wherefore the Word is to judge, the Lord directing. That by the twelve tribes of Israel and their elders are signified all who are of the church of the Lord in the heavens and on earth, and abstractly all the truths and goods therein, may be seen (n. 251, 349, 369, 808); and that the same is signified by the apostles (n. 79, 790, 903.) It is manifest from this what is signified by these words of the Lord: *Jesus said to the disciples, Ye who have followed Me, when the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (Matt. xix. 28; Luke xxii. 30). By "twelve" is signified all, and it is predicated of the truths and goods of heaven and the church (n. 348); the same is signified by "twenty-four:" for which reason the twelve apostles and the twenty-four elders signify all the things of the church; and the twelve and also the twenty-four thrones signify all judgment. Who cannot understand that the apostles and elders are not to judge? and that they cannot? It may now be evident from these things, why thrones and elders are mentioned where judgment is treated of; as also in Isaiah: *Jehovah shall come to judgment with the elders of His people*

(iii. 14). In David: *Jerusalem is built, and thither the tribes go up, and there are set the thrones for judgment* (Ps. cxxii. 3–5). And in the Apocalypse: *I saw thrones, and they sat upon them, and judgment was given unto them* (xx. 4).

234. *Arrayed in white garments*, signifies from the Divine truths of the Word. That "white garments" signify the genuine truths of the Word, may be seen above (n. 166, 212).

235. *And they had upon their heads golden crowns*, signifies the things which are of wisdom from love. That a crown signifies wisdom, may be seen above (n. 189): and that gold signifies the good of love (n. 211, 913). Hence a golden crown signifies wisdom from love. Since all the things of heaven and the church, which are signified by the twenty-four elders, are from that wisdom, golden crowns were therefore seen upon their heads. It is to be known that the spiritual sense is abstract from persons; as above (n. 78, 79, 96), so also here.

236. *And out of the throne proceeded lightnings and thunders and voices*, signifies enlightenment, perception, and instruction, from the Lord. Lightnings, from the flame affecting the eyes, signify enlightenment; and thunders, from the crash affecting the ears, signify perception; and when these signify enlightenment and perception, then voices signify instruction. These were seen to proceed out of the throne, because from the Son of Man, or from the Lord as to the Word, and all enlightenment, perception, and instruction come from the Lord through the Word. Similar things are signified by lightnings, thunders, and voices elsewhere in the Word; as in these places: *Thou hast with thine arm redeemed thy people: the skies sent out a voice; the voice of thunder went into the world; the lightnings enlightened the world* (Ps. lxxvii. 15, 17, 18). *The lightnings of Jehovah shall enlighten the world* (Ps. xcvii. 3, 4). *Thou calledst upon Me in straitness, and I rescued thee: I answered thee in the secret place of the thunder* (Ps. lxxxi. 7). *I heard a voice of a great multitude, as a sound of mighty thunders, saying, Hal-*

lelujah, for our Lord God omnipotent reigneth (Apoc. xix. 6). Because enlightenment, perception, and instruction are signified by lightnings, thunders, and voices, when therefore Jehovah descended upon Mount Sinai, and promulgated the Law, *there were lightnings and voices* (Ex. xix. 16). And when *a voice was sent down from heaven to the Lord, it was heard as thunder* (John xii. 28, 29). And as James and John represented charity and its works, and all perception of truth and good is from these, they were called by the Lord *Boanerges*, that is, *sons of thunder* (Mark iii. 17). From these things it is manifest that similar things are signified by lightnings, thunders, and voices, in the following places in the Apocalypse: *I heard a voice from the four animals, as it were a voice of thunder* (vi. 1). *I heard a voice out of heaven as a voice of great thunder* (xiv. 2). *When the angel cast the censer unto the earth, there were thunders, voices, and lightnings* (viii. 5). *When the angel cried out, seven thunders uttered their voices* (x. 3, 4). *When the temple of God was opened in heaven, there were lightnings, and voices, and thunders* (xi. 19): in like manner elsewhere.

237. *And there were seven lamps of fire before the throne, which are the seven spirits of God*, signifies a New Church thence in heaven and on earth from the Lord through the Divine Truth proceeding from Him. By "the seven lamps" here the same is signified as by "the seven candlesticks," also by "the seven stars," above. That by the seven candlesticks is meant a New Church on earth, which will be in enlightenment from the Lord, may be seen above (n. 43); and that by the seven stars is meant a New Church in the heavens (n. 65). And as the church is a church from the Divine which proceeds from the Lord, which is the Divine Truth, and is called the Holy Spirit, it is therefore said, "which are the seven spirits of God." That by the seven spirits of God that proceeding Divine is signified, may be seen above (n. 14, 155).

238. *And before the throne was a sea of glass like unto*

crystal, signifies a New Heaven from the Christians who were in general truths from the literal sense of the Word. In the spiritual world there appear atmospheres, and also waters, as in our world, — atmospheres as if ethereal, where the angels of the highest heaven are; atmospheres as if aerial, where the angels of the middle heaven are; and atmospheres as if watery, where the angels of the ultimate heaven are. And the latter are the seas which appear in the boundaries of heaven; and those are there, who are in general truths from the literal sense of the Word. That waters signify truths, may be seen above (n. 50): hence the sea, in which the waters terminate and are collected, signifies the Divine Truth in its boundaries. Since, therefore, by Him that sat upon the throne the Lord is meant (n. 230); and by the seven lamps, which are the seven spirits of God before the throne, the New Church which will be in Divine Truth from the Lord (n. 237); it is manifest that by the sea of glass which was before the throne, is meant the church with those who are in the borders. The seas in the boundaries of the heavens it has also been given me to see, and to speak with those who were there, and thus to know by experience the truth of this matter. They were seen by me as in the sea; but they said that they were not in a sea, but in an atmosphere: from which it was manifest to me, that the sea is the appearance of the Divine Truth proceeding from the Lord in the boundaries. That there are seas in the spiritual world is clearly manifest from the fact that they were often seen by John, as here; also chap. v. 13; vii 1–3; viii. 8, 9; x. 2, 8; xii. 12; xiii. 1; xiv. 7; xv. 2; xvi. 3; xviii. 17, 19, 21; xx. 13. It is said, "a sea of glass like unto crystal," from the transparency of the Divine Truth proceeding from the Lord. Since the Divine Truth in the boundaries in the spiritual world presents the appearance of a sea, therefore by sea elsewhere in the Word the same is signified; as in these passages: *In that day living waters shall go out from Jerusalem, part of them to the eastern sea.*

and part of them to the hinder sea (Zech. xiv. 8). "Living waters from Jerusalem" are the Divine truths of the church from the Lord; hence the sea is where they terminate. *O Jehovah, thy way is in the sea, and thy path in many waters* (Ps. lxxvii. 19). *Thus said Jehovah, who made a way in the sea, and a path in many waters* (Isa. xliii. 16). *Jehovah hath founded the world upon the seas, and established it upon the streams* (Ps. xxiv. 2). *Jehovah hath founded the earth upon its basis, that it may not be removed for ever; thou hast covered it over with the abyss or sea as with a garment* (Ps. civ. 5, 6). That the earth is founded upon the sea denotes that the church, which is meant by the earth, is founded upon general truths; for these are its basis and foundations. *I will dry up the sea of Babylon, and will make dry her spring: the sea shall come up upon Babylon; she shall be covered by the multitude of its billows* (Jer. li. 36, 42). By drying up the sea of Babylon, and making dry its spring, is signified to extinguish all the truth of that church from first things to last. *After Jehovah shall they go, and the sons from the sea shall draw near with honor* (Hos. xi. 10). "Sons from the sea" are they who are in general or ultimate truths. *Jehovah, who buildeth His stairs in the heavens, and calleth the waters of the sea, and poureth them forth upon the face of the earth* (Am. ix. 6). *By the Word of Jehovah were the heavens made; He gathereth the waters of the sea together as a heap, He layeth up the abyss in store-houses* (Ps. xxxiii. 6, 7). *By my rebuke I dry up the sea, I make the rivers a desert* (Isa. l. 2: besides other places). Since by the sea Divine truths with those who are in the borders of heaven are signified, by Tyre, therefore, and Zidon, because they were by the sea, is signified the church as to the knowledges of good and truth: and therefore also by "the islands of the sea" those are signified who are in the more remote worship of the Lord (n. 34); and for that reason "the sea" in the Hebrew tongue is "the west," that is, where the sun's light goes into its evening, or truth into

obscurity. That the sea signifies also man's natural separated from his spiritual, and thus also hell, will be seen in what follows.

239. *And in the midst of the throne and around the throne were four animals*, signifies the Lord's Word from first things to ultimates, and its guards. I know that men will wonder that it is said that the four animals signify the Word: but that this is their signification will be seen in what follows. These animals are the same with "the cherubs" in Ezekiel. There also, in chapter first, they are called "animals;" but in the tenth chapter, "cherubs:" and they were, like these, a lion, an ox, a man, and an eagle. In the Hebrew language they are there called *chajoth*, which word indeed signifies animals; but it is derived from *chaja*, which is life; from which also Adam's wife was called *chaja* (Gen. iii. 20). "Animal" also, in the singular number, is called *chaja* in Ezekiel, on which account those animals may also be called living beings. Nor is it extraordinary that the Word is described by animals, when the Lord Himself is here and there in the Word called a Lion, and often a Lamb; and they who are in charity from the Lord are called sheep; and also the understanding of the Word is called a horse in chapters that follow. That by those animals or cherubs the Word is signified, is manifest from the fact that they were seen in the midst of the throne and around the throne; and in the midst of the throne was the Lord: and because the Lord is the Word, they could not be seen anywhere else. That they were also around the throne, was because they were in the angelic heaven, where also the Word is. That the Word and its guards are signified by cherubs is shown in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 97); where are these words: "The literal sense of the Word is a guard for the genuine truths which lie hid within; and the protection lies in this, that that sense can be turned hither and thither; that is, be explained according to one's apprehen-

sion, and yet the internal of the Word not be injured or violated by it. For it does no harm for the sense of the letter to be understood by one otherwise than by another; but it does do harm, if the Divine truths which lie hid within are perverted: for by this is violence offered to the Word. Lest this should be done, the sense of the letter acts as a guard; and it is a guard with those who are in falsities from religion, and do not confirm those falsities, for these do not offer any violence. This guard is signified by cherubs, and is also described by them in the Word. This guard is signified by the cherubs, which, after Adam with his wife was cast out of the garden of Eden, were placed at the entrance of it; of which we read this: *When Jehovah God had driven out the man, He made cherubs to dwell on the east of the garden of Eden, and the flame of a sword turning itself hither and thither, to guard the way of the tree of life* (Gen. iii. 23, 24). By "the cherubs" is signified a guard; by "the way of the tree of life" is signified the entrance to the Lord, which men have through the Word; by "the flame of a sword turning itself hither and thither" is signified the Divine Truth in ultimates, which is like the Word in the literal sense, which may be so turned, as has been said. The same is signified by "the cherubs of gold placed over the two ends of the mercy-seat, which was over the ark in the tabernacle" (Ex. xxv. 18–21). Because this was signified by the cherubs, Jehovah therefore spake with Moses between them (Ex. xxv. 22; xxx. 6; Num. vii. 89). Nor is any thing else signified by the *cherubs upon the curtains of the tabernacle, and upon the vail there* (Ex. xxvi. 1, 31); for the curtains and vails of the tabernacle represented the ultimates of heaven and the church, and thus also the ultimates of the Word. Neither was any other thing signified by the *cherubs in the midst of the Temple at Jerusalem* (1 Kings vi. 23–28); and by the *cherubs carved upon the walls and upon the doors of the Temple* (1 Kings vi. 29, 32, 35): and the same by the *cherubs in the new temple* (Ez. xli.

18–20). Since by the cherubs was signified a guard, that the Lord, heaven, and the Divine Truth, such as it is interiorly in the Word, should not be approached immediately, but mediately through the ultimates, it is therefore said of the king of Tyre: *Thou that art complete in form, full of wisdom and perfect in beauty; thou hast been in Eden; every precious stone was thy covering: thou, O spreading cherub, that covereth: I have destroyed thee, O covering cherub, in the midst of the stones of fire* (Ez. xxviii. 12–14, 16). By Tyre is signified the church as to the knowledges of truth and good; and hence by the king of it, the Word where and whence those knowledges are. That the Word in its ultimate, which is the sense of the letter, is here signified by the king of Tyre, and a guard by the cherubs, is manifest; for it is said, "Thou that art complete in form; every precious stone was thy covering; and thou, O spreading cherub, that covereth." By the precious stones, which are also named here, the truths of the literal sense of the Word are signified (see n. 231). Since by the cherubs the Divine Truth in the ultimates as a guard is signified, it is therefore said in David, *Shepherd of Israel, who sitteth upon the cherubim, shine forth* (Ps. lxxx. 1). *Jehovah that is seated upon the cherubim* (Ps. xcix. 1). *Jehovah bowed the heavens, and came down, and rode upon the cherubs* (Ps. xviii. 10, 11). To ride upon the cherubs, to sit, and to be seated upon them is upon the ultimate sense of the Word. The Divine Truth in the Word, and its quality, are described by cherubs in Ezekiel in chapters first, ninth, and tenth; and as no one can know what is signified by the particulars of the description of them, except him to whom the spiritual sense has been opened, and as this has been disclosed to me, it shall briefly be told what is signified by all those things which are related concerning the four animals or cherubs in the first chapter in Ezekiel, which are these: "The external Divine sphere of the Word is described (vers. 4); it is represented as a man (vers. 5); conjoined with spiritual

and heavenly (celestial) things (vers. 6); the natural of the Word, its quality (vers. 7); the spiritual and heavenly of the Word conjoined to the natural, their quality (vers. 8, 9); the Divine Love of good and truth, heavenly, spiritual, and natural therein, distinctly and together (vers. 10, 11); that they regard one end (vers. 12); the sphere of the Word from the Lord's Divine Good and Divine Truth, from which the Word lives (vers. 13, 14); the doctrine of good and truth in the Word and from the Word (vers. 15–21); the Lord's Divine above it and in it (vers. 22, 23); and from it (vers. 24, 25); that the Lord is above the heavens (vers. 26); that Divine Love and Divine Wisdom are His (vers. 27, 28)." This is a summary.

240. *Full of eyes before and behind*, signifies the Divine Wisdom therein. By eyes, when speaking of man, the understanding is signified; and when of the Lord, His Divine Wisdom (n. 48, 125): and the same when said of the Word, as here, because the Word is from the Lord, and concerning the Lord, and thus the Lord. The same is said of the cherubs in Ezekiel, that *they were full of eyes*" (chap. x. 12). By "before and behind," when speaking of the Word from the Lord, the Divine Wisdom and the Divine Love therein are signified.

241. *And the first animal was like a lion*, signifies the Divine Truth of the Word as to power. That a lion signifies truth in its power, here the Divine Truth of the Word as to power, may be evident from the power of the lion above every animal of the earth; as also from the lions in the spiritual world, that they are representative images of the power of the Divine Truth; and also from the Word, where they signify the Divine Truth in its power. What the power of the Divine Truth in the Word is, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 49), and in the work on "Heaven and Hell" (n. 228–233). It is hence that Jehovah or the Lord is compared to a lion, and is also called a lion; as in the

following passages: *The lion roareth, who would not fear? the Lord Jehovah hath spoken, who would not prophesy?* (Am. iii. 8). *I will not return to destroy Ephraim; they shall walk after Jehovah, as a lion He roareth* (Hos. xi. 9, 10). *As the lion roareth, and the young lion, so shall Jehovah come down to fight upon Mount Zion* (Isa. xxxi. 4). *Behold, the Lion which is of the tribe of Judah, the root of David, hath conquered* (Apoc. v. 5). *Judah is a lion's whelp; he couched, he lay down like an old lion; who shall stir him up?* (Gen. xlix. 9). In these places the power of the Divine Truth which is from the Lord is described by the lion. "To roar" signifies to speak and act from power against the hells, which wish to drag man away, and from which the Lord delivers him, as a lion his prey. To couch is to put himself into power. Judah in the highest sense signifies the Lord (n. 96, 266). *The angel cried with a great voice as a lion roareth* (Apoc. x. 3). *He couched, he lay down as an old lion; who shall stir him up?* (Num. xxiv. 9). *Lo, the people rise up like an old lion, and lift themselves up as a lion* (Num. xxiii. 24). This is said of Israel, by whom the church is signified, whose power, which is in Divine truths, is thus described. In like manner, *The remnant of Jacob shall be in the midst of the peoples, as a lion among the beasts of the forest, as a young lion among the flocks of the peoples* (Mic. v. 7, 8: besides many other places, as Isa. xi. 6; xxi. 6–9; xxxv. 9; Jer. ii. 15; iv. 7; v. 6; xii. 8; l. 17; li. 38; Ez. xix. 3, 5, 6; Hos. xiii. 7, 8; Joel i. 6, 7; Nah. ii. 12; Ps. xvii. 12; xxii. 13; lvii. 4; lviii. 6; xci. 13; civ. 21, 22; Deut. xxxiii. 20).

242. *And the second animal was like a calf*, signifies the Divine Truth of the Word as to affection. By the beasts of the earth the various natural affections are signified: they also are those affections; and by a calf is signified the affection of knowing. This affection is represented by a calf in the spiritual world; on which account it is also signified by a calf in the Word; as in Hosea: *We will*

repay to Jehovah the calves of our lips (xiv. 2). The "calves of the lips" are confessions from affection for truth. In Malachi: *Unto you that fear my name shall the Sun of Righteousness arise, with healing in His wings, that ye may grow up as fattened calves* (iv. 2). A comparison is made with fattened calves, because those are signified by them who are filled with the knowledges of truth and good from the affection for knowing them. In David: *The voice of Jehovah maketh the cedars of Lebanon to skip as a calf* (Ps. xxix. 6). By the cedars of Lebanon the knowledges of truth are signified: hence it is said that "the voice of Jehovah maketh them to skip as a calf." The voice of Jehovah is the Divine Truth, here affecting. As the Egyptians loved knowledges, for that reason they made to themselves calves for a sign of their affection for them. But they afterwards began to worship the calves as gods, and then by them in the Word are signified the affections for knowing falsities; as Jer. xlvi. 20, 21; Ps. lxviii. 30; and elsewhere. The same is therefore signified by the calf which the sons of Israel made to themselves in the desert (Ex. xxxii.); the same also by the calves of Samaria (1 Kings xii. 28–32; Hos. viii. 4, 5; x. 5): on which account it is said in Hosea, *They make to themselves a molten thing of silver; sacrificing a man, they kiss the calves* (xiii. 2). To "make to themselves a molten thing of silver" signifies to falsify truth; to "sacrifice a man" signifies to destroy wisdom; and to "kiss the calves" signifies to acknowledge falsities from affection. In Isaiah: *There shall the calf feed, there shall he lie down, and consume its branches* (xxvii. 10). The same is signified by a calf in Jeremiah (xxxiv. 18–20). Since all Divine worship is from the affections for truth and good, and thence the knowledges of them, the sacrifices, therefore, in which the worship of the church among the sons of Israel principally consisted, were made from various beasts, as from lambs, she-goats, kids, sheep, he-goats, calves, oxen; and from calves, because they signified the affection

for knowing truths and goods, which is the first natural affection. This was signified by the sacrifices from calves (Ex. xxix. 11, 12; Lev. iv. 3, 13, and the following verses; viii. 14, and following verses; ix. 2; xvi. 3; xxiii. 18; Num. viii. 8, &c.; xv. 24; xxviii. 19, 20; Judg. vi. 25–28; 1 Sam. i. 25; xvi. 2; 1 Kings xviii. 23–26, 33). The second animal was seen like a calf, because the Divine Truth of the Word which is signified by it, affects the natural mind, and so instructs and imbues.

243. *And the third animal having a face like a man*, signifies the Divine Truth of the Word as to wisdom. By "a man" in the Word wisdom is signified, because he was born that he might receive wisdom from the Lord, and become an angel. Hence, as far as one is wise, so far he is a man. Wisdom truly human is to be wise in these things, — that there is a God, what God is, and what is God's: these the Divine Truth of the Word teaches. That wisdom is signified by a man, is manifest from these passages: *I will make a man more rare than pure gold, and man than the gold of Ophir* (Isa. xiii. 12). "A man" (vir-homo) is intelligence, and "man" (homo) is wisdom. *The inhabitants of the earth shall be burnt, and few men shall be left* (Isa. xxiv. 6). *I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast* (Jer. xxxi. 27). *Ye my flock, ye are men, I am your God* (Ez. xxxiv. 31). *The wasted cities shall be full of the flocks of men* (Ez. xxxvi. 38). *I beheld the earth, and, lo, it was vacant and empty, and the heavens, and there was no light; and I beheld, when, lo, there was no man* (Jer. iv. 23, 25). *They sacrifice a man, they kiss the calves* (Hos. xiii. 2). *He measured the wall of the Holy Jerusalem, a hundred and forty-four cubits, the measure of a man, that is, of an angel* (Apoc. xxi. 17: besides many other places, in which by "man" is signified he that is wise, and in the abstract sense wisdom).

244. *And the fourth animal was like a flying eagle*, signifies the Divine Truth of the Word as to knowledges, and thence

understanding. Various things are signified by eagles, and by flying eagles are signified the knowledges from which is understanding; since when they fly, they recognize and see. They also have sharp eyes, that they may see clearly; and by the eyes is signified the understanding (n. 48, 214) By flying is signified to perceive and to instruct; and in the highest sense, which treats of the Lord, it signifies to look out for and to provide. That eagles signify such things in the Word, is manifest from these passages: *They that wait for Jehovah shall be renewed in strength, they shall mount up with wings as eagles* (Isa. xl. 31). "To mount up with wings as eagles" is to be elevated into the knowledges of truth and good, and thence into intelligence. *Is it by thy intelligence and according to thy word that the eagle lifteth himself up, and searcheth out his food? his eyes look forward afar* (Job xxxix. 26, 29). The faculty of knowing, of understanding, and of looking forward is here described by the eagle, and that this is not from one's own intelligence. *Jehovah who satisfieth thy mouth with good, that thou mayest be renewed in thy youth like the eagle* (Ps. ciii. 5). "To satisfy the mouth with good" is to give understanding by knowledges: hence the comparison is made with the eagle. *A great eagle, great in wings, long in feathers, came upon Lebanon, and took a twig of a cedar, and put it in a fruitful field, and it grew. And there was another great eagle, to which the vine applied its roots* (Ez. xvii. 1–8). By the two eagles are here described the Jewish and Israelitish churches, both of them as to the knowledges of truth and intelligence thence. But in the opposite sense eagles signify the knowledges of falsity, from which comes perverted understanding; as Matt. xxiv. 28; Jer. iv. 13; Hab. i. 8; and elsewhere.

245. *And the four animals, each by himself, had six wings about him*, signifies the Word as to its powers and as to its guards. That the Word is signified by the four animals was shown above. That by wings powers are signified, and

also guards, will be seen below. By six is signified all as to truth and good; for six arises from three and two multiplied by each other: and by three is signified all as to truth (n. 505); and by two, all as to good (n. 762). By wings are signified powers, because by them the birds raise themselves up, and wings are to them in the place of arms with men; and powers are signified by the arms. Since powers are signified by wings, and each animal had six wings, from what is said above it is manifest what power is signified by the wings of each one; namely, that by the wings of the lion the power of fighting against evils and falsities from hell is signified; this power is of the Divine Truth of the Word from the Lord: that by the wings of the calf is signified the power of affecting the natural mind; for the Divine Truth of the Word affects those who read it in a holy state: that by the six wings of the man is signified the power of being wise as to what God is and what is God's; for this power is peculiarly man's in reading the Word: and that by the wings of the eagle is signified the power of knowing truth and good, and thus of procuring intelligence to one's self. We read in Ezekiel concerning the wings of the cherubs, that *the wings kissed each other, and that they also covered their bodies, and that the likeness of hands was under them* (i. 23, 24; iii. 13; x. 5, 21). By kissing each other is signified to act conjointly and unanimously: by covering the bodies is signified to keep guard lest the interior truths, which are those of the spiritual sense of the Word, should be violated: and by the hands under the wings are signified powers. Concerning the *Seraphim* it is said also, that *they had six wings, with two of which they covered the face, with two the feet, and flew with two* (Isa. vi. 2). By the Seraphim in like manner the Word is signified, properly doctrine from the Word; and by the wings with which they covered the face and the feet, guards are in like manner signified; and by the wings with which they flew, powers, as above. That by flying is signified to perceive and to instruct, and in the highest sense to look

out for and to provide, is also evident from these passages: *God rode upon a cherub, He did fly, and was borne upon the wings of the wind* (Ps. xviii. 10; 2 Sam. xxii. 11). *I saw an angel flying through the midst of heaven, having the everlasting gospel* (Apoc. xiv. 6). That guards are signified by wings, is manifest from these: *Jehovah covereth thee under His wing* (Ps. xci. 4). *To be hid under the shadow of God's wings* (Ps. xvii. 8). *To sit in the shadow of His wings* (Ps. xxxvi. 7; lvii. 1; lxiii. 7). *I spread a wing over thee, and covered thy nakedness* (Ez. xvi. 8). *Unto you there shall be healing in His wings* (Mal. iv. 2). *As the eagle stirreth up her nest, broodeth over her young, spreadeth out her wings, carrieth them on her wings, so Jehovah leadeth him* (Deut. xxxii. 10–12). Jesus said, *O Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens under her wings* (Matt. xxiii. 37; Luke xiii. 34).

246. *And they were full of eyes within*, signifies the Divine Wisdom in the Word in the natural sense from its spiritual and heavenly (celestial) sense. That by the animals being full of eyes before and behind the Divine Wisdom in the Word is signified, may be seen above (n. 240). It is the same here by their wings being full of eyes. And because the Divine Wisdom of the Word in the natural sense is from the spiritual and heavenly senses, which lie hid within, it is therefore said that they were full of eyes within. Concerning the spiritual and heavenly senses, which are within in each thing of the Word, see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 5–26).

247. *And they have no rest day and night, saying, Holy, holy, holy Lord God Almighty*, signifies that the Word continually teaches the Lord, and that He alone is God, and hence that He alone is to be worshipped. That the animals had no rest day and night, signifies that the Word teaches continually and without intermission; and that it teaches that which the animals say, which is, "Holy, holy, holy Lord God Almighty;" that is, that the Lord alone is

God, and hence that He alone is to be worshipped. Holy three times repeated signifies this; for the triplication implies all holiness in Him alone. That the Divine Trinity is in the Lord, is fully shown in the "Doctrine of the New Jerusalem concerning the Lord;" as also that the Word treats of the Lord alone, and that from this is its sanctity. That the Lord alone is holy, see above (n. 173).

248. *Who was and who is and who is to come*, signifies the Lord That it is the Lord is plainly manifest in the first chapter, vers. 4, 8, 11, 17; where the Son of Man is treated of, who is the Lord as to the Word: and it is there openly said that *He is the Alpha and the Omega, the Beginning and the End, the First and the Last, Who is and Who was and Who is to come, and the Almighty.* But what is signified by these things is explained (n. 13, 29–31, 38, 57); here now, that the Lord is meant by "Holy, holy, holy Lord God Almighty, who was and who is and who is to come."

249. *And when the animals gave glory and honor and thanks to Him that sat upon the throne*, signifies that the Word ascribes all good and all truth and all worship to the Lord who will judge. The animals are the Word, as has been shown. Glory and honor, when ascribed to the Lord, mean that all truth and all good are His and from Him: thanks denotes the whole of worship: He that sitteth upon the throne is the Lord as to judgment, as above. Hence it is manifest that by "when the animals gave glory and honor and thanks unto Him that sat upon the throne," is signified that the Word ascribes all truth and all good and all worship to the Lord who will judge. By giving to the Lord glory and honor nothing else is meant in the Word but to acknowledge and confess that all truth and all good are from Him, and thus that He is the only God; for He has glory from the Divine Truth and honor from the Divine Good. These things are signified by glory and honor in the following passages: *Jehovah made the heavens; glory and honor are before Him* (Ps. xcvi. 5, 6). *O Jehovah God, thou*

art very great; thou art clothed with glory and honor (Ps. civ. 1). *The works of Jehovah are great; glory and honor are His work* (Ps. cxi. 2, 3). *Glory and honor thou layest upon Him, blessings for ever* (Ps. xxi. 5, 6). These things are said of the Lord. *Gird thy sword upon thy thigh, O mighty in glory and honor; in thine honor mount up, ride upon the Word of truth* (Ps. xlv. 3, 4). *Thou hast made him little less than the angels; thou hast crowned him with glory and honor* (Ps. viii. 5). *The glory of Lebanon hast thou given unto it, the honor of Carmel and Sharon: they shall see the glory of Jehovah, and the honor of our God* (Isa. xxxv. 1, 2). These and the foregoing are concerning the Lord; besides other places, as Ps. cxlv. 4, 5, 12; Apoc. xxi. 24, 26. Besides, where the Divine Truth is treated of in the Word, the word "glory" is used (n. 629); and where the Divine Good is treated of, "honor."

250. *To Him that liveth for ever and ever.* That it signifies the Lord, that He alone is life, and that eternal life is from Him alone, may be seen above (n. 58, 60).

251. *The twenty-four elders fell down before Him that sat upon the throne, and worshipped Him that liveth for ever and ever*, signifies the humiliation of all in heaven before the Lord. That all who are of the Lord's church are meant by the twenty-four elders, may be seen above (n. 233); here all who are of His church in heaven: "the elders," as heads, represented all. That it is humiliation before the Lord, and from humiliation adoration, is manifest without explanation.

252. *And cast their crowns before the throne*, signifies the acknowledgment that their wisdom is from Him alone. That "a crown" signifies wisdom may be seen above (n. 189, 235). Hence by "casting their crowns before the throne" is signified to acknowledge that wisdom is not theirs, but the Lord's in them.

253. *Saying, Thou art worthy, O Lord, to receive glory and honor and power*, signifies the confession that unto the

Lord, because He is the Divine Truth and the Divine Good, the kingdom belongs from merit and justice. Confession is signified by "saying." That it is from merit and justice, is signified by "thou art worthy, O Lord." That He is the Divine Truth and the Divine Good, is signified by "glory and honor," as above (n. 249). That the kingdom is His, is signified by His receiving the power. These things, therefore, collected into one idea, signify the confession that unto the Lord, because He is the Divine Truth and the Divine Good, belongs the kingdom from merit and justice.

254. *For thou hast created all things, and by thy will they are, and were created*, signifies that all things of heaven and the church were made and formed, and that men are reformed and regenerated, from the Lord's Divine Love through His Divine Wisdom, or from the Divine Good through the Divine Truth, which also is the Word. This is the spiritual sense of these words, because by creating is signified to reform and regenerate by the Divine Truth; and by the will of the Lord is signified the Divine Good. Whether it is said the Divine Good and the Divine Truth or the Divine Love or the Divine Wisdom, it is the same, since all good is of love, and all truth is of wisdom. That all the things of heaven and the church are from the Divine Love and the Divine Wisdom, yea, that the world was created from them, is abundantly shown in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom;" also that love and good are of the will, and wisdom and truth are of the understanding. It is hence manifest, that by the will of the Lord is meant His Divine Love or Divine Good. That to create, in the Word, signifies to reform and to regenerate, is manifest from these passages: *Create in me a clean heart, O God, and renew a right spirit in the midst of me* (Ps. li. 10). *Thou openest thy hand, they are filled with good; thou sendest forth thy Spirit, they are created* (Ps. civ. 28, 30). *The people which shall be created shall*

praise Jah (Ps. cii. 18). *Behold, I am He that createth a new heaven and a new earth: rejoice for ever in that which I create: behold, I will create Jerusalem an exultation* (Isa. lxv. 17, 18). *Jehovah is He that createth the heavens, and that stretcheth out the earth, and that giveth breath to the people upon it, and spirit to them that walk on it* (Isa. xlii. 5; xlv. 12, 18). *Thus said Jehovah, thy Creator, O Jacob, thy Former, O Israel; I have redeemed thee, I have called thee by my name: every one called by my name, I have created him unto my glory* (Isa. xliii. 1, 7). *In the day that thou wast created, they were prepared: thou wast perfect in thy ways in the day that thou wast created, until perversity was found in thee* (Ez. xxviii. 13, 15). This is said of the king of Tyre, by whom are signified they who are in intelligence through Divine Truth. *That they may see, know, consider, and understand that the hand of Jehovah hath done this, and the Holy One of Israel hath created it* (Isa. xli. 19, 20).

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255. To this I will add this RELATION. Lest any one should enter into the spiritual sense of the Word, and pervert the genuine truth which is of that sense, guards are placed by the Lord; which are meant in the Word by cherubs, which here are the four animals. That guards are placed, has been thus represented to me. It was given to see great purses, appearing like sacks, in which silver in great abundance was stored up; and as they were open, it appeared as if every one might take out, yea, plunder, the silver there laid up. But near those purses sat two angels, who were guards. The place where they were stored up appeared like a manger in a stable. In the next room were seen modest virgins, with a chaste wife; and near that room stood two nfants: and it was said that they were not to be played with in an infantile manner, but wisely. And there afterwards appeared a harlot, and a horse lying

dead. Seeing these things, I was instructed that by them was represented the literal sense of the Word, in which is the spiritual sense. The great purses full of silver signified the knowledges of truth and good in great abundance. That they were open, and yet guarded by the angels, signified that every one could take therefrom the knowledges of truth; but that care is taken lest any one should falsify the spiritual sense, in which are nothing but truths. The manger in the stable, in which the purses lay, signified spiritual instruction for the understanding. This a manger signifies, even the manger in which the Lord was laid when an Infant; because a horse, which eats therefrom, signifies the understanding of the Word. The modest virgins, who were seen in the next apartment, signified affections for truth; and the chaste wife, the conjunction of good and truth. The infants signified the innocence of wisdom in the Word. They were angels from the third heaven, who all appear as infants. The harlot, with the dead horse, signified the falsification of the Word by many at this day, by which all understanding of truth perishes. A harlot signifies falsification; and a dead horse, no understanding of truth.

It has been given to speak with many after death, who believed that they were to shine in heaven as the stars; because, as they said, they had held the Word sacred, read it often, and gathered many things therefrom, by which they confirmed the dogmas of their faith, and thereby were celebrated as learned in the world; from which they believed that they were to be Michaels and Raphaels. But very many of them were examined as to the love from which they studied the Word: and it was found that some did it from the love of self, that they might appear great in the world, and be reverenced as primates of the church; but some from the love of the world, that they might gain wealth. When these were examined as to what they knew from the Word, it was found that they knew therefrom nothing of genuine truth.

but only such as is called truth falsified, which in itself is false; and this in the spiritual world stinks to the nostrils of the angels. And it was said to them that this was the case with them, for the reason that their ends, or what is the same their loves, were themselves and the world, and not the Lord and heaven: and when self and the world are the ends, then when they read the Word, their mind sticks fast in themselves and the world; and hence they think perpetually from their proprium (ownhood), which is in thick-darkness as to all the things that are of heaven: in which state a man cannot be withdrawn from his own light (*lumen*), and so be elevated into the light of heaven; and consequently he cannot receive any influx from the Lord through heaven. I have also seen these admitted into heaven; and when they were found to be without truths, they were stripped of their garments, and appeared in nakedness: and they who falsified truths, because they stank, were expelled. But there still remained with them pride, and the belief in their own merit. It is otherwise with those who have studied the Word from the affection for knowing truth because it is true, and because it subserves the uses of spiritual life,—not only their own, but also their neighbor's. I have seen these taken up into heaven, and so into the light in which is the Divine Truth there; and at the same time also exalted into angelic wisdom, and into its happiness, which is eternal life.

CHAPTER FIFTH.

1. AND I saw in the right hand of Him that sat upon the throne a Book written within and on the back, sealed with seven seals.

2. And I saw a mighty angel proclaiming with a great voice, Who is worthy to open the Book, and to loose the seals thereof?

3. And no one in heaven, nor upon the earth, nor under the earth, was able to open the Book, neither to look thereon.

4. And I wept much, that no one was found worthy to open and to read the Book, nor to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the root of David, hath prevailed, to open the Book, and to loose the seven seals thereof.

6. And I saw, and behold, in the midst of the throne and of the four animals, and in the midst of the elders, a LAMB standing as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

7. And He came, and took the Book out of the right hand of Him that sat upon the throne.

8. And when He had taken the Book, the four animals, and the twenty-four elders, fell down before the LAMB, having every one harps, and golden vials full of incense, which are the prayers of the saints.

9. And they sang a new song, saying, Thou art worthy to take the Book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God by thy blood out of every tribe and tongue, and people and nation

10. And hast made us kings and priests unto our God; and we shall reign upon the earth.

11. And I saw, and I heard the voice of many angels around the throne and the animals and the elders; and the number of them was myriads of myriads and thousands of thousands.

12. Saying with a great voice, Worthy is the LAMB that was slain to receive power and riches and wisdom and honor and glory and blessing.

13. And every created thing which is in heaven and upon the earth, and under the earth, and those that are in the sea, and all that are in them, I heard saying, Blessing and honor and glory and strength be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four animals said, Amen: and the twenty-four elders fell down and worshipped Him that liveth for ever and ever.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. That the Lord in His Divine Human will execute judgment from the Word and according to it, because He is the Word; and that this is acknowledged by all in the three heavens.

THE CONTENTS OF EACH VERSE. "And I saw in the right hand of Him that sat upon the throne a Book written within and on the back," *signifies* the Lord as to His Divine Itself from eternity, who has omnipotence and omniscience, and who is the Word. "Sealed with seven seals," *signifies* that it is altogether hidden from angel and man. "And I saw a mighty angel proclaiming with a great voice," *signifies* the Divine Truth from the Lord flowing in deeply with angels and men. "Who is worthy to open the Book, and to loose the seals thereof?" *signifies* who has the power to know the states of life of all in heaven and on earth, and

to judge every one according to his state? "And no one in heaven, nor upon the earth, nor under the earth, was able," *signifies* that no one was able in the higher heavens or in the lower heavens. "To open the Book," *signifies* to know the states of life of all, and to judge every one according to his state. "Neither to look thereon," *signifies* not in the least. "And I wept much, that no one was found worthy to open and to read the Book, nor to look thereon," *signifies* grief of heart, that if no one could, all must perish. "And one of the elders said unto me, Weep not," *signifies* consolation. "Behold, the Lion which is of the tribe of Judah, the root of David, hath prevailed," *signifies* the Lord, that from His own power He had subjugated the hells, and reduced all things to order when He was in the world, by the Divine Good united to the Divine Truth in His Human. "To open the Book, and to loose the seven seals thereof," *signifies* here as before. "And I saw, and behold, in the midst of the throne, and of the four animals, and in the midst of the elders," *signifies* from inmosts and thence in all things of heaven, of the Word, and of the church. "A Lamb standing as if slain," *signifies* the Lord as to His Human not acknowledged as Divine in the church. "Having seven horns," *signifies* His omnipotence. "And seven eyes," *signifies* His omniscience and Divine Wisdom. "Which are the seven spirits of God sent forth into all the earth," *signifies* that from it is the Divine Truth in the whole world, where there is any religion. "And He came and took the Book out of the right hand of Him that sat upon the throne," *signifies* that the Lord as to His Divine Human is the Word, and that this is from His Divine in Himself, and that therefore from His Divine Human He will execute judgment. "And when He had taken the Book," *signifies* when the Lord determined to execute judgment, and thereby to reduce all things in heaven and upon earth to order. "The four animals and the twenty-four elders fell down before the Lamb," *signifies*

humiliation, and adoration of the Lord from the higher heavens. "Having every one harps," *signifies* confession of the Lord's Divine Human from spiritual truths. "And golden vials full of incense," *signifies* confession of the Lord's Divine Human from spiritual goods. "Which are the prayers of the saints" *signifies* thoughts which are of faith from affections which are of charity with those who worship the Lord from spiritual goods and truths. "And they sung a new song," *signifies* acknowledgment and glorification of the Lord, that He alone is the Judge, Redeemer, and Saviour, and thus the God of heaven and earth. "Saying, Thou art worthy to take the Book, and to open the seals thereof," *signifies* here as before. "Because thou wast slain, and hast redeemed us to God by thy blood," *signifies* liberation from hell, and salvation by conjunction with Him. "Out of every tribe and tongue and people and nation," *signifies* that those are redeemed by the Lord, who, in the church or in any religion, are in truths as to doctrine and in goods as to life. "And hast made us kings and priests unto our God," *signifies* that from the Lord they are in wisdom from Divine truths and in love from Divine goods. "And we shall reign upon the earth," *signifies*, and they will be in His kingdom, He in them and they in Him. "And I saw, and I heard the voice of many angels around the throne and the animals and the elders," *signifies* confession and glorification of the Lord by the angels of the lower heavens. "Saying with a great voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and honor and glory," *signifies* confession from the heart, that to the Lord as to His Divine Human belong omnipotence, omniscience, Divine Good and Divine Truth. "And blessing," *signifies* all these things in Him, and from Him in them. "And every created thing, which is in heaven and upon the earth and under the earth and those that are in the sea, and all that are in them, heard I saying," *signifies* confession and

glorification of the Lord by the angels of the lowest heavens. "Blessing and honor and glory and strength be unto Him that sitteth upon the throne and unto the Lamb, for ever and ever," *signifies* that in the Lord from eternity and thence in His Divine Human is the all of heaven and of the church, Divine Good and Divine Truth, and Divine Power, and from Him in them. "And the four animals said, Amen," *signifies* Divine confirmation from the Word. "And the twenty-four elders fell down and worshipped Him that liveth for ever and ever," *signifies* humiliation before the Lord, and from humiliation adoration by all the heavens of Him from Whom and in Whom is life eternal.

THE EXPLANATION.

256. *And I saw in the right hand of Him that sat upon the throne a book written within and on the back*, signifies the Lord as to His Divine Itself from eternity, who has omnipotence and omniscience, and who is the Word, who also knows from Himself the states of life of all in the heavens and on the earth, in every particular and in general. By "Him that sitteth upon the throne" is meant the Lord as to the Divine Itself, from which is His Human: for it follows that the Lamb took the Book out of the right hand of Him that sat upon the throne (vers. 7); and by the Lamb the Lord as to the Divine Human is meant. By the "Book written within and on the back" is meant the Word in every particular and in general: by "within," in every particular; and by "on the back," in general. By within and on the back is also meant the interior sense of the Word which is spiritual, and its exterior sense which is natural. By the right hand is meant Himself as to omnipotence and omniscience, because the exploration of all in the heavens and on earth, upon whom the last judgment is to be executed, and their separation, are treated of. That the Lord as the

Word knows the states of life of all in the heavens and on earth from Himself is because He is the Divine Truth itself, and the Divine Truth itself knows all things from itself. But this is an arcanum, which is revealed in the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom." That the Lord as to the Divine Itself from eternity was the Word, that is, the Divine Truth, is manifest from this in John: *In the beginning was the Word, and the Word was with God, and the Word was God* (i. 1); and again, that the Lord as to the Human also became the Word: *And the Word became flesh* (i. 14). It may hence be evident what it means, that the Book was in the right hand of Him that sat upon the throne, and that the Lamb took the Book therefrom (vers. 7). Since the Lord is the Word, and the Word is the Divine Truth, which in general makes heaven and the church, and in particular an angel so that heaven may be in him, and a man so that the church may be in him; and because the Word is here meant by the Book, from which and according to which all are to be judged; therefore, "to be written in the Book," "to be judged from the Book," "to be blotted out of the Book," frequently occur where the state of the eternal life of any one is treated of; as in these passages: *The Ancient of Days did sit for judgment, and the Books were opened* (Dan. vii. 9, 10). *All the people shall be delivered, who are found written in the Book* (Dan. xii. 1.) *My bone was not hid from thee; in thy Book all my days were written, and not one of them is wanting* (Ps. cxxxix. 15, 16). *Moses said, Blot me, I pray, out of the Book which thou hast written; and Jehovah said, Him who hath sinned against Me will I blot out of the Book* (Ex. xxxii. 32, 33). *Let them be blotted out of the Book of Life, and let them not be written with the just* (Ps. lxix. 28). *I saw that the Books were opened; and another Book was opened, which is the Book of Life; and the dead were judged according to the things that were written in the Book, according to their*

works: and if any one was not found written in the Book of Life, he was cast out into the lake of fire (xx. 12–15). *None shall enter into the New Jerusalem but them that are written in the Lamb's Book of Life* (Apoc. xxi. 27). *All worshipped the beast, whose names were not written in the Lamb's Book of Life* (Apoc. xiii. 8; xvii. 8). That the Word is meant by the Book may be seen in David: *In the Volume of the Book it is written of Me* (Ps. xl. 7): and in Ezekiel: *I saw, and behold, a hand sent forth unto me, and in it the Volume of a Book written before and behind* (ii. 9, 10). *The Book of the words of Isaiah* (Luke iii. 4). *The Book of Psalms* (Luke xx. 42).

257. *Sealed with seven seals*, signifies that it is altogether hidden from angel and man. That "sealed with a seal" signifies hidden, is manifest; hence "sealed with seven seals" signifies altogether hidden: for seven signifies all (n. 10), and thus also altogether. That it was altogether hidden from angel and man, is soon said in these words: "and no one in heaven, nor upon the earth, neither under the earth, was able to open and read the Book, neither to look thereon" (vers. 3, 4). Such is the Word to all to whom the Lamb, that is, the Lord, does not open it. Here, because the exploration of all before the last judgment is treated of, it is the states of life of all, in general and in particular, which are altogether hidden.

258. *And I saw a mighty angel proclaiming with a great voice*, signifies the Divine Truth from the Lord flowing in deeply into the thought of angels and men, and investigation. By an angel proclaiming, in the spiritual sense, the Lord is meant; because the angel does not proclaim and teach from himself, but from the Lord; yet still as of himself. The angel is called mighty, because he speaks with power; and that which is proclaimed with power flows in deeply into the thought. A great voice signifies the Divine Truth from the Lord in power or virtue. That investigation also is signified, is because it asks the question, "Who is worthy to open the Book?" as now follows.

259. *Who is worthy to open the Book, and to loose the seals thereof?* signifies, who has the power to know the states of life of all in heaven and on earth, and to judge every one according to his state? "Who is worthy," signifies, who can, or who has the power: "to open the book, and to loose the seals thereof," signifies here to know the states of life of all in heaven and on earth, and also to judge every one according to his state. For, when the Book is opened, inquisition is made as to their quality, and then sentence or judgment is passed, comparatively as by a judge with a book of the law, and from it. That by opening the Book inquisition is signified as to what the state of life of all and each is, is manifest from the following chapter, where what was seen when the Lamb opened its seven seals in their order is described.

260. *And no one in heaven, nor upon the earth, neither under the earth, was able,* signifies that no one was able in the higher heavens, or in the lower heavens. By "in heaven, upon the earth, and under the earth," is meant in the higher and lower heavens; as also below (vers. 13), where are these words: *And every created thing, which is in heaven, on the earth, and under the earth, and those that are in the sea, and all that are in them, heard I saying.* Because he heard the latter and the former "saying," it is manifest that they were angels and spirits who were speaking. John also was in the spirit, as he says in the preceding chapter (iv. vers. 2); in which state no other earth appeared to him than the earth of the spiritual world: for there are earths there as in the natural world, as may be evident from the description of that world in the work on "Heaven and Hell," also in the "Continuation concerning the Spiritual World" (n. 32–38). The higher heavens appear there upon mountains and hills, the lower heavens upon the earth beneath, and the ultimate heavens as it were under the earth. For the heavens are expanses, one above another, and each expanse is as the earth under the feet of

those who are there. The highest expanse is as the top of a mountain; the second expanse is under it, but extending itself more widely round about on the sides; and the lowest expanse more widely still: and because the latter is under the former, those there are they who are under the earth. The three heavens also appear thus to the angels who are in the higher heavens, because to them there appear two below them. To John, therefore, they appeared the same, because he was with them; for he ascended up to them, as appears from chap. iv. vers. 2, where it is said, *Come up hither, and I will show thee things which must be hereafter*. He who does not know any thing concerning the spiritual world and concerning the earths there, can by no means know what is meant in the Word by "under the earth," and in like manner what by the "lower parts of the earth," as in Isaiah: *Sing, O heavens, shout, ye lower parts of the earth; resound, ye mountains, with singing; because Jehovah hath redeemed Jacob* (xliv. 23): and elsewhere. Who does not see that earths in the spiritual world are there meant? for no man dwells under the earth in the natural world.

261. *To open the Book.* That it signifies to know the states of life of all, and to judge every one according to his state, is manifest from the explanations above (n. 259).

262. *Neither to look thereon*, signifies not in the least. When by opening the Book is signified to know the states of life of all, by looking upon it is signified to see what the state of the life of each one is; wherefore, by no one being able to open the Book nor to look thereon, is signified that they cannot in the least. For the Lord alone sees the state of every one from inmosts to outmosts; also what a man has been from infancy even to old age, and what he will be to eternity; as also what place in heaven or in hell he will share. And the Lord sees this in an instant and from Himself, because He is the Divine Truth Itself, or the Word; but angels and man not in the least, be-

cause they are finite: and those who are finite see only a few things, and external ones; and these they by no means see from themselves, but from the Lord.

263. *And I wept much that no one was found worthy to open and to read the Book, nor to look thereon*, signifies grief of heart, that if no one could, all must perish. That to weep much is to grieve at heart is manifest. The cause of his grieving at heart was, that otherwise all would perish: for, if all things in the heavens and on the earth were not reduced to order by the last judgment, it could not be otherwise. For the last state of the church is treated of in the Apocalypse, when its end arrives; which is described by the Lord as to its quality in these words: *There shall be great affliction, such as has not been from the beginning of the world until now, nor shall be: wherefore except those days should be shortened, no flesh would be saved* (Matt. xxiv. 21, 22). This is said of the last period of the church; when the judgment takes place. That such is the state of the church at this day, may be known from these things only; that in the greatest part of the Christian world there are those who have transferred the Lord's Divine power to themselves, and who wish to be worshipped as Gods; and who invoke dead men, and scarce any one among them the Lord: and that the rest in the church make God three, and the Lord two; and place salvation not in amendment of life, but in certain words uttered with a devout tone; thus not in repentance, but in the trust that they are justified and sanctified, provided they fold the hands and look upward, and pray in the established form.

264. *And one of the elders said unto me, Weep not.* That it signifies consolation, is manifest.

265. *Behold, the Lion hath prevailed*, signifies the Lord, that from His own power He had subjugated the hells, and reduced all things to order when He was in the world. That a lion signifies the Divine Truth of the Word as to power may be seen above (n. 241); and because the Lord

is the Divine Truth Itself or the Word, He is therefore called a Lion. That when the Lord was in the world, He subjugated the hells, and reduced all things in the heavens to order, and also glorified His Human, may be seen above (n. 67); and how, in the "Doctrine of the New Jerusalem concerning the Lord" (n. 12–14). Hence it is manifest, what is meant by "*the Lion hath prevailed.*"

266. *Which is of the tribe of Judah, the root of David,* signifies by the Divine Good united to the Divine Truth in His Human. By Judah in the Word is meant the church which is in the good of love to the Lord, and in the highest sense the Lord as to the Divine Good of His Divine Love; and by David is meant the Lord as to the Divine Truth of His Divine Wisdom. That this is meant by David may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 43, 44); and that the former is meant by Judah, may be seen (n. 96, 266, 350). From these things it is manifest, that by "Behold, the Lion hath prevailed, which is of the tribe of Judah, the root of David," is signified that the Lord conquered the hells and reduced all things to order by the Divine Good united to the Divine Truth in His Human. That this is the sense of these words cannot be seen in the literal sense, but only that it is He Himself who was born in the world of the tribe of Judah and of the race of David. But still those same words contain in themselves a spiritual sense, in which by the names of persons things are meant, as has been occasionally said above; thus not by Judah, Judah, nor by David, David, but by Judah the Lord as to Divine Good, and by David the Lord as to Divine Truth. Hence it is that this meaning results therefrom. That that sense is here set forth, is because the Apocalypse, as to the spiritual sense, is now being opened.

267. *To open the Book, and to loose the seven seals thereof,* signifies to know the states of life of all in heaven and on earth, and to judge every one according to his state; as above (n. 258, 259).

268. *And I saw, and behold, in the midst of the throne and of the four animals, and in the midst of the elders*, signifies from inmosts and thence in all things of heaven, of the Word, and of the church. "In the midst" signifies in the inmosts and thence in all things (n. 44). The throne signifies heaven (n. 14). The four animals or cherubs signify the Word (n. 239). And the twenty-four elders signify the church as to all the things of it (n. 233, 251). It follows from these things, that by "in the midst of the throne, and of the four animals, and in the midst of the elders," signifies from inmosts in all things of heaven, of the Word, and of the church.

269. *A Lamb standing as if slain*, signifies the Lord as to His Human not acknowledged as Divine in the church. By "the Lamb" in the Apocalypse is meant the Lord as to His Divine Human; and by "the Lamb slain," that His Human is not acknowledged as Divine in the church; the same as in chapter i. vers. 18, where it is said, *I was made dead, and behold, I am alive for ever and ever*, by which is meant that the Lord has been neglected in the church, and His Human not acknowledged as Divine (n. 59). That it is so, may be seen below (n. 294). Since therefore the Lord as to His Divine Human is meant by the Lamb, and it is said of Him that "He took the Book out of the right hand of Him that sat upon the throne," and afterwards that "He opened it, and loosed its seven seals;" and since no mortal could do this, but the Lord alone; it follows that the Lord as to His Divine Human is meant by the Lamb; and by "slain," that as to His Human He is not acknowledged as God.

270. *Having seven horns*, signifies His omnipotence. A horn is mentioned very often in the Word, and by it is everywhere signified power; for which reason, by a horn, in speaking of the Lord, omnipotence is signified. That there are said to be seven horns, is because seven signifies all (n. 10), thus omnipotence. That a horn signifies power,

and in speaking of the Lord, omnipotence, may be evident from the following passages: *They who are glad at a thing of nought, who say, have we not by our strength taken us horns* (Amos vi. 13). *I said to the wicked, lift not up the horn, lift not up your horn on high: all the horns of the wicked I will cut off; the horns of the just shall be exalted* (Ps. lxxv. 4, 5, 10). *Jehovah hath exalted the horn of thine enemies* (Lam. ii. 17). *The horn of Moab is cut off, and his arm is broken* (Jer. xlviii. 25). *Ye push with side and shoulder, and strike all the feeble sheep with your horns* (Ez. xxxiv. 21). *Jehovah hath exalted the horn of His people* (Ps. cxlviii. 14). *Jehovah God of Zebaoth, the glory of our strength, hath exalted our horn* (Ps. lxxxix. 17). *The brightness of Jehovah God shall be as the light, He had horns out of His hand, and there was the hiding of His strength* (Hab. iii. 4). *My arm shall strengthen David, and in my name shall His horn be exalted* (Ps. lxxxix. 21, 24). *Jehovah is my strength, my rock, my horn* (Ps. xviii. 2; 2 Sam. xxii. 3). *Arise, O daughter of Zion, because I will make thy horn iron, that thou mayest break in pieces many peoples* (Mic. iv. 13). *Jehovah hath destroyed in His wrath the bulwark of the daughter of Judah, and hath cut off all the horn of Israel* (Lam. ii. 2, 3). Powers are also signified by the *horns* of the Dragon (Apoc. xii. 3); by the *horns* of the beast that came up out of the sea (Apoc. xiii. 1); by the *horns* of the scarlet beast upon which the woman sat (Apoc. xvii. 3, 7, 12); by the *horns* of the ram and the he-goat (Dan. viii. 3–5, 7–12, 21, 25); by the *horns* of the beast that came up from the sea (Dan. vii. 3, 7, 8, 20, 21, 23, 24); by the four *horns* which dispersed Judah and Israel (Zech. i. 18–21); by the *horns* of the altars of burnt-offering and of incense (Ex. xxvii. 2; xxx. 2, 3, 10). By the latter the power of the Divine Truth in the church was signified; and on the other hand, that the power was to cease, by the *horns* of the altars in Bethel; as in Amos: *I will visit upon the transgressions of Israel, I will visit upon the altars of Bethel, that the*

horns of the altar may be cut off, and may fall to the earth (iii. 14).

271. *And seven eyes*, signifies His Omniscience and Divine Wisdom. That eyes, in speaking of the Lord, signify His Divine Wisdom, may be seen above (n. 48, 125); and thus omniscience also. And that seven signifies all, and is predicated of holy things (see n. 10). Hence by the seven eyes of the Lamb the Lord's Divine Wisdom is signified, which is also omniscience.

272. *Which are the seven spirits of God sent forth into all the earth*, signifies that from it is the Divine Truth in the whole world where there is any religion. The seven spirits of God are the Divine Truth proceeding from the Lord, as above (n. 14, 155). That their being sent forth into all the earth means into the whole world where there is any religion, is manifest: for, where there is religion, it is taught that there is a God, and that there is a devil; and that God is good itself, and He from whom good is; and that the devil is evil itself, and that all evil is from him: And as they are opposites, that evil, because it is from the devil, is to be shunned; and that good, because it is from God, is to be done: consequently, that as far as one does evil, he loves the devil, and does contrary to God. Such Divine Truth is in the whole world, where there is any religion; on which account it is only necessary to know what evil is. All know this also, who have any religion; for the precepts of all religions are such as are in the Decalogue, — that one must not kill, must not commit adultery, must not steal, must not testify falsely. These are in general the Divine truths sent forth by the Lord into all the earth (see the "Doctrine of the New Jerusalem concerning the Sacred Scripture," n. 101–118). Wherefore he who lives according to them because they are Divine Truths, or commandments of God, and thence of religion, is saved: but he who only lives according to them because they are civil and moral truths, is not saved;

for he that denies God can live in this manner, but not he that confesses God.

273. *And He came and took the Book out of the right hand of Him that sat upon the throne*, signifies that the Lord as to His Divine Human is the Word, and that this is from His Divine in Himself, and that therefore He will execute judgment from His Divine Human. It is here clearly manifest, that He that sat upon the throne and the Lamb are one person; and that His Divine from which [all things are] is meant by Him that sat upon the throne, and His Divine Human by the Lamb: for it is said in a preceding verse, that he saw the Lamb standing in the midst of the throne; and now, that He took the Book from Him that sat upon the throne. That the Lord will execute judgment from His Divine Human because He is the Word, is evident from these passages: *Then shall they see the sign of the Son of Man; and they shall see the Son of Man coming in the clouds of heaven with power and glory* (Matt. xxiv. 30). *When the Son of Man shall sit upon His throne, He will judge the twelve tribes of Israel* (Matt. xix. 28). *The Son of Man will come in the glory of His Father, and then He will render to every one according to his deeds* (Matt. xvi. 27). *Watch always, that ye may be held worthy to stand before the Son of Man* (Luke xxi. 36). *At an hour when ye think not, the Son of Man cometh* (Matt. xxiv. 44). *The Father judgeth no one, but hath given all judgment unto the Son, because He is the Son of Man* (John v. 22, 27). "The Son of Man" is the Lord as to His Divine Human, and this is the Word, which was God and became flesh (John i. 1, 14).

274. *And when He had taken the Book*, signifies when the Lord determined to execute judgment, and by it to reduce all things in the heavens and upon the earth to order. By receiving the Book and opening it is signified to explore the states of life of all, and to judge every one according to his state, as above. Here, therefore, by His

taking the Book is signified His purpose to perform the last judgment; and because a last judgment is executed that all things may be reduced to order in the heavens, and through the heavens on the earth, this also is signified.

275. *The four animals and the twenty-four elders fell down before the Lamb*, signifies humiliation and from humiliation adoration of the Lord from the higher heavens. Now follows the glorification of the Lord on that account; for as was said above (n. 263), unless the Lord should now execute a judgment, and by it reduce to order all things in the heavens and on the earth, all would perish. The glorification of the Lord which now follows, is first made by the higher heavens, afterwards by the lower heavens, and at last by the lowest heavens; the glorification by the higher heavens (vers. 8–10); by the lower (vers. 11, 12); and by the lowest (ver. 13): and at last confirmation and adoration by the higher heavens (vers. 14). The higher heavens are therefore signified by the four animals and by the twenty-four elders; for by the cherubs, which are the four animals, "in the midst of the throne," the Lord as to the Word is signified; but by the cherubs, or four animals, "around the throne," is signified heaven as to the Word; for it is said that *in the midst of the throne and around the throne were seen four animals, full of eyes before and behind* (chap. iv. vers. 6); for the heavens are heavens from the reception of the Divine Truth through the Word from the Lord. Also by the twenty-four elders the angels in the higher heavens are signified, since those elders were nearest around the throne (chap. iv. 4). That to fall before the Lamb is humiliation, and from humiliation adoration, is manifest.

276. *Having every one harps*, signifies confession of the Lord's Divine Human from spiritual truths. It is known that the confessions of Jehovah in the temple at Jerusalem were made by songs and at the same time by musical

instruments, which corresponded. The instruments were chiefly trumpets and timbrels, and psalteries and harps. To heavenly (celestial) goods and truths the trumpets and timbrels corresponded, and the psalteries and harps to spiritual goods and truths: the correspondence was with their sounds. What heavenly (celestial) good and truth, and what spiritual good and truth, are, may be seen in the work on "Heaven and Hell" (n. 13–19, 20–28). That harps signify confessions of the Lord from spiritual truths, may be evident from these passages: *Confess to Jehovah with the harp, sing unto Him with the psaltery of ten strings* (Ps. xxxiii. 2, 3). *I will confess to thee with the harp, O God, my God* (Ps. xliii. 4). *I will confess to thee with the psaltery, I will sing to thee with the harp, O Holy One of Israel* (Ps. lxxi. 22). *Arouse me, psaltery and harp, I will confess unto thee among the nations, O Lord* (Ps. lvii. 8–10; cviii. 2–4). *Answer to Jehovah by confession, play to our God on the harp* (Ps. cxlvii. 7). *It is good to confess to Jehovah upon the psaltery, and upon the higgaion on the harp* (Ps. xcii. 2–4). *Make a joyful noise to Jehovah, all the earth, sing to Jehovah with the harp, with the harp and the voice of singing* (Ps. xcviii. 4–6: and in many other places; as Ps. xlix. 4; cxxxvii. 2; Job. xxx. 31; Is. xxiv. 7–9; xxx. 31, 32; Apoc. xiv. 2; xviii. 22). Since the harp corresponded to the confession of the Lord, and this evil spirits do not endure, therefore *David by the harp drove away the evil spirit from Saul* (1 Sam. xvi. 14–16, 23). That it was not harps, but confessions of the Lord, that were heard as harps by John, may be seen below (n. 661).

277. *And golden vials full of incense*, signifies the confession of the Lord's Divine Human from spiritual goods. The reason that incense signifies worship from spiritual goods, but here confession from those goods, is that the principal worship in the Jewish and Israelitish church consisted in sacrifices and incense-offerings; on which account there were two altars, the one for sacrifices, and the other

for incense. The latter altar was in the Tabernacle, and was called the golden altar; but the former was without the Tabernacle, and was called the altar of burnt-offering. The reason was, that there are two kinds of good from which is all worship, heavenly (celestial) good and spiritual good. Heavenly good is the good of love to the Lord, and spiritual good is the good of love to the neighbor. The worship by sacrifices was worship from heavenly good, and the worship by incense was worship from spiritual good. Whether you say worship or confession, it is the same; for all worship is confession. The same that is signified by incense is also signified by the vials in which the incense was; since the container and the contents, like the instrumental and the principal, act as one cause. Worship from spiritual good is signified by incense in the fol lowing passages: *From the rising of the sun unto the going down thereof my name shall be great among the nations, and in every place incense shall be offered to my name* (Mal. i. 11). *They shall teach Jacob thy judgments, they shall offer incense before thee, and a burnt-offering upon thine altar* (Deut. xxxiii. 10). *Burnt-offerings of fatlings will I offer unto thee, with incense* (Ps. lxvi. 13, 15). *They shall come from the circuit of Judah bringing burnt-offerings, meat-offerings, and frankincense* (Jer. xvii. 26). *They shall come from Sheba, they shall bring gold and frankincense, and shall declare the praises of Jehovah* (Isa. lx. 6). By frankincense the same is signified as by incense, because frankincense was the principal spice from which incense was made. In like manner in Matthew: *The wise men from the east opened their treasures, and offered to the infant Lord gold, frankincense, and myrrh* (ii. 11). The reason of their offering these three was that gold signifies heavenly good, frankincense spiritual good, and myrrh natural good; and from these three goods is all worship.

278. *Which are the prayers of the saints*, signifies thoughts which are of faith from affections which are of charity with those who worship the Lord from spiritual goods and truths.

By prayers are meant the things that are of faith and at the same time those that are of charity, with those who utter the prayers; since prayers without these things are not prayers, but empty sounds. That "the saints" signify those who are in spiritual goods and truths, may be seen above (n. 173). The reason that the incense is called the prayers of the saints is because fragrant odors correspond to affections for good and truth. It is from this that a "grateful odor," and an "odor of rest to Jehovah," are so many times mentioned in the Word; as Ex. xxix. 18, 25, 41; Lev. i. 9, 13, 17; ii. 2, 9, 12; iii. 5; iv. 31; vi. 15, 21; viii. 28; xxiii. 13, 18; xxvi. 31; Num. xxviii. 6, 8, 13; xv. 7; xxix. 2, 6, 8, 13, 36; Ez. xx. 41; Hos. xiv. 7. Similar things are signified by the prayers which are called incense, in the following passages in the Apocalypse: *An angel stood at the altar, having a golden vial, and there was given to him much incense, that he should offer it with the prayers of all the saints upon the golden altar; and the smoke of the incense went up with the prayers of the saints out of the hand of the angel before God* (viii. 3–5). And in David: *Give ear to my voice; my prayers have been accepted as incense before thee* (Ps. cxli. 1, 2).

279. *And they sung a new song*, signifies acknowledgment and glorification of the Lord, that He alone is the Judge, Redeemer, and Saviour, and thus the God of heaven and earth. The following things are contained in the song which they sung, and those that are contained are also signified. The acknowledgment that the Lord is the Judge, in these things that now follow: *Thou art worthy to take the Book, and to open the seals thereof.* That He is the Redeemer, in this: *Because thou wast slain, and hast redeemed us by thy blood.* That He is the Saviour, in this: *Thou hast made us kings and priests unto our God, and we shall reign upon the earth.* That He is the God of Heaven and earth, in this: *They fell down and worshipped Him that liveth for ever and ever* (vers. 14) Since the acknowledg-

ment that the Lord alone is the God of heaven and earth; and that His Human is Divine, and that He cannot otherwise be called the Redeemer and Saviour, has not before been in the church, it is therefore called a new song. That a song also signifies glorification, which is confession from joy of heart, is because singing exalts, and causes the affection to break forth from the heart into sound, and to present itself intensely in its life. The psalms of David are nothing else but songs, for they were played and sung · on which account also they are in many places called songs, as Ps. xviii. 1; xxxiii. 1, 3; xlv. 1; xlvi. 1; xlviii. 1; lxv. 1; lxvi. 1; lxvii. 1; lxviii. 1; lxxv. 1; lxxxiii. 1; lxxxvii. 1; lxxxviii. 1; xcii. 1; xcvi. 1; xcviii. 1; cviii. 1; cxx. 1, cxxi. 1; cxxii. 1; cxxiii. 1; cxxiv. 1; cxxv. 1; cxxvi. 1; cxxvii. 1; cxxviii. 1; cxxix. 1; cxxx. 1; cxxxii. 1; cxxxiii. 1; cxxxiv. 1. That songs were for the sake of the exaltation of the life of love, and hence of joy, is manifest from these passages: *Sing unto Jehovah a new song; make a joyful noise to Jehovah, all the earth; ring out, shout* (Ps. xcviii. 1, 4–8). *Sing unto Jehovah a new song; let Israel be glad in His Maker; let them sing unto Him* (Ps. cxlix. 1–3). *Sing unto Jehovah a new song; lift up the voice* (Isa. xlii. 10, 12). *Sing, O heavens; shout ye lower parts of the earth; ring out, ye mountains, in singing* (Isa. xliv. 23; xlix. 13). *Shout unto God our strength; cry out unto the God of Jacob; lift up the song* (Ps. lxxxi. 1–3). *Gladness and joy shall be found in Zion, confession and the voice of singing* (Isa. li. 3; lii. 8, 9). *Sing unto Jehovah; cry out and shout, O daughter of Zion, for great is the Holy One of Israel in the midst of thee* (Isa. xii. 1–6). *My heart is fixed; I will sing and give praise; arouse thee, my glory; I will confess unto thee among the nations, O Lord; I will praise thee among the peoples* (Ps. lvii. 7–9): and in many other places.

280. *Saying, Thou art worthy to take the Book, and to open the seals thereof*, signifies that He alone can know the

states of the life of all, and judge every one according to his state; as above (n. 256, 259, 261, 267, 273).

281. *Because thou wast slain, and hast redeemed us to God by thy blood*, signifies liberation from hell, and salvation by conjunction with Him. What in particular is signified by each of these things there is no need of unfolding by the spiritual sense; as what by His being slain, by His redeeming us to God, and what by His blood: for they are arcana which do not appear in the literal sense. It is enough that it is redemption which is thus described; and because it is redemption, it is liberation from hell, and salvation by conjunction with the Lord: these are the things which are signified. It shall here only be proved from the Word, that Jehovah Himself came into the world, was born a Man, and became the Redeemer and Saviour to all who by a life of charity and its faith are conjoined to His Divine Human; and that Jehovah is the Lord from eternity: consequently that the Lord's Divine Human, with which there must be conjunction, is the Divine Human of Jehovah Himself. Here, therefore, shall be adduced the passages which prove that Jehovah and the Lord are one; and because they are one, and not two, that the Lord from eternity, who is Jehovah Himself, is by the assumption of the Human the Redeemer and Saviour. This is manifest from these: *Thou, O Jehovah, art our Father, our Redeemer, thy name is from everlasting* (Isa. lxiii. 16). *Thus said the King of Israel, and His Redeemer Jehovah Zebaoth, I am the First and the Last, and besides Me there is no God* (Isa. xliv. 6). *Thus said Jehovah thy Redeemer and thy Former, I Jehovah am He that maketh all things, and alone by myself* (Isa. xlv. 24). *Thus said Jehovah thy Redeemer the Holy One of Israel, I Jehovah am thy God* (Isa. xlviii. 17). *Jehovah my Rock and my Redeemer* (Ps. xix. 14). *Their Redeemer is strong, Jehovah Zebaoth is His name* (Jer. l. 34). *Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv.

5). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob* (Isa. xlix. 26; lx. 16). *As to our Redeemer, Jehovah Zebaoth is His name* (Isa. xlvii. 4). *With everlasting kindness will I have mercy upon thee, saith thy Redeemer Jehovah* (Isa. liv. 8). *Thus saith Jehovah your Redeemer, the Holy One of Israel* (Isa. xliii. 14). *Thus saith Jehovah the Holy One of Israel your Redeemer* (Isa. xlix. 7). *Thou hast redeemed me, O Jehovah of truth* (Ps. xxxi. 5). *Let Israel hope in Jehovah, for with Him is plenteous Redemption; He shall redeem Israel from all his iniquities* (Ps. cxxx. 7, 8). *O Lord, arise for a help to us, and redeem us for thy mercy's sake* (Ps. xliv. 26). *Thus saith Jehovah God, out of the hand of hell will I redeem them, from death I will redeem them* (Hos. xiii. 4, 14). *O Jehovah, hear my voice; He shall redeem my soul* (Ps. lv. 17, 18): also Ps. xlix. 15; lxix. 18; lxxi. 23; ciii. 1, 4; cvii. 2; Jer. xv. 20, 21. That the Lord as to the Human is the Redeemer, is not denied in the church, because it is according to Scripture, as in these passages: *Who cometh from Edom, walking in the greatness of His strength? The year of His redeemed hath come, He hath redeemed them* (Isa. lxiii. 1, 4, 9). *Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him; and they shall call them the people of holiness, the redeemed of Jehovah* (Isa. lxii. 11, 12). *Blessed be the Lord God of Israel, because He hath visited and made redemption for His people* (Luke i. 68): besides other places. There are many other passages proving that the Lord from eternity, who is Jehovah Himself, came into the world, and took on the Human, to redeem men; see the "Doctrine of the New Jerusalem concerning the Lord (n. 37–46). Jehovah is also called the *Saviour* in many places, which, from their abundance, there is not room to adduce.

282. *Out of every tribe, and tongue, and people, and nation*, signifies that those are redeemed by the Lord, who, in the church, or in any religion, are in truths as to doctrine, and

in goods as to life. By "tribe" the church as to religion is signified; by "tongue" is signified its doctrine, to be spoken of soon; by "people" they who are in truths of doctrine are signified, and abstractly the truths of doctrine (n. 483); and by "nation" are signified they who are in goods of life, and abstractly the goods of life. (n. 483). From this it is manifest, that by "every tribe and tongue, and people and nation," are signified such things as have been said; as also in n. 627. It shall now be proved here, that by "tongue" in the spiritual sense is signified the doctrine of the church, and of any religion. This is manifest from these passages: *My tongue shall talk of thy justice, thy praise all the day* (Ps. lxxi. 24). *Then shall the lame leap as a stag, and the tongue of the dumb shall sing; because waters shall burst forth in the desert* (Isa. xxxv. 6). *The tongue of the stammerers shall be swift to speak* (Isa. xxxii. 4). It appears as if speech was here meant by "the tongue," but in the spiritual sense that which they speak is meant, which is the truth of doctrine which they will have from the Lord. Again: *I have sworn that to me every knee shall bow, and every tongue shall swear* (Isa. xlv. 23). *The time shall come to gather all nations and tongues, that they may come and see my glory* (Isa. lxvi. 18). *In those days ten men out of all the tongues of the nations shall take hold of the skirt of a man a Jew, saying, we will go with you, for we have heard that God is with you* (Zech. viii. 23). These things are also said of the conversion of the nations to the truth of doctrine by the Lord. But by tongues in the opposite sense false doctrines are signified, in these: *A man of evil tongue shall not subsist on the earth* (cxl. 11). *Thou shalt hide them in thy tabernacle from the strife of tongues* (xxxi. 20). *I will bring upon you a nation whose tongue thou knowest not* (Jer. v. 15, 16). *To be sent to peoples of different tongue* (Ez. iii. 5, 6). *To a people barbarous of tongue* (Isa. xxxiii. 19). It is to be known, that the tongue as an organ signifies doctrine, and as speech it also signifies religion

He who knows that the tongue signifies doctrine can understand what is signified by the words of the rich man in hell to Abraham, *That he would send Lazarus, that he might dip the tip of his finger in water, and cool his tongue, that he should not be tortured in the flame* (Luke xvi. 24). Water signifies truth, and tongue doctrine, by the falsities of which he was tortured, and not by a flame: for no one in hell is in a flame, but the flame there is the appearance of the love of falsity, and fire the appearance of the love of evil.

283. *And hast made us kings and priests unto our God*, signifies that from the Lord they are in wisdom from Divine truths and in love from Divine goods, and thus images of His Divine Wisdom and His Divine Love; as above (n. 20, 21).

284. *And we shall reign upon the earth*, signifies, and they will be in His kingdom, — He in them, and they in Him. By reigning upon the earth nothing else is meant but to be in the Lord's kingdom, and one with Him there; according to these words of the Lord: *That all that believe in Me may be one; and may be one as Thou, Father, art in Me, and I in Thee; that they also may be one in us. I have given them the glory which thou gavest Me, that they may be one as we are one; I in them, and Thou in Me; that where I am, they may be with Me also* (John xvii. 20–24). As, therefore, they are thus one with the Lord, and together with the Lord make the kingdom which is called the kingdom of God, it is manifest that nothing else is signified by reigning. It is said reigning, because it was before said, *Thou hast made us kings and priests;* and those are signified by kings, who from the Lord are in wisdom from Divine truths; and by priests, who are in love from Divine good from Him (n. 20). Hence it is that the Lord's kingdom is also called *the kingdom of the saints* (Dan. vii. 18, 27); and that it is said of the apostles, that *with the Lord they are to judge the twelve tribes of Israel* (Matt. xix. 28), although the Lord alone judges and reigns; for He judges and reigns from

the Divine Good through the Divine Truth, which is also from Him in them. But he who believes that that which is in them from the Lord is theirs, is cast out of the kingdom, that is, out of heaven. The same is signified by reigning in the following passages in the Apocalypse: *They shall be priests of God and of Christ, and shall reign with Him a thousand years* (xx. 4, 6): and concerning them that are to come into the New Jerusalem: *The Lamb shall enlighten them, and they shall reign for ever and ever* (xxii. 5).

285. It is said, "they shall reign upon the earth," because by the earth here and elsewhere the Lord's church in the heavens and on the earth is meant: the church in both is the Lord's kingdom. Lest, therefore, any one should believe that all who are redeemed by the Lord become kings and priests, and that they are to reign upon the earth, it is important that it should be demonstrated from the Word that the earth signifies the church. This may be seen from the following passages: *Behold, Jehovah that maketh the earth vacant, and maketh the earth empty, and turneth the face of it upsidedown: the earth shall be made utterly vacant: the habitable earth shall mourn and be confounded: the earth shall be defiled under its inhabitants; therefore the curse shall devour the earth, and the inhabitants of the earth shall be burnt up, and few men are left: there shall be in the midst of the earth as the plucking of an olive-tree. The cataracts from on high are opened, and the foundations of the earth are shaken: the earth is utterly broken in pieces; the earth is altogether burst asunder: the earth is thoroughly shaken: the earth staggereth like one drunk* (Isa. xxiv. 1–23). *The lion hath come up from the thicket to lay waste thy land: I saw the earth, when, behold, it was vacant and empty: Jehovah said, The whole earth shall be waste, therefore the earth shall mourn* (Jer. iv. 7, 23–28). *How long shall the earth mourn; the whole earth is desolate, because there is not a man that layeth it to heart* (Jer. xii. 4, 11–13). *The earth mourneth and languisheth, Lebanon is ashamed and is withered away* (Isa.

xxxiii. 9). *The earth shall become burning pitch, and is laid waste* (Isa. xxxiv. 9, 10). *I have heard a consummation and decree upon the entire earth* (Isa. xxviii. 2, 22). *Behold, the day of Jehovah cometh to lay the earth waste, and the earth shall be shaken out of its place* (Isa. xiii. 9–13). *The earth was shaken and trembled, and the foundations of the mountains quaked* (Ps. xviii. 7, 8). *We will not fear though the earth be removed: when He uttereth His voice, the earth shall melt* (Ps. xlvi. 2, 3, 6, 8). *Have ye not understood from the foundations of the earth?* (Isa. xl. 21, 23). *O God, thou hast deserted us, thou hast made the earth to tremble; heal its breaches, because it is shaken* (Ps. lx. 1, 2). *The earth and all its inhabitants shall melt; I will make firm its pillars* (Ps. lxxv. 3). *Woe to the land* shadowed with wings; go, ye ambassadors, to a nation trodden down, whose land the rivers have spoiled* (Isa. xviii. 1, 2). *Through the wrath of Jehovah Zebaoth is the earth darkened* (Isa. ix. 19). *Ye shall be a delightsome land* (Mal. iii. 12). *I have given Thee for a covenant of the people, to restore the earth: sing, O heavens; and exult, O earth* (Isa. xlix. 8, 13). *Thou shalt not see Jah in the land of the living* (Is. xxxviii. 11). *Who sent terror in the land of the living* (Ez. xxxii. 23–27). *Unless I believed to see good in the land of the living* (Ps. xxvii. 13). *Blessed are the meek, for they shall inherit the earth* (Matt. v. 5). *I am Jehovah that maketh all things, that spreadeth out the heavens alone, that stretcheth out the earth by Myself* (Isa. xliv. 23, 24; Zech. xii. 1; Jer. x. 11–13; li. 15; Ps. cxxxvi. 6). *Let the earth open itself, let it bring forth salvation . thus said Jehovah, that createth the heavens, that formeth the earth* (Isa. xlv. 8, 12, 18, 19). *Behold, I create new heavens and a new earth* (Isa. lxv. 17; lxvi. 22). Besides many other places, which, if they were adduced, would fill pages. The reason why the church is signified by the earth is because by earth or land the land of Canaan is

* The same word is translated both *earth* and *land*.

often meant, in which was the church: the heavenly Canaan is nothing else: also because when the earth is mentioned, the angels, who are spiritual, do not think of the earth, but of the human race which is upon it, and their spiritual state; and their spiritual state is the state of the church. Earth also has an opposite sense, and in that it signifies damnation; since, when there is no church with a man, there is damnation. The earth is spoken of in this sense in Isa. xiv. 12; xxi. 9; xxvi. 19, 21; xxix. 4; xlvii. 1; lxiii. 6; Lam. ii. 2, 10; Ez. xxvi. 20; xxxii. 24; Num. xvi. 29–33; xxvi. 10; and elsewhere.

286. *And I saw, and I heard a voice of many angels around the throne and the animals and the elders*, signifies confession and glorification of the Lord by the angels of the lower heavens. That confession and glorification of the Lord was made by the angels of the three heavens, may be seen above (n. 275); and also by the angels of the higher heavens (from vers. 8 to 10); and hence now by the angels of the lower heavens (vers. 11, 12): on which account, by a voice of angels around the throne is meant confession and glori fication of the Lord by the angels of the lower heavens The reason that he then saw also the animals and the elders together with them, is because the angels of the higher heavens are signified by the animals and the elders (n. 275); and the lower heavens never act separately from the higher heavens, but conjointly with them: for the Lord flows in immediately from Himself into all the heavens, and thus also into the lower ones, and at the same time mediately through the higher heavens into the lower. This is therefore the cause that he saw and heard the animals and the elders first by themselves, and then together with the others.

287. *And the number of them was myriads of myriads and thousands of thousands*, signifies all in truths and in goods. By a number in the natural sense is meant that which has relation to measure or weight, but by a number in the

spiritual sense that which has relation to quality: and their quality is here described by their being myriads of myriads and thousands of thousands; for a myriad is predicated of truths and a thousand of goods. The reason that a myriad is predicated of truths and a thousand of goods, is because a myriad is the greater number, and a thousand the less; and truths are manifold, but goods simple: and because where truths are treated of in the Word, goods are also treated of, on account of the marriage of truth and good in each thing of the Word: otherwise it might have said only myriads of myriads. Because these two numbers signify such things, they are therefore also mentioned elsewhere; as in these passages: *The chariots of God are two myriads, thousands of angels of peace; the Lord is in them, Sinai in the sanctuary* (Ps. lxviii. 17). *I saw when the Ancient of Days did sit; thousands of thousands ministered to Him, and myriads of myriads stood before Him* (Dan. vii. 9, 10). Moses says of Joseph, *His horns are the horns of a unicorn; with them shall he strike the peoples together to the ends of the earth; and these are the myriads of Ephraim and the thousands of Manasseh* (Deut. xxxiii. 17). *Thou shalt not fear for the pestilence that spreadeth in thick-darkness, and for the destruction that wasteth at noonday: a thousand shall fall at thy side, and a myriad at thy right hand* (Ps. xci. 5–7). *Our flocks are thousands, myriads in our streets* (Ps. cxliv. 13). *Is Jehovah delighted with thousands of rams, with myriads of rivers of oil?* (Mic. vi. 7). *When the ark rested, Moses said, Return, O Jehovah, unto the myriads of the thousands of Israel* (Num. x. 36). In all these places "myriads" relates to truths, and "thousands" to goods.

288. *Saying with a great voice, Worthy is the Lamb that was slain, to receive power and riches and wisdom and honor and glory*, signifies confession from the heart that the Lord as to His Divine Human has omnipotence, omniscience, Divine Good and Divine Truth. "Saying with a great voice" signifies confession from the heart: "Worthy art

thou" signifies that in Him are the things which follow: "the Lamb" signifies the Lord as to His Divine Human: "power" signifies the Divine power, which is omnipotence: "riches and wisdom" signify Divine knowledge and wisdom, which are omniscience: "honor and glory" signify Divine Good and Divine Truth. That riches signify the cognitions of good and truth, and thus knowledge, may be seen above (n. 206); hence omniscience, when speaking of the Lord: and that "honor and glory," when ascribed to the Lord, signify the Divine Good and the Divine Truth, see above (n. 249).

289. *And blessing*, signifies all these things in Him, and from Him in them. By blessing is meant all the good which man has from the Lord, as power and opulence, and the things which accompany them; but especially all spiritual good, as love and wisdom, charity and faith, and thence the joy and happiness which are of life eternal: and because all these are from the Lord, it follows that they are in Him; for unless they were in Him, they could not be in others from Him. Hence it is, that the Lord is called "Blessed" in the Word, and also "Blessing," that is *Blessing Itself*. That Jehovah, that is, the Lord, is called "Blessed," is manifest from these places: *The High priest asked Jesus, Art thou the Christ the Son of the Blessed?* (Mark xiv. 61). *Jesus said, Ye shall not see me hereafter, until ye say, Blessed is He that cometh in the name of the Lord* (Matt. xxiii. 39; Luke xiii. 35). *Melchizedek blessed Abram, and said, Blessed be God Most High, who hath given thine enemies into thy hand* (Gen. xiv. 18–20). *Blessed be Jehovah the God of Shem* (Gen. ix. 26). *Blessed be Jehovah, who hath heard my voice* (Ps. xxviii. 6) *Blessed be Jehovah, because He hath made marvellous His kindness* (Ps. xxxi. 21). *Blessed be Jehovah from everlasting even to everlasting* (Ps. xli. 13. So, too, Ps. lxvi. 20: Ps. lxviii. 19, 35; Ps. lxxii. 18, 19; Ps. lxxxix. 52; Ps. cxix. 12; Ps. cxxiv. 6; Ps. cxxxv. 21; Ps. cxliv. 1; Luke i. 68.

Hence it is that it is here said "Blessing," as also vers. 12; and chap. vii. 12: and in David, *Glory and honor hast thou laid upon Him, since thou makest Him a Blessing for ever* (Ps. xxi. 5, 6): this is concerning the Lord. It may be seen from these things what is meant in the Word by blessing God; that it is to ascribe to Him all blessing; also by praying that He would bless, and by giving thanks because He has blessed; as may be evident from these passages following: *The mouth of Zacharias was opened, and he spake blessing God* (Luke i. 64, 68). *Simeon took up the infant Jesus in his arms, and blessed God* (Luke ii. 28, 30, 31). *Bless ye Jehovah, who hath counselled for me* (Ps. xvi. 7). *Bless ye the name of Jehovah, preach the good tidings of his salvation from day to day* (Ps. xcvi. 1–3). *Blessed be the Lord from day to day: bless ye God in the congregations, the Lord from the fountain of Israel* (Ps. lxviii. 19, 26).

290. *And every created thing which is in heaven, and upon the earth, and under the earth, and those that are in the sea, and all that are in them, heard I saying*, signifies confession and glorification of the Lord by the angels of the lowest heavens. That this confession and glorification of the Lord is from the angels of the lowest heavens, is manifest from the series; because the confessions and glorifications of the Lord which precede were made by the angels of the higher heavens, and the lower (n. 275, &c., and 286, &c.); for there are three heavens, and numberless societies in each, any one of which is called a heaven. That by every created thing which is in heaven and upon the earth and under the earth and in the sea, the angels are meant, is manifest: for he says, *I heard them saying;* and they said, *Blessing and honor and glory and strength be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.* Their being called a created thing, is according to the style of the Word, in which by all the created things, as well those that are of the animal kingdom as those of the

vegetable kingdom, the various things in man are signified; in general those that are of his will or affection, and those that are of his understanding or thought. They signify these things because they correspond to them. And because the Word is written entirely by correspondences, similar things are therefore said in it of the angels of heaven and of the men of the church; to prove which a few passages only will be adduced. *Jesus said unto the disciples, Go ye into all the world, and preach the gospel to every creature* (Mark xvi. 15). *Ask, I pray, the beasts, and they shall teach; and the birds of heaven, and they shall declare unto thee; or the shrub of the earth, and it shall teach thee; and the fishes of the sea shall relate unto thee: who of all these doth not know that the hand of Jehovah hath wrought this?* (Job xii. 7–10). *Let the heaven and earth praise Jehovah, the seas and all that creepeth in them for God will save Zion* (Ps. lxix. 34, 35). *Praise Jehovah from the earth, ye whales and all deeps* (Ps. cxlviii. 7). *I will utterly consume all things from upon the face of the earth; I will consume man and beast, I will consume the birds of the heavens and the fishes of the sea* (Zeph. i. 2, 3. So too Isa. l. 2, 3; Ez. xxxviii. 19, 20; Hos. iv. 2, 3; Apoc. viii. 7–9). *The heavens shall be glad, the earth shall rejoice, the sea shall be moved, and the fulness thereof, the field shall rejoice and all that is therein; then shall all the trees of the forest sing before Jehovah; for He cometh, for He cometh to judge the earth* (Ps. xcvi. 11–13): and in many other places. It is said "every created thing," and by this is meant every thing that is reformed, or all the reformed; for by creating is signified to reform and regenerate (n. 254). What is meant by "in heaven, upon the earth, and under the earth," may be seen above (n. 260): and what by "the sea" (n. 238). It is hence manifest what is signified by "the things that are in the sea, and all that are in them." These are meant in the Word by the fishes of the sea, which are the sensual affections

which are the lowest affections of the natural man; for such affections appear in the spiritual world at a distance like fishes, and as if in the sea; because the atmosphere in which they are appears watery, and hence in the eyes of those who are in the heavens and upon the earth there, as a sea (see above, n. 238; and concerning fishes, n. 405).

291. *Blessing and honor and glory and strength be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever*, signifies that in the Lord from eternity, and thence in His Divine Human, is the all of heaven and of the church, Divine Good and Divine Truth, and Divine Power, and from Him in those who are in heaven and in the church. That the Lord from eternity is Jehovah, who took on the Human in time, that He might redeem and save men, may be seen above (n. 281); wherefore by "Him that sitteth upon the throne" is meant the Lord from eternity, who is called the Father; and by "the Lamb" the Lord as to the Divine Human, which is the Son: and because the Father is in the Son, and the Son in the Father, and they are one, it is evident that by both — Him that sitteth upon the throne, and the Lamb — the Lord is meant: and because they are one, the Lamb is also said to be in the midst of the throne (vers. 6); also chap. vii. 17. That "blessing," when speaking of the Lord, is the all of heaven and the church in Him, and from Him in those who are in heaven and in the church, may be seen above (n. 289). That "honor and glory" are the Divine Good and the Divine Truth, see also above (n. 249): and that "strength," when ascribed to the Lord, is the Divine Power, is manifest. That all these belong to the Lord, may be evident in Daniel: *Behold, one like the Son of Man came with the clouds of heaven, and even unto the Ancient of Days: and to Him was given dominion and glory and the kingdom; and all peoples, nations, and tongues shall worship Him: His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish* (vii. 13, 14). That

"the Ancient of Days" is the Lord from eternity, is manifest from this in Micah: *Thou Bethlehem Ephratah, it is little that thou art among the thousands of Judah; out of thee shall go forth to Me He who shall be Ruler in Israel, and whose going forth is from ancient time, from the days of eternity* (v. 2). Also from this in Isaiah: *Unto us a Child is born, unto us a Son is given, upon whose shoulder is the sovereignty; His name shall be called Counsellor, God. Mighty, Father of Eternity, Prince of Peace* (ix. 5).

292. *And the four animals said, Amen*, signifies Divine confirmation from the Word. That the four animals or cherubs signify the Word, may be seen above (n. 239): and that "Amen" signifies Divine confirmation from the truth itself (n. 23, 28, 61); and thus from the Word.

293. *And the twenty-four elders fell down and worshipped Him that liveth for ever and ever*, signifies humiliation before the Lord, and from humiliation adoration by all in the heavens of Him, in Whom and from Whom is eternal life; as above (n. 251, and n. 58, 60).

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294. To these things I will add this Relation. In the natural world man has a twofold speech, because he has a twofold thought, an exterior and an interior: for a man can speak from interior thought, and at the same time from exterior thought; and he can speak from exterior thought, and not from the interior, and even against the interior: hence come simulations, flatteries, and hypocrisies. But in the spiritual world man's speech is not twofold, but single. He there speaks as he thinks: otherwise the sound is harsh, and offends the ear. But still he can be silent, and thus not divulge the thoughts of his mind: on which account, when a hypocrite comes among the wise, he either goes away, or hurries himself into a corner of the room, and makes himself inconspicuous, and sits mute. There

were once many gathered together in the world of spirits, speaking on this subject among themselves, and saying that not to be able to speak except as one thinks, is hard, when in conversation with the good, to those who have not thought justly concerning God and concerning the Lord. In the middle of the congregation were Protestants and many from the clergy; and next them the Papists, with the monks; and the latter and the former said at first that this was not hard. What need of speaking otherwise than as one thinks? And if perchance he does not think justly, can he not close his lips, and keep silence? And a clergyman said, 'Who does not think justly concerning God and concerning the Lord?' But some of the congregation said, 'Let us, however, try.' And it was said to those who had confirmed themselves in a trinity of persons in regard to God, — especially from these words in the Athanasian Creed, "There is one person of the Father, another of the Son, and another of the Holy Spirit; and as the Father is God, so the Son is God, and the Holy Spirit is God," — that they should say *One God*. But they could not. They twisted and folded their lips into many curves, and could not articulate any other words than those that agreed with the ideas of their thought, which were of three persons, and thence of three Gods. Again it was said to those who had confirmed faith separate from charity, that they should name *Jesus;* but they could not: yet all could say Christ, and also God the Father. This they wondered at, and sought for the cause; and they found it to be, that they prayed to God the Father for the Son's sake, and did not pray to the Saviour Himself; for Jesus signifies Saviour. It was further said to them, that from thought concerning the Lord's Human, they should say *Divine Human;* but no one of the clergy who was there present could: but some of the laity could; on which account this was taken into serious discussion. And then, I. These things were read to them from the Evangelists: *The Father hath given all*

things into the hand of the Son (John iii. 35). *The Father hath given to the Son power over all flesh* (John xvii. 2). *All things are delivered unto Me by my Father* (Matt. xi. 27). *All power is given unto me in heaven and upon earth* (Matt. xxviii. 18): and it was said to them, 'Keep in mind from these, that Christ, not only as to His Divine, but also as to His Human, is the God of heaven and earth, and so pronounce *Divine Human*.' But still they could not: and they said that they indeed retained from those passages some thought from understanding concerning it, but not acknowledgment; and that on that account they could not. II. Afterwards was read to them from Luke i. 32, 34, 35, that the Lord as to His Human was the Son of Jehovah God, and that as to His Human He is everywhere in the Word called the Son of God, and also the Only-begotten: and they were requested to hold this in the thought, and also that the Only-begotten Son of God born in the world cannot but be God, as the Father is God, and to utter "*Divine Human*." But they said, 'We cannot, for the reason that our spiritual thought, which is interior, does not admit into the thought that is next the speech any other ideas than what are similar to it; and that they perceived from this, that it is not now permitted to divide their thoughts, as in the natural world. III. Then were read to them these words of the Lord to Philip: *Philip said, Lord, show us the Father; and the Lord said, He that seeth Me, seeth the Father: believest thou not that I am in the Father, and the Father in me* (John xiv. 8–11): and other passages also, that *the Father and He are one* (John x. 30), and elsewhere. And it was said to them, that they should keep this in the thought, and say "*Divine Human*." But because that thought was not rooted in the acknowledgment that the Lord was God even as to His Human, they could not. They twisted their lips into folds even to indignation, and wished to compel their mouth to utter it, and to force it out: but they were not able. The cause was, that the ideas of the thought which flows from

acknowledgment make one with the words of the tongue, with those who are in the spiritual world; and where those ideas do not exist, there are no words; for ideas become words in speech. IV. Further, these things were read to them from the doctrine of the church received in the entire world, That "the Divine and the Human in the Lord are not two, but one, yea, one person, being united altogether as the soul and the body." These are from the Athanasian Creed or Faith. And it was said to them, From this you can certainly have the idea from acknowledgment that the Lord's Human is Divine, because His soul is Divine; for it is from the doctrine of your church, which you had acknowledged in the world. Moreover, the soul is the essence itself, and the body is the form; and essence and form make one, like *esse* (to be) and *existere* (to exist), and like the efficient cause of the effect and the effect itself. They retained this idea, and from it wished to utter "*Divine Human;*" but they could not, for the interior idea concerning the Lord's Human exterminated and expunged this new adscititious idea, as they called it. V. Again this was read to them from John: *The Word was with God, and the Word was God; and the Word was made flesh* (i. 1, 14): and this from Paul: *In Christ Jesus dwelleth all the fulness of the Godhead bodily* (Col. ii. 9). And it was said to them that they should think firmly that God who was the Word was made flesh, and that all the Divine dwelleth in Him bodily; and perhaps they might thus utter "*Divine Human.*" But still they could not; saying openly that they could not have the idea of a Divine Human, because God is God, and man is man; and God is a Spirit, and of a spirit we have thought no otherwise than as of wind or ether. VI. It was at length said to them, You know that the Lord said, *Abide in Me, and I in you: he that abideth in Me, and I in him, beareth much fruit; for without Me ye cannot do any thing* (John xv. 4, 5). And as some of the English clergy

were present, this was read to them out of one of their exhortations before the Holy Communion: "For, when we spiritually eat the flesh of Christ, and drink His blood, then we dwell in Christ, and Christ in us." "If you now think that this cannot be unless the Lord's Human is Divine, pronounce *Divine Human* from acknowledgment in the thought." But still they could not: for so deeply was the idea impressed upon them, that the Lord's Divine was one thing, and His Human another, and that His Divine was like the Divine of the Father, and the Human like the human of another man. But it was said to them, "How can you think so? can a rational mind in anywise think that God is three, and that the Lord is two?" VII. They afterwards turned to the Lutherans, saying that the Augustan Confession and Luther taught that the Son of God and the Son of Man in Christ are one person, and that He, even as to His Human Nature, is the true, omnipotent, and eternal God; and that being present as to this also at the right hand of the omnipotent God, he governs all things in the heavens and on earth, fills all things, is with us, and dwells and operates in us; and that there is no difference of worship, because through the Nature which is seen, the Divinity which is not seen is worshipped: thus that in Christ God is Man and Man God. On hearing this they answered, "Is it so?" And they looked around, and presently said, "We did not know this before, and therefore we cannot." Yet one and another said, "We have read it, and written it; but still, while we thought about it in ourselves from ourselves, they were only words, of which we had not an interior idea." VIII. At length, turning to the Papists, they said, "Perhaps you can say '*the Divine Human*,' because you believe that in the Bread and Wine in your Eucharist, and in every part of it, is the entire Christ; and you also adore Him as God, when you show and carry around the host; also because you call Mary the mother of God; consequently

you acknowledge that she brought forth God, that is, the Divine Human." And they then wished to utter it from these ideas of their thought concerning the Lord; but they could not, on account of their material idea of His Body and Blood, and on account of their declaration that the Human Power, and not the Divine, was transferred by Him to the Pope. And one of the monks arose and said, that he could think of a Divine Human in relation to the most holy virgin Mary, the mother of God, and also in relation to the saint of his monastery. And another monk approached, saying, "From the idea of my thought I can say Divine Human of the most holy Pope, rather than of Christ." But other monks then pulled him back, and said, "Shame on you." After this, heaven was seen to be opened, and there were seen tongues as little flames descending and flowing in with some; and these then celebrated the *Lord's Divine Human*, saying, "Remove the idea of three Gods, and believe that in the Lord dwells all the fulness of the Godhead bodily; and that the Father and He are one, as the soul and body are one; and that God is not wind or ether, but that He is Man; and then you will be conjoined to heaven, and will thereby be able from the Lord to speak the name *Jesus*, and to say *Divine Human*."

CHAPTER SIXTH.

1. And I saw when the Lamb had opened the first of the seals; and I heard one of the four animals, saying, as with a voice of thunder, Come and see.

2. And I saw, and behold, a white horse; and he that sat upon him had a bow: and there was given unto him a crown; and he went forth conquering and to conquer.

3. And when He had opened the second seal, I heard the second animal saying, Come and see.

4. And there went forth another horse that was red; and to him that sat upon him it was given to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

5. And when He had opened the third seal, I heard the third animal saying, Come and see. And I saw, and behold, a black horse; and he that sat upon him had a balance in his hand.

6. And I heard a voice in the midst of the four animals, saying, A measure of wheat for a penny, and three measures of barley for a penny; and hurt not the oil and the wine.

7. And when He had opened the fourth seal, I heard the voice of the fourth animal, saying, Come and see.

8. And I saw, and behold, a pale horse; and the name of him that sat upon him was Death; and hell followed with him: and there was given unto them power over the fourth part of the earth, to kill with the sword, and with famine, and with death, and with the beasts of the earth.

9. And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.

10. And they cried with a great voice, saying, How long, O Lord, Holy and True, dost thou not judge and avenge our blood upon them that dwell on the earth.

11. And there were given unto each of them white robes; and it was said unto them, that they should rest yet a little while, until both their fellow-servants and their brethren who would be killed as they were should be fulfilled.

12. And I saw when He had opened the sixth seal; and behold, there was a great earthquake: and the sun became black as sackcloth of hair; and the moon became as blood.

13. And the stars of heaven fell unto the earth, as a fig tree casteth its unripe figs, when shaken by a great wind.

14. And the heaven departed as a book rolled together, and every mountain and island were moved out of their places.

15. And the kings of the earth and the great ones, and the rich and the commanders of thousands, and the mighty, and every servant, and every freeman, hid themselves in the caves, and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb.

17. Because the great day of His anger is come, and who can stand?

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The exploration of those upon whom the last judgment is about to come, is treated of; and it is discovered what their understanding of the Word had been, and hence what was the state of their life: that there were those who were in truths from good (vers. 1, 2); who were without good (vers. 3, 4); who were in contempt for the truth (vers. 5, 6); and

who were altogether vastated as to good and as to truth (vers. 7, 8). The state of those who were guarded by the Lord in the lower earth on account of the evil; that they are to be liberated at the time of the last judgment (vers. 9–11). The state of those who are in evils and thence in falsities; what it is at the day of the last judgment (vers 12–17).

THE CONTENTS OF EACH VERSE. "And I saw when the Lamb had opened the first of the seals," *signifies* the exploration by the Lord of all upon whom the last judgment was about to come, as to their understanding of the Word, and hence as to the states of their life. "And I heard one of the four animals saying as with a voice of thunder," *signifies* according to the Divine Truth of the Word. "Come and see," *signifies* a manifestation concerning the first in order. "And I saw, and behold, a white horse," *signifies* the understanding of truth and good from the Word with these. "And he that sat upon him had a bow," *signifies* that they have the doctrine of truth and good from the Word, by which they fight against the falsities and evils that are from hell. "And there was given unto him a crown," *signifies* their badge of combat. "And he went forth conquering and to conquer," *signifies* victory over evils and falsities for ever. "And when He had opened the second seal, I heard the second animal saying, Come and see," *signifies* the same here as above. "And there went forth another horse that was red," *signifies* the understanding of the Word destroyed as to good and thence as to the life with them. "And unto him that sat upon him it was given to take peace from the earth," *signifies* the taking away of charity, spiritual security, and internal rest. "That they should kill one another," *signifies* intestine hatreds, infestations from the hells, and internal unrest. "And there was given unto him a great sword," *signifies* the destruction of truth by the falsities of evil. "And when He had opened the third seal, I heard the third animal saying, Come and

see," *signifies* the same here as above. "And I saw, and behold, a black horse," *signifies* the understanding of the Word destroyed as to truth, and thus as to doctrine, with these. "And he that sat upon him had a balance in his hand," signifies the estimation of good and truth, what it was with these. "And I heard a voice in the midst of the four animals, saying," *signifies* the Divine care of the Word by the Lord. "A measure of wheat for a penny, and three measures of barley for a penny," *signifies*, because the estimation of good and truth is so trifling as scarce to be any thing. "And hurt not the oil and the wine," *signifies* that it is provided by the Lord that the holy goods and truths which lie hid interiorly in the Word should not be violated and profaned. "And when He had opened the fourth seal, I heard the voice of the fourth animal, saying, Come and see," *signifies* the same as above. "And I saw, and behold, a pale horse," *signifies* the understanding of the Word destroyed both as to good and as to truth. "And the name of him that sat upon him was death, and hell followed with him," *signifies* the extinction of spiritual life, and thence damnation. "And there was given unto them power over the fourth part of the earth to kill," *signifies* the destruction of every good of the church. "With the sword, and with famine, and with death, and by the beasts of the earth," *signifies* by falsities of doctrine, by evils of life, by the love of proprium (ownhood), and by lusts. "And when He had opened the fifth seal," *signifies* exploration by the Lord of the state of life of those who were to be saved at the day of the last judgment, and in the mean time were reserved. "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held," *signifies* those who, being rejected by the evil on account of their life according to the truths of the Word and their acknowledgment of the Lord's Divine Human, were guarded by the Lord, lest they should be led away. "And they cried with a great voice," *signifies* grief of heart. "Saying,

How long, O Lord, dost thou not judge and avenge our blood upon them that dwell on the earth," *signifies*, on this account, that the last judgment is delayed, and that those are not removed who offer violence to the Word and to the Lord's Divinity. "And there were given unto each of them white robes," *signifies* their communication and conjunction with the angels who are in Divine truths. "And it was said unto them, that they should rest yet a little while, until both their fellow-servants and their brethren, who would be killed as they were, should be fulfilled," *signifies* that the last judgment would be delayed yet a little, until those were gathered together who were in like manner rejected by the evil. "And I saw when He had opened the sixth seal," *signifies* the exploration by the Lord of the state of life of those who were interiorly evil, upon whom the last judgment was about to come. "And behold, there was a great earthquake," *signifies* the state of the church altogether changed with them, and terror. "And the sun became black as sackcloth of hair, and the moon became as blood," *signifies* every good of love with them adulterated, and every truth of faith falsified. "And the stars fell unto the earth," *signifies* all the knowledges of good and truth dispersed. "As a fig-tree casteth its unripe figs when shaken by a great wind," *signifies* by the reasonings of the natural man separated from the spiritual. "And the heaven departed as a book rolled together," *signifies* separation from heaven and conjunction with hell. "And every mountain and island were removed out of their places," *signifies* that all the good of love and the truth of faith receded. "And the kings of the earth and the great ones, and the rich and the commanders of thousands, and the mighty, and every servant, and every freeman," *signifies* those who before the separation were in the understanding of truth and good, in the knowledge of the cognitions of them, and in erudition, from others or from themselves, and still not in a life according to them. "Hid themselves in the caves and in the

rocks of the mountains," *signifies* that they were now in evils and in the falsities of evil. "And said to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb," *signifies* confirmations of evil by falsities from evil, until they did not acknowledge any thing Divine in the Lord. "Because the great day of His anger is come, and who can stand?" *signifies* that they had become such of themselves by separation from the good and the faithful on account of the last judgment, which they could not otherwise endure.

THE EXPLANATION.

295. *And I saw when the Lamb had opened the first of the seals*, signifies the exploration by the Lord of all upon whom the last Judgment was about to come, as to their understanding of the Word, and thence as to the states of their life. These things are signified, because there now follows in order the exploration of all those upon whom the last Judgment was about to come, as to the states of their life; and this by the Lord according to the Word. This, therefore, is what is signified by the Lamb's opening the seals of the Book. That to open the Book, and to loose its seals, signifies to know the states of the life of all, and to judge each according to his own, may be seen above (n. 259, 265–267, 273, 274).

296. *And I heard one of the four animals saying, as with a voice of thunder*, signifies according to the Divine Truth of the Word. That the Word is meant by the four animals or cherubs, may be seen above (n. 239, 275, 286); and that perception of the Divine Truth is meant by a voice of thunder, see n. 236. It is here called a voice of thunder, because by this animal the lion is meant, by which the Divine Truth of the Word as to power is signified (n. 241).

Hence it is that this animal is said to speak as with a voice of thunder; for it is afterwards said that the second animal spoke, and then the third, and the fourth.

297. *Come and see*, signifies a manifestation concerning the first in order. It was said above, that the exploration of all upon whom the Judgment was about to come is described in this chapter, as to the states of their life; and this by the Lord according to the Word (n. 295). Here, therefore, the exploration of those who were the first in order is described, — what they were as to their understanding of the Word, and thence the states of their life. That the Church is from the Word, and that it is such as its understanding of the Word is, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 76–79).

298. *And I saw, and behold, a white horse*, signifies the understanding of truth and good from the Word with these. The understanding of the Word is signified by a horse, and by a white horse the understanding of truth from the Word; for white is predicated of truths (n. 167). That a horse signifies the understanding of the Word, is shown in a separate little work on the "White Horse:" but as only a few passages are there adduced, more will here be brought forward in confirmation. This is clearly manifest from the fact that horses were seen to go forth out of the Book which the Lamb opened; and that the animals said, Come and see: for by the animals the Word is signified (n. 239, 275 286); and by the Book also (n. 256); and by the Son of Man, who is here the Lamb, the Lord as to the Word (n. 44). From these things it is now manifest, that nothing else but the understanding of the Word is here meant by the horse. This may be more manifestly evident from these words below in the Apocalypse: *I saw heaven open, when, behold, a White Horse; and He that sat upon him is called the Word of God: and He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords*

and His armies in the heavens followed Him upon white horses (xix. 11, 13, 14, 16) It may be still more evident that a horse signifies the understanding of the Word, from the following passages: *Was thy wrath against the sea, O Jehovah; that thou ridest upon thy horses? thy chariots are salvation; thou didst tread the sea with thy horses, the mud of the waters* (Hab. iii. 8, 15). *The hoofs of the horses of Jehovah are counted as flints* (Isa. v. 28). *In that day I will smite every horse with astonishment, and his rider with fury; and I will smite every horse of the people with blindness* (Zech. xii. 4). *In that day there shall be upon the bells of the horses, Holiness to Jehovah* (Zech. xiv. 20). *Because God hath made her forget wisdom, nor hath imparted understanding; at what time she raiseth herself on high, she scorneth the horse and his rider* (Job xxxix. 17, 18, &c.). *I will cut off the horse from Jerusalem; but He shall speak peace to the nations* (Zech. ix. 10). *Because of thy rebuke, O Jehovah, both the chariot and the horse have fallen asleep* (Ps. lxxvi. 6). *I will overturn the throne of kings, and I will overturn the chariot and them that ride in it; and the horses and their horsemen shall come down* (Hag. ii. 22). *By thee I will disperse the kingdoms, by thee I will disperse the horse and his rider* (Jer. li. 20, 21). *Gather yourselves from every side to my sacrifice; ye shall be satisfied at my table with horses and chariots; thus will I set my glory among the nations* (Ez. xxxix. 17, 20, 21). *Be gathered together to the great Supper of God, and ye shall eat the flesh of horses and of them that sit upon them* (Apoc. xix. 17, 18). *Dan shall be a viper upon the path, biting the heels of the horse, and his rider shall fall backwards: I wait for thy salvation, O Jehovah* (Gen. xlix. 17, 18). *Gird on thy sword, O Mighty; mount, ride upon the Word of Truth* (Ps. xlv. 3, 4). *Sing unto God; extol Him that rideth upon the clouds* (Ps. lxviii. 4). *Behold, Jehovah rideth upon a cloud* (Isa. xix. 1, 2). *Sing unto the Lord, that rideth upon the heaven of heaven of old* (Ps. lxviii. 32, 33). *God rode upon a cherub* (Ps. xviii. 10). *Then shalt*

thou delight in Jehovah, and I will make thee to ride upon the high places of the earth (Isa. lviii. 14). *Jehovah alone did lead him, and made him to ride upon the high places of the earth* (Deut. xxxii. 12, 13). *I will make Ephraim to ride* (Hos. x. 11). Ephraim also signifies the understanding of the Word. Since Elijah and Elisha represented the Lord as to the Word, they were therefore called "the chariot of Israel and his horsemen." Elisha said to Elijah, *My father, my father, the chariot of Israel and the horsemen thereof* (2 Kings ii. 12): and Joash the king said to Elisha, *My father, the chariot of Israel and the horsemen thereof* (2 Kings xiii. 14). *Jehovah opened the eyes of the boy of Elisha; and he saw, and behold, the mountain was full of horses and chariots of fire around Elisha* (2 Kings vi. 17). A chariot signifies doctrine from the Word, and a horseman one who is wise therefrom. Similar things are signified by the *Four chariots going forth between the mountains of brass, and by the four horses harnessed to them, which were red, black, white, and speckled: which are also called four spirits, and are said to have gone forth from standing near the Lord of the whole earth* (Zech. vi. 1–8, 15). In these passages, the understanding of the Word, or the understanding of truth from the Word, is signified by horses; and so in other places. This may be still more evident from horses when mentioned in the opposite sense; in which they signify the understanding of the Word and of truth, falsified by reasonings, and also destroyed; also one's own intelligence; as in the following: *Woe to them that go down into Egypt for helps, and depend upon horses, and look not to the Holy One of Israel; for Egypt is man, and not God; and its horses flesh, and not spirit* (Isa. xxxi. 1, 3). *Thou shalt set as king over Israel him whom Jehovah hath chosen; only he shall not multiply horses to himself, lest he bring back the people into Egypt to multiply horses* (Deut. xvii. 14, 15, 16). These things were said because knowledge and reasoning from one's own intelligence are signified by Egypt, whence comes the fal

sification of the truth of the Word, which here is a horse. *Ashur will not save us; we will not ride upon horses* (Hos. xiv. 3). *Some trust in chariots and some in horses, but we will glory in the name of our God* (Ps. xx. 7). *A horse is a treacherous thing for safety* (Ps. xxxiii. 17). *Jehovah delighteth not in the strength of the horse* (Ps. cxlvii. 10). *The Holy One of Israel said, in trust shall be your strength; but ye said, Nay, we will flee upon horses, and we will ride upon the swift* (Isa. xxx. 15, 16). *Jehovah shall make Judah as a horse of glory; they that ride upon horses shall be ashamed* (Zech. x. 3–5). *Woe to the city of bloods, all full of a lie; and the neighing horse, and the bounding chariot, and the horseman mounting* (Nah. iii. 1–4). *I will bring against Tyre the king of Babylon with horses and with chariots and with horsemen: because of the abundance of horses their dust shall cover thee; because of the voice of the horseman and the chariot thy walls shall be shaken: with the hoofs of his horses shall he trample all thy streets* (Ez. xxvi. 7–11). By Tyre the Church as to the knowledges of truth is signified; here the same falsified therein, which are the horses of Babylon. Besides other places, as Isa. v. 26, 28; Jer. vi. 22, 23; viii. 16; xlvi. 4, 9; l. 37, 38, 42; Ez. xvii. 15; xxiii. 6, 20; Hab. i. 6, 8, 9, 10; Ps. lxvi. 12. The understanding of the Word destroyed is also signified by the red, the black, and the pale horse, in what now follows. It is from appearances in the spiritual world that a horse signifies the understanding of truth from the Word; see the small work on the "White Horse."

299. *And he that sat upon him had a bow*, signifies that they have the doctrine of truth and good from the Word, by which they fight against the falsities and evils which are from hell, and thus against hell. By Him that sat upon the white horse spoken of Apoc. xix. 13, is meant the Lord as to the Word: but by him that sat upon this white horse is meant a man-angel as to the doctrine of truth and good from the Word, and thus from the Lord, — the same as by the

Lord's army in heaven, who "followed the Lord upon white horses" (Apoc. xix. 14). Of Him who sat upon the white horse (chap. xix.), it is said that a sharp sword went out of His mouth, that with it He might smite the nations; and by the sword going out of His mouth is signified the Divine Truth of the Word fighting against falsities and evils (n. 52, 108, 117): but it is here said that he that sat upon this white horse had a bow; and by a bow is signified the doctrine of truth and good from the Word fighting against evils and falsities. To fight against evils and falsities is also to fight against the hells, because evils and falsities are thence; on which account this also is signified. That a bow in the Word signifies doctrine combating in both senses, may be evident from these passages: *The arrows of Jehovah are sharp, and all His bows bent; the hoofs of His horses are counted as flint* (Isa. v. 28). *The Lord hath bent His bow as an enemy* (Lam. ii. 4). *Jehovah, thou ridest upon thy horses; thy bow shall be made naked* (Hab. iii. 8, 9). *He gave the nations before him, and made him to rule over kings; He gave them as dust to his sword, as stubble to his bow* (Isa. xli. 2). In these passages "a bow," because belonging to Jehovah or the Lord, signifies the Word, from which the Lord fights in man against evils and falsities. *I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war shall be cut off, and He shall speak peace to the nations* (Zech. ix. 10). *They bend their tongue, their bow is a lie, and not the truth* (Jer. ix. 3). *Behold, the wicked bend their bow, they make ready their arrows upon the string, to shoot in the darkness the upright in heart* (Ps. xi. 2). *They shall afflict Joseph and shall shoot; the archers shall hate him; but he shall abide in the strength of his bow from the hands of the Mighty One of Jacob* (Gen. xlix. 23, 24). *Put yourselves in array against Babylon; all ye that bend the bow shoot at her; spare ye not the arrow because she hath sinned against Jehovah* (Jer. l. 14, 29). *David lamented over Saul, to teach the sons of Judah the bow*

(2 Sam. i. 17, 18). In that lamentation the combat of truth against falsities is treated of. *Jehovah Zebaoth said, Behold, I am He that breaketh the bow of Elam, the beginning of his strength* (Jer. xlix. 35). *Jehovah hath made me a polished shaft, He hath hid me in His quiver* (Isa. xlix. 2). *Lo, children are the heritage of Jehovah; blessed is he who hath his quiver full of them* (Ps. cxxvii. 3–5). Here as elsewhere children signify the truths of doctrine. *In Salem shall be the tabernacle of Jehovah; there brake He the strings of the bow, the shield, the sword, and the battle* (Ps. lxxvi. 2, 3). *Jehovah will make wars to cease, He will break the bow, He will cut off the spear, He will burn the chariot in the fire* (Ps. xlvi. 9; Ez. xxxix. 8, 9; Hos. ii. 18). In these places a bow signifies the doctrine of truth combating against falsities, and in the opposite sense, the doctrine of falsity combating against truths. Hence arrows and darts signify truths or falsities. Since war in the Word signifies spiritual war, the arms of war, therefore, as the sword, the spear, the shield, the buckler, the bow, the arrows, signify things belonging to such war.

300. *And there was given unto him a crown*, signifies his badge of combat. The reason that a crown signifies a badge of combat, is because in ancient times kings wore their crowns in battles; as may be evident from histories, and in some degree from 2 Sam. i. 10; where *the man said to David concerning Saul, that when he died in the battle, he took the crown which was upon his head, and the armlets that were upon his arms:* as also from the things that are related of the king of Rabbah and David (2 Sam. xii. 29, 30). And because temptations are spiritual combats, which the martyrs endured, crowns were therefore given to them as badges of victory (n. 103). It is manifest from these things that their badge of combat is here signified by the crown, on which account it also follows, *And he went forth conquering and to conquer.*

301. *And he went forth conquering and to conquer*, signifies

victory over falsities and evils for ever. The reason that it is said, "conquering and to conquer," is because he who overcomes in the world in spiritual combats, which are temptations, overcomes for ever; for the hells cannot assault any one who has overcome.

302. *And when He had opened the second seal*, signifies the exploration of those by the Lord upon whom the last judgment was about to come, as to their states of life. Similar things are signified here as before (n. 295), with the distinction which follows.

303. *And I heard the second animal saying*, signifies according to the Divine Truth of the Word, as above (n. 296).

304. *Come and see.* That it signifies a manifestation concerning those that were the second in order, may be evident from the explanations above (n. 297); but there concerning them that were first in order, and here concerning those that were second.

305. *And there went forth another horse that was red*,* signifies the understanding of the Word destroyed as to good, and thence as to the life, with them. By a horse the understanding of the Word is signified (n. 298); and by red is signified good destroyed. It may be seen above that the color white is predicated of truths, because it is from the light of the Sun of heaven (n. 167); and the color red* (bright red) of goods, because it is from the fire of the Sun of heaven (n. 231): but the reason that red is predicated of good destroyed, is because by this red is meant infernal red, which is from the fire of hell, and which is the love of evil. The red which is infernal, is repulsive and abominable, because there is nothing living in it; but all is dead. Hence it is that by the red horse is signified the

* In the Latin language *red* is expressed by two different words, *ruber*, which means fire-red, ruby-red, or bright-red; and *rufus*, which means hair-red, or dead-red, like the hair of animals that are called red. The latter is that which is applied to the horse here.

understanding of the Word destroyed as to good. This may also be evident from the description thereof, — that *it was given to him to take peace from the earth, that they should kill one another*, as presently follows. The second animal also, which was like a calf, by which the Divine Truth of the Word as to affection is signified (n. 242), said, *Come and see;* thus showing that there was no affection of good, and thus no good, with them. That "red" is applied to love both of good and of evil, may be evident from the following passages: *Who washed His clothing in wine, His garment in the blood of grapes; his eyes are redder than wine, and his teeth whiter than milk* (Gen. xlix. 11, 12). This is concerning the Lord. *Who is this that cometh from Edom, red as to His garment, and His garment as of him that treadeth in the winepress* (Isa. lxiii. 1, 2). This is also concerning the Lord. *The Nazarites were whiter than snow, brighter than milk; they were redder in body than red-shining gems* (Lam. iv. 7). In these places red is predicated of the love of good; in the following, of the love of evil: *The shield was made red, and the men were empurpled; in the fire of torches were their chariots, their aspect was as of torch-lights* (Nah. ii. 3, 4). *Though your sins were as scarlet, they shall be white as snow; though they were red as purple, they shall be as wool* (Isa. i. 18). Neither is any thing else signified by the "Red Dragon" (Apoc. xii. 3); and the "red Horse standing among the myrtle-trees" (Zech. i. 8). Similar things are said of the colors which are derived from red, as of scarlet and purple.

306. *And to him that sat upon him it was given to take peace from the earth, that they should kill one another*, signifies the taking away of charity, spiritual security, and internal rest. By peace are signified all the things in the complex which are from the Lord, and thence all the things of heaven and the church, and the blessedness of life in them. These are of peace in the highest or inmost sense. It follows from this, that charity, spiritual security, and

internal rest, are peace; for, when a man is in the Lord, he is in peace with his neighbor, which is charity; in protection against the hells, which is spiritual security; and when he is in peace with his neighbor, and in protection against the hells, he is in internal rest from evils and falsities. Since, therefore, all these are from the Lord, it may be evident what is signified by peace, in general and in particular, in the following passages: *Unto us a Child is born, unto us a Son is given, upon whose shoulder is the sovereignty, and His name shall be called God, Mighty, Father of eternity, Prince of Peace: of the increase of His sovereignty and peace there shall be no end* (Isa. ix. 6, 7). Jesus said, *Peace I leave with you, My peace I give unto you* (John xiv. 27). Jesus said, *These things have I spoken, that in Me ye might have peace* (John xvi. 33). *In His days shall the righteous flourish, and abundance of peace* (Ps. lxxii. 7). *Then I will make a covenant of peace* (Ez. xxxiv. 25, 27; xxxvii. 25, 26; Mal. ii. 4, 5). *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith to Zion, thy King reigneth* (Isa. lii. 7). *Jehovah bless thee, and lift up His countenance upon thee, and give thee peace* (Num. vi. 24–26). *Jehovah will bless His people with peace* (Ps. xxix. 11). *Jehovah will redeem my soul in peace* (Ps. lv. 18). *The work of Jehovah is peace, the labor of righteousness is rest, and security for ever; that they may dwell in the tabernacle of peace, and in the tents of security, and in quiet resting-places* (Isa. xxxii. 17, 18). Jesus said to the seventy whom He sent out, *Into whatever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it* (Luke x. 5, 6; Matt. x. 12–14). *The meek shall possess the earth, and shall be delighted in the abundance of peace: behold the upright, for the end of that man is peace* (Ps. xxxvii. 11, 37). Zecharias prophesying said, *The day-spring from on high hath appeared, to guide our feet into the way of peace* (Luke i. 78, 79). *Depart from evil, and*

do good; seek peace, and pursue it (Ps. xxxiv. 14). *Great peace have they that love thy law* (Ps. cxix. 165). *O that thou hadst hearkened to my commandments, then had thy peace been as a river: there is no peace, saith Jehovah, to the wicked* (Isa. xlviii. 18, 22). *Jehovah shall speak peace to His people: let righteousness and peace kiss each other* (Ps. lxxxv. 8, 10). *There is no peace in my bones on account of my sin* (Ps. xxxviii. 3). *He hath filled me with bitterness, my soul is removed from peace, I forgot good* (Lam. iii. 15, 17: besides many other places): from which it may be seen that the things before said are meant by peace. Keep the mind in spiritual peace, and you will see it clearly. So likewise is in these: Isa. xxvi. 12; liii. 5; liv. 10, 13; Jer. xxxiii. 6, 9; Hag. ii. 9; Zech. viii. 16, 19; Ps. iv. 6–8; Ps. cxx. 6, 7; Ps. cxxii. 6–9; Ps. cxxviii. 5, 6; Ps. cxlvii. 14. That peace is that which inmostly affects all good with blessedness, may be seen in the work on "Heaven and Hell" (n. 284–290).

307. *That they should kill one another*, signifies intestine hatreds, infestations from the hells, and internal unrest. These are signified, when by taking away peace is signified to take away charity, spiritual security, and internal rest, and when by the red horse is signified the understanding of the Word destroyed as to good: for the former things exist, when there is no longer any good; and there is no longer any good, when it is not known what good is. That there are intestine hatreds when there is no charity, also infestations from the hells when there is no spiritual security, and that there is internal unrest when there is no rest from evils and their lusts, is manifest. These things take place after death, if not in this world. That to kill signifies these things, is evident from the signification of a sword, which follows.

308. *And there was given unto him a great sword*, signifies the destruction of truth by the falsities of evil. That swords of various kinds signify truth combating against falsities,

and destroying them, and in the opposite sense falsity fighting against truths and destroying them, may be seen above (n. 52). Here "a great sword" signifies the falsities of evil destroying the truths of good. They are called the falsities of evil, because there are falsities not of evil; and the latter do not destroy truths, but the former. That this is signified by the great sword is manifest from the fact that a black horse was soon seen, by which the understanding of the Word destroyed as to truth is signified; and truth is not destroyed except by evil.

309. *And when He had opened the third seal*, signifies the exploration of those by the Lord, upon whom the last judgment will be, as to the states of their life. The same is signified by this as before (n. 295); with the difference which follows.

310. *I heard the third animal saying*, signifies according to the Divine Truth of the Word, as above (n. 296).

311. *Come and see.* That it signifies a manifestation concerning those who were the third in order, may be evident from the explanations above (n. 297); but there the first in order were treated of, and here the third.

312. *And I saw, and behold, a black horse*, signifies the understanding of the Word destroyed as to truth, and thus as to doctrine, with these. It has been shown above, that a horse signifies the understanding of the Word. That black signifies not true, and thus falsity, is because black is opposite to white, and white is predicated of truth (n. 167, 231, 232). White also derives its origin from light, and black from darkness, and thus from the absence of light; and light is truth. But in the spiritual world there is blackness from a twofold origin, — the one from the absence of flamy light, which light is with those who are in the Lord's heavenly (celestial) kingdom, and the other from the absence of white light, which light is with those who are in the Lord's spiritual kingdom. This blackness signifies the same as darkness, but the former the same as thick-darkness.

These two kinds of blackness differ from each other; the one is abominable, the other not so much so. The same is true of the falsities which they signify. In the abominable blackness appear those who are called devils: they also abominate truth as owls do the light of the sun. But in the blackness not abominable appear those who are called satans: these do not abominate, but turn away from, truth; on which account the latter may be compared to birds of night, but the former to horned owls. That "black" in the Word is descriptive of falsity, may be evident from these passages: *The Nazarites were whiter than snow; their form was darkened more than blackness* (Lam. iv. 7, 8). *Upon the prophets the day shall grow black* (Mic. iii. 6). *In the day that thou shalt go down into hell, I will make Lebanon black over thee* (Ez. xxxi. 15). *The sun became black as sackcloth of hair* (Apoc. vi. 12). *The sun, moon, and stars were made black* (Jer. iv. 27, 28; Ez. xxxii. 7; Joel ii. 2; iii. 15: and elsewhere). The reason that the third animal showed a black horse was because it had a face as a man; by which the Divine Truth of the Word as to wisdom was signified (n. 243); on which account this animal showed that there was no longer any truth of wisdom with these who were the third in order.

313. *And he that sat upon him had a balance in his hand*, signifies the estimation of good and truth, what it was with these. By a balance in the hand the estimation of truth and good is signified; for all measures, as well as weights, in the Word, signify the estimation of the thing which is treated of. That measures and weights signify such things is manifest from these words in Daniel: *There appeared a writing before Belshazzar the king of Babylon, when he was drinking wine from the vessels of gold and silver taken out of the temple of Jerusalem, Mene, Mene, Thekel, Perizin; that is, Numbered, Numbered, Weighed, Divided; the interpretation of which is this: Mene, God hath numbered thy kingdom, and finished it; Thekel, Thou art weighed in the balance, and found*

wanting, Perez, The kingdom is divided, and given to the Mede and the Persian. By drinking from the gold and silver vessels of the temple of Jerusalem, and worshipping other gods at the same time, the profanation of good and truth is signified; as also by Babylon. By Mene, or to number, is signified to know his quality as to truth; by Thekel, or to weigh, is signified to know his quality as to good; by Perez, or to divide, is signified to disperse. That the quality of truth and good is signified by measures and by scales in the Word, is manifest in Isaiah: *Who hath measured the waters in the hollow of his hand, and hath meted out the heavens with the span, and hath embraced the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance* (xl. 12). And in the Apocalypse: *The angel measured the wall of the holy Jerusalem a hundred and forty-four cubits, which is the measure of a man, that is, of an angel* (xxi. 17).

314. *And I heard a voice in the midst of the four animals, saying,* signifies the Divine care of the Word by the Lord. That the four animals or cherubs signify the Word from first things in ultimates, and guards lest its interior truths and goods should be violated, may be seen above (n. 239): and because these guards are from the Lord, the voice was therefore heard in the midst of the four animals. By "in the midst of them" is meant the Word as to its internal spiritual sense, which the Lord guards. That a guard is signified, is manifest from the things that it said: *A measure of wheat for a penny, and three measures of barley for a penny; and hurt not the oil and the wine,* by which is signified that because the estimation of good and truth is so trifling that it is scarce any thing, it must be provided that the holy goods and truths, which lie hid interiorly in the Word, should not be violated and profaned; and this is provided by the Lord by this means, that they at length do not know any good, and thence neither any truth, but mere evil and falsity: for they who know goods and truths can violate,

yea, profane them; but not they that do not know. That this is the Divine Providence for guarding the Word, may be seen in the "Angelic Wisdom concerning the Divine Providence" (n. 221–233; n. 257, at the end, and 258 at the beginning).

315. *A measure of wheat for a penny, and three measures of barley for a penny*, signifies, because the estimation of good and truth is so trifling as to be scarce any thing. This is signified, because by the *chœnix*, which was both a measure and the quantity measured, is signified quality, as above (n. 314). By wheat and barley good and truth are signified; and by a penny, which is one of the smallest coins, is signified estimation so trifling as scarce to be any thing. The reason that three measures of barley are mentioned, is because three signifies all, and is applied to truths (n. 515). Why wheat and barley signify good and truth, here the good and truth of the church from the Word, is because all the things which are from the field and the vineyard signify such things as are of the church; for the reason that a field signifies the church as to good and thence truth, and a vineyard the church as to truth and thence good: on which account, where they are mentioned in the Word, the angels, who perceive all things spiritually, understand nothing else; as in Joel: *The field is laid waste, the land mourneth, because the grain is laid waste, the new-wine is dried up, the oil languisheth, the husbandmen were made ashamed, the vinedressers wailed, over the wheat and the barley, because the harvest of the field hath perished* (i. 10–12). All these signify such things as are of the church. That wheat and barley signify the good and truth of the church, may be seen from these passages: John says of Jesus, that *He shall gather the wheat into the garner, and shall burn up the chaff with fire* (Matt. iii. 11, 12). Jesus said, *Let the tares and the wheat grow together; and in the time of the harvest I will say to the reapers, Gather ye together first the tares to burn them, but gather the wheat into my barn* (Matt. xiii. 24–30). *I*

have heard a consummation and decision from Jehovah God; he layeth up the measured wheat and the appointed barley; thus his God instructeth him to judgment, his God teacheth him (Isa. xxviii. 22–26). *Jehovah shall lead thee to a land of wheat and of barley* (Deut. viii. 7, 8). "The land of wheat and barley" is here the land of Canaan, by which the church is signified. *They shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, to the wheat and the new wine* (Jer. xxxi. 12). *Jehovah will fill thee with the fat of wheat* (Deut. xxxii. 13, 14; Ps. lxxxi. 16, 17; Ps. cxlvii. 12–14). Jehovah said to the prophet Ezekiel, that *he should make for himself a cake of barley mixed with dung, and should eat it* (iv. 12, 15): and to the prophet Hosea, that *he should take a woman an adulteress, whom he should purchase for a homer of barley and a half-homer of barley* (iii. 1, 2): which things were done by those prophets, that they might represent the falsifications of truth in the church: for barley is truth, and barley mixed with dung is truths falsified and profaned. An adulterous woman also signifies falsified truth (n. 134).

316. *And hurt not the oil and the wine,* signifies that it is provided by the Lord, that the holy goods and truths, which lie hid interiorly in the Word, should not be violated and profaned. The good of love is signified by oil, and truth from that good by wine; and thus by oil holy good is signified, and by wine holy truth. That it is provided by the Lord that they should not be violated and profaned, is signified by "hurt not;" for this was heard out of the midst of the four animals, and thus from the Lord (n. 314). That which is said by the Lord, is also provided by Him. That it is provided may be seen above (n. 314, and n. 255). That oil signifies the good of love, will be seen below (n. 778, 779): but that wine signifies truth from that good, is evident from the following passages: *Every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, and without*

money buy wine and milk (Isa. lv. 1). *It shall come to pass in that day, the mountains shall drop new-wine, and the hills shall flow with milk* (Joel iii. 18; Amos ix. 13, 14). *Joy is taken away from Carmel, and in the vineyards there is no singing; the wine is not trodden in the winepress, I have made their vintage-shout to cease* (Isa. xvi. 10; Jer. xlviii. 32, 33). The spiritual church is signified by Carmel, because there were vineyards there. *Howl, all ye that drink wine, because of the new-wine which is cut off from your mouth; the vinedressers howled* (Joel i. 5, 10, 11: nearly the same in Hos. ix. 2, 3; Zeph. i. 13; Lam. ii. 11, 12; Mic. vi. 15; Amos v. 11; Isa. xxiv. 6, 7, 9, 11). *He washeth his garment in wine, and his clothing in the blood of grapes; his eyes are red with wine* (Gen. xlix. 11). This is concerning the Lord, and the wine signifies the Divine Truth. Hence it is that the Holy Supper was instituted by the Lord, in which the Bread signifies the Lord as to Divine Good, and the Wine the Lord as to Divine Truth; and with the recipients the Bread signifies holy good, and the Wine holy truth, from the Lord: on which account He said, *I say unto you, that I will not drink henceforth of this fruit of the vine, until the day when I shall drink it new with you in my Father's kingdom* (Matt. xxvi. 29; Luke xxii. 18). Because bread and wine signify these things, therefore also *Melchizedek, going forth to meet Abram, brought out bread and wine; and he was priest to the Most High God, and blessed Abram* (Gen. xiv. 18, 19). Similar things were signified by the "meat-offering" and the "drink-offering" in the sacrifices, spoken of Ex. xxix. 40; Lev. xxiii. 12, 13, 18, 19; Num. xv. 2–15; xxviii. 6, 7, 18, to the end; xxix. 1–7, &c. The meat-offering was of wheat flour, and hence it was instead of bread; and the drink-offering was of wine. It may from these things be evident what is signified by these words of the Lord: *They do not put new wine into old bottles, but put the wine into new bottles, and both are preserved* (Matt. ix. 17; Luke v. 37).

"The new wine" is the Divine Truth of the New Testament, and thus of a New Church; and "the old wine" is the Divine Truth of the Old Testament, and thus of the Old Church. The like is signified by these words of the Lord at the wedding in Cana of Galilee: *Every man at first setteth forth good wine; and when they have had enough, the poorer: thou hast kept the good wine until now* (John ii. 1–10). The same is also signified by the wine in the Lord's parable of the man wounded by robbers, that *the Samaritan poured in oil and wine into his wounds* (Luke x. 33, 34). For by the man wounded by robbers are meant they who were spiritually wounded by the Jews by evils and falsities; to whom the Samaritan brought help by pouring in oil and wine into his wounds; that is, by teaching good and truth, and, as far as he was able, by healing him. Holy truth is also signified by new-wine and wine elsewhere in the Word, as Isa. i. 21, 22; xxv. 6; xxxvi. 17; Hos. vii. 4, 5, 14; xiv. 6–8; Amos ii. 8; Zech. ix. 15, 17; Ps. civ. 14–16. Hence it is that the church which is in truths from the Lord is signified in the Word by "a vineyard." That wine signifies holy truth may also be evident from its opposite sense, in which it signifies truth falsified and profaned; as in these places: *Whoredom, wine, and new wine occupied the heart; their wine has failed; they have committed whoredom continually* (Hos. iv. 11, 17, 18). Whoredom signifies the falsification of truth; here wine and new wine signify the same. *A cup is in the hand of Jehovah, and He hath mixed it with wine; He hath filled it with the mixture, and poured it out; and the dregs of it shall all the wicked of the earth suck out and drink* (Ps. lxxv. 8). *A cup of gold is Babylon in the hand of Jehovah, making drunk the whole earth; of the wine of it have the nations drunk, therefore they are insane* (Jer. li. 7). *Babylon hath fallen, because she hath made all nations drink of the wine of the wrath of her whoredom: if any one worship the beast, he shall drink of the wine of the wrath of God*

prepared unmixed in the cup of the wrath of God (Apoc. xiv. 8, 10). *Babylon hath made all nations drink of the wine of her whoredom* (Apoc. xviii. 3). *The memory of Babylon the great came before God, to give her the cup of the wine of the fury of the wrath of God* (Apoc. xvi. 19). *The inhabitants of the earth have been made drunk with the wine of her whoredom* (Apoc. xvii. 1, 2). *By the wine which Belshazzar king of Babylon, and his nobles and wives and concubines, drank out of the vessels of the temple of Jerusalem, and praised together the gods of gold, of silver, of brass, of iron, of wood, and of stone* (Dan. v. 2–5), nothing else is signified but the holy truth of the Word and of the church profaned; on which account there was a writing at that time on the wall, and the king was slain that night (vers. 25, 30). Truth falsified is also signified by wine (Isa. v. 11, 12, 21, 22; xxviii. 1, 3, 7; xxix. 9; lvi. 11, 12; Jer. xiii. 12, 13; xxiii. 9, 10). The like is signified by the drink-offering which they poured out to the idols (Isa. lxv. 11; lvii. 6; Jer. vii. 18; xliv. 17–19; Ez. xx. 28; Deut. xxxii. 38). It is from correspondence that wine signifies holy truth, and in the opposite sense profaned truth; for the angels, who perceive all things spiritually, when men read of wine in the Word, understand nothing else. Such is the correspondence between the natural thoughts of men and the spiritual thoughts of the angels. It is the same with the wine in the Holy Supper: hence it is, that by the Holy Supper introduction into heaven is effected (n. 224, at the end).

317. *And when he had opened the fourth seal*, signifies the exploration by the Lord of those upon whom the last judgment is about to come, as to the states of their life; as above (n. 295, 302), with the distinction which follows.

318. *I heard the voice of the fourth animal saying*, signifies according to the Divine Truth of the Word, as above (n. 296, 303).

319. *Come and see.* That it signifies a manifestation of

those that were the fourth in order, is evident from the explanations above (n. 297); but there the first in order, here the fourth.

320. *And I saw, and behold, a pale horse*, signifies the understanding of the Word destroyed both as to good and as to truth. By a horse the understanding of the Word is signified (n. 298), and by pale is signified what has not vitality. In the Word those are said to have no vitality, who are not in goods of life from the truths of doctrine. For the Word in the sense of the letter is not understood without doctrine, and doctrine is not perceived without a life according to it. The reason is, that a life according to doctrine from the Word opens the spiritual mind, and light flows into it out of heaven, and enlightens, and gives perception. That it is so is unknown to him who knows the truths of doctrine, and yet does not live according to them. That it was the fourth animal that showed the pale horse, is because that animal was like a flying eagle; and by it is therefore signified the Divine Truth of the Word as to knowledges and thence understanding (n. 244); on which account he showed that with those who were now seen there were not any knowledges of good and truth from the Word, nor any understanding of them; and they who are such in the spiritual world appear pale, like those that are without life.

321. *And the name of him that sat upon him was death, and hell followed with him*, signifies the extinction of spiritual life, and thence damnation. By death is here signified spiritual death, which is the extinction of spiritual life; and by hell damnation is signified, which follows that death. Every man has spiritual life, indeed, from creation, and thence from birth; but that life is extinguished, when God, the holiness of the Word, and eternal life, are denied. It is extinguished in the will, but remains in the understanding, or rather in the faculty of understanding. By the latter, man is distinguished from the beasts. Since

death signifies the extinction of spiritual life, and hell damnation thence, therefore death and hell are named together in some passages, as in these: *I will redeem them out of the hand of hell; I will deliver them from death. O death, I will be thy plague; O hell, I will be thy destruction* (Hos. xiii. 14). *The cords of death encompassed me, the cords of hell encompassed me, the snares of death prevented me* (Ps. xviii. 4, 5; Ps. cxvi. 3). *Like sheep they are laid in hell; death feedeth upon them; hell is their habitation; but God will redeem my soul from the hand of hell* (Ps. xlix. 14, 15). *I have the keys of hell and of death* (Apoc. i. 18).

322. *And there was given unto them power over the fourth part of the earth, to kill*, signifies the destruction of all the good of the church. Since the extinction of man's spiritual life is meant by death, and by hell damnation, it follows that by killing is here meant to destroy the life of a man's soul. The life of the soul is spiritual life. By the fourth part of the earth all the good of the church is signified: the earth is the church (n. 285). That the fourth part is all good cannot be known by any one, unless he knows what numbers signify in the Word. The numbers two and four in the Word are applied to goods, and signify them; and the numbers three and six are applied to truths, and signify them. Hence the fourth part, or simply a fourth, signifies all good; and the third part, or simply a third, signifies all truth: and therefore by killing a fourth part of the earth is here signified to destroy all the good of the church. That the power of killing the fourth part of the habitable earth was not given to him that sat upon the pale horse is manifest. Besides, four in the Word signifies the conjunction of good and truth. That these are the things which are signified by four may be proved from the Word, as from the four animals or cherubs (Ez. i., iii., x.; Apoc. iv.); by the four chariots between the two mountains of brass (Zech. vi.); by the four horns (Zech. i.); and by the four horns of the

altar (Ex. xxvii. 1–8; Apoc. ix. 13); by the four angels standing upon the four corners of the earth, holding the four winds of the earth (Apoc. vii. 1; Matt. xxiv. 31): also by visiting iniquity upon the third and the fourth generation (Num. xiv. 18); and elsewhere by the third and fourth generation. By these and many more passages in the Word, I say, it may be proved that four is descriptive of goods, and signifies them, and also the conjunction of good and truth. But as this is not manifest without an extended explanation of those passages, suffice it to declare that nothing else is understood by four and a fourth part in heaven.

323. *With the sword and with famine and with death and by the beasts of the earth*, signifies, by falsities of doctrine, by evils of life, by the love of proprium (ownhood), and by lusts. That by a sword is signified truth combating against evils and falsities and destroying them, and in the opposite sense falsity fighting against goods and truths and destroying them, may be seen above (n. 52, 108, 117). Here, therefore, by a sword, falsities of doctrine are signified because the destruction of all the good of the church is treated of. That by famine evils of life are signified, will be confirmed below. That man's love of proprium is signified by death, is because by death is signified the extinction of spiritual life, and thence natural life separate from spiritual life, as above (n. 321); and this life is a life of the love of one's proprium (ownhood): for from this life a man does not love any thing else but himself and the world, and hence also loves evils of every kind, which from the love of that life are delightful to him. That by the beasts of the earth the lusts from that love are signified, will be seen below (n. 567). Something will here be said concerning the signification of famine. Famine signifies the deprivation and the rejection of the knowledges of truth and good, arising from evils of life. It also signifies ignorance of the knowledges of truth and good arising from deficiency of

them in the church; and it signifies also a desire to know and understand them. I. That famine signifies the depri vation and rejection of the knowledges of truth and good arising from evils of life, and the evils of life thence, may be evident from the following passages: *By the sword and by famine they shall be consumed, that their carcase may be for food to the birds of the heavens and to the beasts of the earth* (Jer. xvi. 4). *These two things shall come upon thee, devastation and breaking in pieces, and famine and the sword* (Isa. li. 19). *Behold, I will visit upon them; the young men shall die by the sword, the sons and daughters shall die of famine* (Jer. xi. 22). *Give his sons to famine, and pour out their blood by the power of the sword, let the men be put to death* (Jer. xviii. 21). *I will send against them the sword, famine, and pestilence, and I will make them like wild figs that cannot be eaten for badness, and I will pursue after them with the sword, famine, and pestilence* (Jer. xxix. 17, 18). *I will send against them the sword, famine, and the pestilence, until they are consumed from the earth* (Jer. xxiv. 10). *I proclaim liberty for you to the sword, to famine, and to the pestilence; and I will deliver you to the attack of all nations* (Jer. xxxiv. 17). *Because ye have polluted my sanctuary, the third part of thee shall die by the pestilence and shall be consumed with famine, and the third part shall fall by the sword: when I send the evil darts of famine against them, which shall be for destruction* (Ez. v. 11, 12, 16, 17). *The sword without, and the pestilence and famine within* (Ez. vii. 15). *On account of all the evil abominations, they shall fall by the sword, by famine, and by the pestilence* (Ez. vi. 11, 12). *My four evil judgments, the sword, the famine, and the evil beast, and the pestilence, will I send upon Jerusalem, to cut off from it man and beast* (Ez. xiv. 13, 15, 21: besides other places, as Jer. xiv. 12, 13, 15, 16; xlii. 13, 14, 16–18, 22; xliv. 12, 13, 27; Matt. xxiv. 7, 8; Mark xiii. 8; Luke xxi. 11). By the sword, famine, pestilence, and the beast in these places the same things are signified as here by the sword, famine, death, and the beasts

of the earth; for there is a spiritual sense in every thing in the Word, in which a sword is the destruction of spiritual life by falsities, famine is the destruction of spiritual life by evils, the beast of the earth is the destruction of spiritual life by the lusts of falsity and evil, and the pestilence and death are an utter wasting away, and thus damnation. II. That famine signifies ignorance of the knowledges of truth and good arising from deficiency of them in the church, is evident also from various passages in the Word, as Isa. v. 13; viii. 19–22; Lam. iv. 9; v. 8–10; Amos viii. 11–14; Job v. 17, 20: and elsewhere. III. That famine or hunger signifies the desire of knowing and understanding the truths and goods of the church, is manifest from these, Isa. viii. 21; xxxii. 6; xlix. 10; lviii. 6, 7; 1 Sam. ii. 4, 5; Ps. xxxiii. 18, 19; xxxiv. 9, 10; xxxvii. 18, 19; cvii. 8, 9, 35–37; cxlvi. 7; Matt. v. 6; xxv. 35, 37, 44; Luke i. 53; John vi. 35: and elsewhere.

324. *And when he had opened the fifth seal*, signifies exploration by the Lord of the state of life of those who were to be saved at the day of the last judgment, and in the mean time were reserved. That these are treated of here is manifest from what now follows. But it is to be known, that these and those like them are treated of throughout the twentieth chapter, the explanation of which may be seen from n. 840–874; from which it is manifest who they are, and why they were reserved.

325. *I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held*, signifies those who were hated, reproached, and rejected, by the evil, on account of their life according to the truths of the Word, and their acknowledgment of the Lord's Divine Human, and were guarded by the Lord lest they should be led away. "Under the altar" signifies the lower earth where they were guarded by the Lord. An altar signifies the worship of the Lord from the good of love. By the souls of the slain are not here signified martyrs, but

those that were hated, reproached, and rejected, by the evil, in the world of spirits, and who might be led away by dragonists and heretics. "For the Word of God and for the testimony which they held," signifies on account of a life according to the truths of the Word, and on account of their acknowledgment of the Lord's Divine Human. Testimony is not given in heaven to any others but those who acknowledge the Lord's Divine Human; for the Lord is He who testifies, and gives to the angels to testify (n. 16): *For the testimony of Jesus is the spirit of prophecy* (Apoc. xix. 10). As they were under the altar, it is manifest that they were guarded by the Lord; for all who have lived any life of charity are guarded by the Lord, lest they should be hurt by the evil; and after the last judgment, when the evil have been removed, they are released from the guards, and are taken up into heaven. After the last judgment I often saw them sent forth from the lower earth and transferred into heaven. That by the slain are meant they who are rejected, treated with abuse, and held in hatred, by the evil in the world of spirits, and who might be led away, also they who desire to know truths, but cannot on account of the falsities in the church, may be evident from these passages: *Jehovah God said, Feed the sheep of slaughter, which their possessors slay: and I fed the sheep of slaughter for your sakes, ye poor of the flock* (Zech. xi. 4, 5, 7). *We are slain every day, we are counted as sheep for the slaughter; forsake us not, O Jehovah* (Ps. xliv. 22, 23). *Jacob shall cause them that come to take root; is he slain according to the slaughter of them whom he slew?* (Isa. xxvii. 6, 7). *I heard the voice of the daughter of Zion, Woe unto me, my soul is wearied by the slayers* (Jer. iv. 31). *They shall deliver you into affliction, and shall slay you; and ye shall be hated for my name's sake* (Matt. xxiv. 9; John xvi. 2, 3). This last the Lord says to the disciples; but by the disciples are meant all who worship the Lord and live according to the truths of His Word. These the evil in the world of spirits

continually wish to kill; but as they cannot there do this as to the body, they continually wish to do it as to the soul: and as they cannot do this, they burn with such hatred against them, that they feel nothing to be more delightful than to do evil to them; which is the cause of their being guarded by the Lord: and when the evil are cast out into hell, which is done after the last judgment, they are led forth from their guards. But see the explanations on chapter twentieth, and concerning these in n. 846 there. That "to kill" in the Word signifies to destroy souls, which is to kill spiritually, is manifest from many passages therein, as from these, Isa. xiv. 19–21; xxvi. 21; Jer. xxv. 33; Lam. ii. 21; Ez. ix. 1, 6; Apoc. xviii. 24.

326. *And they cried with a great voice.* That it signifies grief of heart, is manifest from what now follows.

327. *Saying, How long, O Lord, dost thou not judge and avenge our blood upon them that dwell on the earth,* signifies on this account, that the last judgment is delayed, and that those are not removed who offer violence to the Word and to the Lord's Divinity. "How long, O Lord, dost thou not judge," signifies, why is the last judgment delayed? "and avenge our blood," signifies, why are not those in justice condemned, who offer violence to these on account of their acknowledgment of the Lord's Divine Human, and on account of a life according to the truths of His Word. By "blood" is signified the violence offered to them (n. 379) by them that dwell upon the earth are meant the evil in the world of spirits, from whom they have been guarded lest they should be injured.

328. *And there were given unto each of them white robes,* signifies that there was given to them communication and conjunction with the angels who are in Divine truths. Garments signify truths (n. 166); and white garments genuine truths (n. 212). These things are signified by garments, because all in the heavens are clothed according to the truths which they possess; and every one is clothed according to his conjunction

with angelic societies: for which reason, when conjunction is given, they forthwith appear clothed correspondingly. Hence it is, that by "white robes were given to each of them," is signified that communication and conjunction were given to them with the angels who are in Divine truths. Robes, mantles, and cloaks signify truths in general, because they were general clothings. He who knows that this is their signification, can know the arcana that lie hid in the following passages: That *Elijah, when he found Elisha, threw his mantle upon him* (1 Kings xix. 19). That *Elijah by his mantle divided the waters of the Jordan* (2 Kings ii. 8). In like manner Elisha (2 Kings ii. 14). That *the mantle fell from Elijah when he was taken up, and Elisha took it up* (2 Kings ii. 12, 13). For by Elijah and Elisha the Lord as to the Word was represented, and hence their mantle signified the Divine Truth of the Word in general. Also what *the cloak of Aaron's ephod* signified, *upon whose fringe were pomegranates of hyacinthine blue and purple, and bells of gold* (Ex. xxviii. 31–35). That it signified Divine Truth in general may be seen in the "Heavenly Arcana" published at London (n. 9825). Similar things are signified by cloaks and mantles in these passages: *All the princes of the sea shall descend from their thrones, they shall throw away their robes* (Ez. xxvi. 16). *The scribes and pharisees enlarge the fringes of their garments, that they may be seen by men* (Matt. xxiii. 5). *My people have made themselves an enemy for the sake of a garment, ye pull off the mantle from them that pass by* (Mic. ii. 8; and elsewhere).

329. *And it was said unto them, that they should rest yet a little while, until their fellow-servants and their brethren, who would be killed as they were, should be fulfilled*, signifies that the last judgment would be delayed yet a little, until those were gathered together from every quarter, who were in like manner hated, reproached, and rejected, by the evil, on account of their acknowledgment of the Lord's Divine Human, and life according to the truths of His Word.

That this is signified is manifest from what is said above. Similar things are signified by this in Isaiah: *Thy dead shall live: awake and shout, ye dwellers in the dust: come, my people, enter thou into thy bedchambers, and shut the door behind thee; hide thyself as for a little moment, until the anger be passed by: for, behold, Jehovah goeth forth out of His place, to visit the iniquity of the inhabitants of the earth upon them: then the earth shall reveal her blood, and shall no longer conceal her slain* (xxvi. 19–21). But, as was said above, these and similar things are treated of in chapter twentieth that follows, which is explained from n. 840–874.

330. *And I saw when he had opened the sixth seal*, signifies the exploration of the state of life of those who were interiorly evil, upon whom the judgment was to come. That these are treated of is manifest from the things that now follow. But that they may be understood, two arcana are to be revealed. *First*, that the last judgment was not executed upon any others but those who appeared as Christians in the external form, and professed with the mouth the things which are of the church; but in the internal form, or in the heart, were opposed to them. And because they were such, they were therefore conjoined as to their exteriors with the ultimate heaven, and as to their interiors, with hell. *Secondly*, that as long as they were conjoined with the ultimate heaven, so long were the internals of their will and love closed up; owing to which they did not appear before others as evil. But when they were separated from the ultimate heaven, their interiors were then opened; which were totally in opposition to their exteriors, from which they dissembled, and pretended that they were angels of heaven, and that the places where they dwelt were heavens. These heavens so called were those which passed away at the time of the last judgment (Apoc. xxi. 1). But more may be seen on this subject in the little work on the "Last Judgment" (n. 70, 71); and in the "Continuation concerning the Last Judgment" (n. 10).

331. *And, behold, there was a great earthquake*, signifies the state of the church altogether changed with them, and terror. The reason that earthquakes signify changes of state in the church, is because the earth signifies the church (n. 285): and because, in the spiritual world, when the state of the church is anywhere perverted, and a change is made, there is an earthquake; and because this foreshadows their destruction, they are in terror. For the earths or lands * in the spiritual world are similar as to their appearance to the lands * in the natural world (n. 260); but because the lands there, like all other things in that world, are from a spiritual origin, they are therefore changed according to the state of the church with them that dwell upon them: and when the state of the church is perverted, they quake and tremble, yea, sink down and are moved out of their place. That it was so done when the last judgment was impending and taking place, may be seen in the small work on the "Last Judgment." It may be evident from these things, what is signified by quakings, concussions, and commotions of the earth, in the following passages: *There shall be pestilences, famines, and earthquakes in divers places* (Matt. xxiv. 7; Mark xiii. 8; Luke xxi. 11). The things here are said concerning the last judgment. *In the fire of indignation I have spoken, Surely in that day there shall be a great earthquake, that every man upon the face of the earth should shake, and the mountains should be overturned* (Ez. xxxviii. 19, 20). *There was a great earthquake, such as was not since men were made upon the earth* (Apoc. xvi. 18). *I will shake the heavens, and the earth shall be shaken out of its place, in the indignation of Jehovah Zabaoth* (Isa. xiii. 12, 13). *The foundations of the earth have been shaken; the earth hath been shaken exceedingly, because its transgression is heavy upon it* (Isa. xxiv. 18–20). *The earth is smitten and shaken, and*

* See note, page 278.

the foundations of the mountains, because He was wroth (Ps. xviii. 6, 7). *The mountains tremble before Jehovah, and the rocks are overturned* (Nah. i. 5, 6). In like manner elsewhere, as Jer. x. 10; xlix. 21; Joel ii. 10; Hag. ii. 6, 7; Apoc. xi. 19; and elsewhere. But these things are to be understood as being done in the spiritual world, and not in the natural world: there they signify such things as are said above.

332. *And the sun became black as sackcloth of hair, and the moon became as blood*, signifies every good of love with them adulterated, and every truth of faith falsified. That by the sun the Lord is signified as to His Divine Love, and thence the good of love from Him, and in the opposite sense the Lord's Divinity denied, and thence the good of love adulterated, may be seen above (n. 53); and as the sun signifies the good of love, hence the moon signifies the truth of faith: for the sun is red from fire, and the moon is white from the light of the sun; and fire signifies the good of love, and light, truth from that good. Concerning the moon, see also the passages adduced above (n. 53). The reason that the sun is said to have become black as sackcloth of hair, is because good adulterated is in itself evil, and evil is black. And the moon is said to have become as blood, because blood signifies Divine Truth, and in the opposite sense Divine Truth falsified; see below (n. 379, 684). Of the sun and the moon almost the same is said in Joel: *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh* (ii. 31).

333. *And the stars of heaven fell unto the earth*, signifies all the knowledges of good and truth dispersed. That the stars signify the knowledges of good and truth, may be seen above (n. 51). That to fall from heaven to the earth is to be dispersed, is manifest. In the spiritual world also the stars appear to fall from heaven to the earth when the knowledges of good and truth perish.

334. *As a fig-tree casteth its unripe figs when shaken by a great wind*, signifies by the reasonings of the natural man separated from the spiritual. The reason that it is said that they signify, when yet it is a comparison, is because all comparisons in the Word are in like manner correspondences, and in the spiritual sense cohere with the thing that is treated of, as in the present instance. For a fig-tree from correspondence signifies a man's natural good conjoined with his spiritual good, but here, in the opposite sense, a man's natural good separated from his spiritual good, which is not good. And because the natural man separated from the spiritual man perverts by reasonings the knowledges of good and truth which are signified by the stars, it follows that this is signified by the fig-tree shaken by a great wind. That reasoning is signified by a wind and a storm, is manifest from many passages in the Word; but there is no need to adduce them here, as it is a comparison. That a fig-tree signifies natural good in man, is because every tree signifies something of the church in man, and thus also man in respect to it. These passages may serve for confirmation: *All the host of heaven shall fall down, as a leaf falleth from the vine, and as a fig falleth from the fig-tree* (Isa. xxxiv. 4). *I will consume them; there shall be no grapes on the vine, nor figs on the fig-tree; and the leaf shall fall* (Jer. viii. 13). *All thy bulwarks are like a fig-tree with its first fruits, which, if they be shaken, fall into the mouth of the eater* (Nah. iii. 12). Besides other places, as Jer. xxiv. 2, 3, 5, 8; Isa. xxxviii. 21; Jer. xxix. 17, 18; Hos. ii. 12; ix. 10; Joel i. 7, 12; Zech. iii. 10; Matt. xxi. 18–21; xxiv. 32, 33; Mark xi. 12–14, 19–23; Luke vi. 44; xiii. 6–9; in which passages nothing else is meant by a fig-tree.

335. *And the heaven departed as a book rolled together*, signifies separation from heaven and conjunction with hell. The reason that it is said that the heaven departed as a book rolled together, is that man's interior under-

standing and thence his thought is like heaven. For his understanding can be elevated into the light of heaven, and in elevation can think with the angels about God, about love and faith, and about eternal life. But if his will is not at the same time elevated into the heat of heaven, the man is still not conjoined to the angels of heaven, and thus is not like heaven. That it is so, may be seen in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom," in Part Fifth. By this faculty of the understanding, the evil, who are here treated of, were able to be in consociation with the angels of the lowest heaven. But when these were separated from them, their heaven then departed like a book rolled together. By a book rolled together is meant a parchment rolled together, since their books were parchments: and the comparison is with a book, because the Word also is a book (n. 256); wherefore when it is rolled together as a parchment, whatever is therein does not appear, but is as if it were not. For this reason the like is said in Isaiah: *All the host of heaven shall waste away, and the heavens shall be rolled together as a book, and shall fall down as a leaf falleth from the fig-tree* (xxxiv. 4). "The host" are the goods and truths of the church from the Word (n. 447). It may be evident from this that by "the heaven departed as a book rolled together," separation from heaven and conjunction with hell are signified. That separation from heaven is conjunction with hell, is manifest.

336. *And every mountain and island were removed out of their places*, signifies that all the good of love and the truth of faith receded. That this is signified by these words no one can see except by the spiritual sense. The reason that it is signified is that those who are in the good of love are meant by mountains, because the angels dwell upon mountains; they who are in love to the Lord upon the more elevated and they who are in love towards the neighbor upon the less elevated: on which account by

"every mountain" every good of love is signified. That by islands those are meant who are more remote from the worship of God, may be seen above (n. 34); here they who are in faith, and not so much in the good of love. Hence, in the abstract sense, by "every island" every truth or faith is signified. By being moved out of their places is signified to recede. It is because the homes of the angels are upon mountains and hills that by mountains and hills in the Word heaven and the church are signified, where are love to the Lord and love towards the neighbor; and in the opposite sense hell, where are the love of self and the love of the world. That heaven and the church, where are love to the Lord and love towards the neighbor, and thus where the Lord is, are signified by mountains and hills, is manifest from these passages following: *Lift thine eyes to the mountains, whence cometh help* (Ps. cxxi. 1). *Behold, upon the mountains the feet of him that publisheth peace* (Nah. i. 15; Isa. lii. 7). *Praise Jehovah, mountains and hills* (Ps. cxlviii. 9). *A mountain of God is the mountain of Bashan, a mountain of hills is the mountain of Bashan; wherefore leap ye, O mountains, ye hills of the mountain, Jehovah desires to dwell therein, even Jehovah will dwell for ever* (Ps. lxviii. 15, 16). *The mountains skipped like rams, the hills like the sons of the flock; before the Lord thou art in travail, O earth* (Ps. cxiv. 4–7). *I will bring forth a seed from Jacob, and from Judah an inheritor of my mountains; that my elect may possess them, and my servants shall dwell there* (Isa. lxv. 9). *In the consummation of the age; then let them that are in Judea flee to the mountains* (Matt. xxiv. 16). *O Jehovah, thy justice is like the great mountains* (Ps. xxxvi. 6). *Jehovah shall go forth and fight; His feet shall stand in that day upon the mount of Olives before the face of Jerusalem on the east* (Zech. xiv. 3, 4). Since the mount of Olives signified the Divine Love, for that reason *the Lord in the day time preached in the temple, but going out at night, He abode in the Mount of*

Olives (Luke xxi. 37; xxii. 39; John viii. 1): and for that reason *the Lord spake with the disciples upon that mountain concerning His coming and concerning the consummation of the age* (Matt. xxiv. 3; Mark xiii. 3, &c.): and He also went thence to Jerusalem and suffered (Matt. xxi. 1; xxvi. 30, Mark xi. 1; xiv. 26; Luke xix. 29, 37; xxi. 37; xxii. 39). Since a mountain signified heaven and love, hence *Jehovah descended upon the top of Mount Sinai, and promulgated the law* (Ex. xix. 20; xxiv. 17); and for the same reason, *the Lord was transfigured upon a high mountain before Peter, James, and John* (Matt. xvii. 1). And for that reason Zion was upon a mountain, and also Jerusalem; and they are called the Mountain of Jehovah and the Mountain of Holiness in many places in the Word. Similar things are signified by mountains and hills elsewhere, as Isa. vii. 25; xxx. 25; xl. 9; xliv. 23; xlix. 11, 13; lv. 12; Jer. xvi. 15, 16; Ez. xxxvi. 8; Joel iii. 18; Amos iv. 1, 13; ix. 13, 14; Ps. lxv. 6; lxxx. 8, 10; civ. 5–10, 13. That mountains and hills signify those loves may be still more manifestly evident from their opposite sense, in which they signify infernal loves, which are the love of self and the love of the world; as is manifest from these passages: *The day of Jehovah shall come upon all high mountains and upon all lofty hills* (Isa. ii. 12, 14). *Every valley shall be exalted, and every mountain and hill shall be made low* (Isa. xl. 3, 4). *The mountains shall be thrown down, and the steep places shall fall* (Ez. xxxviii. 20, 21). *Behold, I am against thee, O mountain, that destroyest the whole earth; I will make thee a mountain of burning* (Jer. li. 25). *I saw the mountains, and behold they were shaken, and all the hills were thrown down* (Jer. iv. 23–25). *A fire is kindled in mine anger, and it shall set fire to the foundations of the mountains* (Deut. xxxii. 22). *I will lay waste mountains and hills* (Isa. xlii. 15). *Behold, O Jacob, I have made thee as a threshing-sledge, that thou mayest thresh and grind the mountains, and mayest make the hills as chaff, that the wind*

may take them away (Isa. xli. 15, 16). *Give glory to Jehovah, before your feet stumble against the mountains of the twilight* (Jer. xiii. 16). Nor is any thing else meant by *the seven mountains, upon which the Woman, who was Babylon, sat* (Apoc. xvii. 9: besides other places, as Isa. xiv. 13; Jer. ix. 10; l. 6; Ez. vi. 3; xxxiv. 6; Mic. vi. 1, 2; Nah. i. 5, 6; Ps. xlvi. 2, 3). From these passages it may now be evident, what is meant by "every mountain and island being moved out of their places;" alsc what in a following chapter by "every island fleeing away, and the mountains not being found" (Apoc. xvi. 20; n. 714).

337. *And the kings of the earth and the great ones, and the rich and the commanders-of-thousands, and the mighty, and every servant and every freeman*, signifies those who before the separation were in the understanding of truth and good, in the knowledge of the cognitions of them, and in erudition, from others or from themselves, and still not in a life according to them. No one can know that all these things are signified by these persons in their order, but he who knows what is signified in the spiritual sense by kings, by great ones, by the rich, by commanders-of-thousands, by the mighty, by a servant and by a freeman. In the spiritual sense by "kings" those who are in truths are signified, by "the great ones" those who are in goods, by "the rich" those that are in the cognitions of truth, by "commanders-of-thousands" they who are in the cognitions of good, by "the mighty" they that are in erudition, by "servants" they that are in such things from others, and thus from the memory, and by "freemen" they that are in such things from themselves, and thus from judgment. But to prove from the Word that these are signified by all these names, would be too prolix. What kings signify was shown above (n. 20); and what the rich (n. 206). What the great-ones signify, is manifest in Jer. v. 5; Nah. iii. 10; Jonah iii. 7: for great is predicated of good (n. 896, 898). That the mighty, and that servants and freemen, are they

that are in erudition, either from others or from themselves, will be seen below. It is said, those who were in these things, and still not in a life according to them; since the evil, yea, the worst, can be in the knowledge and understanding of the cognitions of truth and good, and also in much erudition; but because they are not in a life according to them, they are actually not in them. For what is only in the understanding, and not at the same time in the life, is not in the man: it is out of him as in the entrance-hall; but that which is at the same time in the life is in the man; it is within him as in the house: on which account the latter are preserved, but the former rejected.

338. *Hid themselves in the caves and in the rocks of the mountains*, signifies that they were now in evils and in the falsities of evil. That by hiding themselves in the caves and in the rocks of the mountains is signified to be in evils and in the falsities of evil, is because they who have pretended before the world that they were in the good of love, and yet were in evil, hide themselves after death in caves; and they who have pretended that they were in the truths of faith, and yet were in the falsities of evil, hide themselves in the rocks of the mountains. The entrances appear like holes in the earth and like fissures in the mountains, into which they introduce themselves like serpents, and hide themselves therein. That such are their dwellings I have often seen. Hence it is that by caves the evils of such are signified, and by holes and fissures the falsities of evil, in the following passages: *In that day they shall enter into the caves of the rocks, and into the fissures of the cliffs, when Jehovah shall arise to terrify the earth* (Isa. ii. 19). *In that day they shall enter into the clefts of the rocks and into the fissures of the cliff, for fear of Jehovah* (Isa. ii. 21). *They shall dwell in a fissure of the valley and in the holes of the earth and in the rocks* (Job xxx. 6). *The pride of thy heart hath deceived thee, who dwellest*

in the fissures (Obad. vers. 3). *In that day they shall come and rest in the rivers of desolations, and in the fissures of the rocks* (Isa. vii. 19). *The palace shall be a desert, the hill and the tower shall be for caves for ever* (Isa. xxxii. 14). *The pride of thine heart hath deceived thee, thou who dwellest in the holes of the rock* (Jer. xlix. 16). *They shall hunt them from upon every mountain and hill, and out of the holes of the rocks: they shall not be hidden from me, nor shall their iniquity lie hid* (Jer. xvi. 16, 17). *In that day the sucking child shall play upon the hole of the viper, and the weaned child shall put his hand upon the cave of the basilisk* (Isa. xi. 8).

339. *And said to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb*, signifies the confirmations of evil by falsity and of falsity from evil, until they did not acknowledge any thing Divine in the Lord. By mountains the loves of evil, and thus evils, are signified (n. 336); and by rocks are signified the falsities of faith. By falling upon them and hiding them is signified to protect against influx from heaven: and because this is done by the confirmations of evil by falsity and of falsity from evil, this is therefore signified. By hiding themselves from the face of Him that sat upon the throne and from the anger of the Lamb, is signified, until they would not acknowledge any thing Divine in the Lord. By Him that sitteth upon the throne is meant the Lord's Divine from Which [all things are], and by the Lamb, Himself as to His Divine Human. The Lord as to both was upon the throne, as was shown above. The reason that it is said, "from His face and from His anger," is because all those who are in the caves and in the rocks do not dare to set foot out of them, nor even to put out a finger, on account of torment and torture if they do. The reason is, because they hate the Lord to such a degree that they cannot speak His name; and the Lord's Divine sphere fills all things, which they cannot

remove from themselves except by the confirmations of evil by falsity and of falsity from evil. The enjoyments of evils do this. Similar things are signified by this in Hosea: *They shall say to the mountains, Cover us, and to the hills, Fall upon us* (x. 8); and in Luke: *Then shall they begin to say to the mountains, Fall upon us, and to the hills hide us* (xxiii. 30). That this is the spiritual sense of those words cannot appear in the letter; but in the spiritual sense it appears from this, that when a last judgment is being accomplished, they that are in evil and wish to be in good then suffer hard things in the beginning, but less hard at that time those who confirm themselves in their evil by falsities; for the latter cover up their evil by the falsities, but the former lay bare their evil, and then cannot endure the Divine influx; as appears in what follows. The caves and caverns into which they cast themselves are correspondences.

340. *Because the great day of His anger is come, and who can stand?* signifies that they became such of themselves by separation from the good and the faithful on account of the last judgment, which they could not otherwise endure. By "the great day of the anger of the Lamb" the last judgment is signified; and by "who can stand" is signified not to be able to endure for torture. For where a last judgment is impending, the Lord with heaven draws near; and of those who are below, in the world of spirits, no others can endure the Lord's coming, but they who are interiorly good; and they are interiorly good, who shun evils as sins, and look to the Lord. That the day of the Lord's anger signifies the last judgment, is plainly manifest from these passages: *Before the fierce anger of Jehovah come upon you, before the day of the anger of Jehovah come upon you, it may be ye shall be hid in the day of Jehovah's anger* (Zeph. ii. 2, 3). *Behold, the day of Jehovah cometh, cruel, both with indignation, and with the wrath of anger* (Isa. xiii. 9, 13). *The great day of Jehovah is near, a day of*

wrath, a day of straitness and distress, a day of darkness and of thick darkness (Zeph. i. 14, 15). *Thine anger is come, and the time to judge the dead, and to give reward unto thy servants, and to destroy them that destroy the earth* (Apoc. xi. 18). *Kiss the Son, lest He be angry and ye perish in the way, because His anger is kindled quickly; blessed are all they that trust in Him* (Ps. ii. 12).

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341. To this I will add this *Relation.* I saw the clergy of England assembled to the number of six hundred, who prayed to the Lord that He would permit them to ascend into one of the societies of the higher heaven; and it was granted, and they ascended. And when they entered, they saw their king, — the grandfather of the king that reigns at this day (1766); and they were glad. He then approached two bishops who were among them, whom he had known in the world, and speaking with them, asked, How did you come hither? They answered that they made supplication to the Lord, and it was granted. He said to them, "Why to the Lord, and not to God the Father?" And they said that they were so instructed below. And he said, "Did I not tell you this many times in the world, that the Lord is to be approached? as also that charity is the primary? What did you then answer concerning the Lord?" And it was given them to recollect that they had answered, that when the Father is approached the Son also is approached. But the angels who were around the king said, "You mistake; you did not think that: neither is the Lord approached when God the Father is approached; but God the Father is approached when the Lord is approached, because they are one like soul and body. Who goes to a man's soul and thus to his body? When a man is approached as to his body which one sees, is not his soul also approached, which one does not see?" At this they were silent. And

the king came up to the two bishops holding in his hand two gifts, saying, "These are gifts from heaven." They were heavenly forms, of gold; and he wished to present them. But then a dusky cloud covered them over, and separated them; and they descended by the way by which they came up: and they wrote these things in a book.

The rest of the clergy of England, who heard that it had been granted to their companions to ascend into the higher heaven, gathered together at the foot of the mountain, where they were waiting for their return. And when they returned, they saluted their brethren, and related what had happened to them in heaven, and that two heavenly forms, of gold, most beautiful to the sight, were given by the king to the bishops; but that they fell out of their hands. And they then went away out of the open air into a grove which was near; and they conversed among themselves, looking around to see whether any one was hearing: but they were overheard, nevertheless. They spoke concerning unanimity and concord, and then concerning sovereignty and dominion. The bishops spoke, and the rest favored by assent. And suddenly — which I wondered at — they no longer appeared as many, but as one great person, whose face was like the face of a lion, having upon his head a turreted mitre upon which was a crown: and he spoke in a lofty tone, and walked with a proud step; and looking back said, To whom else, of right, belongs the sovereignty, but to me? The king looked down from heaven, and saw, first all as one, and then as many unanimous; and most of them, as he said, in a secular dress.

CHAPTER SEVENTH.

1. And after these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea:

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of the sealed, — a hundred forty-four thousand, sealed out of every tribe of the children of Israel.

5. Of the tribe of Judah twelve thousand sealed; of the tribe of Reuben twelve thousand sealed; of the tribe of Gad twelve thousand sealed:

6. Of the tribe of Asher twelve thousand sealed; of the tribe of Naphtali twelve thousand sealed; of the tribe of Manasseh twelve thousand sealed:

7. Of the tribe of Simeon twelve thousand sealed; of the tribe of Levi twelve thousand sealed; of the tribe of Issachar twelve thousand sealed:

8. Of the tribe of Zebulon twelve thousand sealed; of the tribe of Joseph twelve thousand sealed; of the tribe of Benjamin twelve thousand sealed.

9. After these things I saw, and behold a great multitude which no one could number, out of all nations and tribes and peoples and tongues, standing before the throne and

before the Lamb, clothed in white robes, and palms in their hands.

10. And crying with a great voice, saying, Salvation unto our God, who sitteth upon the throne, and unto the Lamb.

11. And all the angels stood around the throne, and the elders and the four animals, and fell before the throne upon their faces, and worshipped God.

12. Saying Amen: Blessing and glory and wisdom and thanksgiving and honor and power and might unto our God, for ever and ever, Amen.

13. And one of the elders answered, saying unto me, Who are these that are arrayed in white robes, and whence came they?

14. And I said unto him, Lord, thou knowest. And he said unto me, These are they that come out of great affliction, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

16. They shall hunger no more, nor thirst any more; neither shall the sun fall upon them, nor any heat.

17. For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away every tear from their eyes.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. In this chapter those are treated of who are and who will be in the Christian heaven: and first, concerning the separation of them from the evil (vers. 1–3): after that, concerning those who are in love to the Lord and thence in wisdom, of whom are the higher heavens (vers. 4–8); and concerning those

who are in charity and its faith from the Lord, because they have fought against evils, of whom are the lower heavens (vers. 9–17).

THE CONTENTS OF EACH VERSE. "After these things I saw four angels standing upon the four corners of the earth," *signifies* the entire heaven now in the effort to execute the last judgment. "Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree," *signifies* a nearer and thence stronger influx into the lower parts, where the good were conjoined to the evil, which influx is withheld and restrained by the Lord. "And I saw another angel ascending from the rising of the sun,' *signifies* the Lord providing and directing. "Having the seal of the living God," *signifies* who alone knows all and each, and can distinguish and separate them from one another. "And He cried with a great voice to the four angels to whom it was given to hurt the earth and sea, saying, Hurt not the earth, neither the sea, nor the trees," *signifies* the keeping back and withholding by the Lord of the nearer and stronger influx into the lower things. "Till we have sealed the servants of our God in their foreheads," *signifies* before those are separated who are in truths from good from the Lord. "And I heard the number of the sealed, — a hundred forty-four thousand," *signifies* all who acknowledge the Lord as the God of heaven and earth, and are in truths of doctrine from the good of love from Him through the Word. "Sealed out of every tribe of Israel," *signifies* the Lord's heaven and church from them. "Of the tribe of Judah twelve thousand sealed," *signifies* heavenly (celestial) love, which is love to the Lord, and this with all who will be in the New Heaven and the New Church. "Of the tribe of Reuben twelve thousand sealed," *signifies* wisdom from heavenly love, with those who will be there. "Of the tribe of Gad twelve thousand sealed," *signifies* uses of life which are of wisdom from that love, with those who will be there. "Of the tribe of Asher

twelve thousand sealed," *signifies* mutual love with them. "Of the tribe of Naphtali twelve thousand sealed," *signifies* the perception of use and of what use is, with them. "Of the tribe of Manasseh twelve thousand sealed," *signifies* the will of serving and of doing, with them. "Of the tribe of Simeon twelve thousand sealed," *signifies* spiritual love, which is love towards the neighbor, with them. "Of the tribe of Levi twelve thousand sealed," *signifies* the affection for truth from good, from which is intelligence, with them. "Of the tribe of Issachar twelve thousand sealed," *signifies* the good of life with them. "Of the tribe of Zebulon twelve thousand sealed," *signifies* the conjugial love of good and truth with them. "Of the tribe of Joseph twelve thousand sealed," *signifies* the doctrine of good and truth with them. "Of the tribe of Benjamin twelve thousand sealed," *signifies* the life of truth from good according to doctrine, with them. "After these things I saw, and behold, a great multitude, which no one could number," *signifies* all the rest who are not of those enumerated, and yet are in the Lord's New Heaven and New Church, and are they who make the ultimate heaven and the external church, whose quality no one knows but the Lord alone. "Out of all nations and tribes and peoples and tongues," *signifies* all in the Christian world who are in religion from good and in truths from doctrine. "Standing before the throne and before the Lamb," *signifies* hearing the Lord and doing the things which He teaches. "Clothed in white robes, and palms in their hands," *signifies* communication and conjunction with the higher heavens, and confession from Divine truths. "And crying with a great voice; and saying, Salvation unto our God who sitteth upon the throne, and unto the Lamb," *signifies* the acknowledgment from the heart that the Lord is their Saviour. "And all the angels stood around the throne and the elders and the four animals," *signifies* all in the entire heaven, hearing and doing what the Lord teaches. "And fell upon their faces

before the throne, and worshipped God," *signifies* their humiliation of heart, and worship of the Lord from humiliation. "Saying, Amen," *signifies* Divine Truth and confirmation from it. "Blessing and glory and wisdom and thanksgiving," *signifies* the Spiritual Divine things of the Lord. "And honor and power and might," *signifies* the Heavenly Divine things of the Lord. "Unto our God for ever and ever," *signifies* those things in the Lord and from the Lord to eternity. "Amen," *signifies* the consent of all. "And one of the elders answered, saying unto me, Who are these that are arrayed in white robes, and whence came they? and I said unto him, Lord, thou knowest," *signifies* the desire to know and the wish to inquire and the answer and information. "And he said, These are they who came out of great affliction," *signifies* that they are those who have been in temptations, and have fought against evils and falsities. "And have washed their robes," *signifies*, and who have cleansed their religious principles from the evils of falsity. "And made white their robes in the blood of the Lamb," *signifies*, and have purified them from the falsities of evil by truths, and thus are reformed by the Lord. "Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth upon the throne shall dwell among them," *signifies* that they are in the Lord's presence, and live constantly and faithfully according to the truths which they receive from Him in His church. "They shall not hunger any more, nor thirst any more," *signifies* that hereafter goods and truths shall not be wanting to them. "Neither shall the sun fall upon them, nor any heat," *signifies* that hereafter they shall not have concupiscences to evil nor to the falsity of evil. "For the Lamb who is in the midst of the throne shall feed them," *signifies* that the Lord alone will teach them. "And shall lead them to living fountains of waters," *signifies*, and will lead by the truths of the Word to conjunction with Himself. "And God shall wipe away every tear from their eyes,"

signifies that they shall no longer be in combats against evils and their falsities, and so not in grief, but in goods and truths, and thence in heavenly joys from the Lord.

THE EXPLANATION.

342. *Afterwards I saw four angels standing upon the four corners of the earth*, signifies the entire heaven now in the effort to execute the last judgment upon those who were in the world of spirits. Many things now follow concerning the state of the spiritual world just before the last judgment, which no one can know except by revelation from the Lord; and because it was given me to see how the last judgment was accomplished, and the changes which preceded, and the arrangements which followed it, I am able to relate what things are signified in this chapter, and what in the following, by all the things in them. By the four angels here the entire heaven is signified; by the four corners of the earth is signified the entire world of spirits, which is in the midst between heaven and hell: for the last judgment was executed upon those who were in the world of spirits, but not upon any one in heaven, nor upon any one in hell. The reason that heaven is signified by the angels is that in the highest sense the Lord as to the Divine Human is meant by an angel (n. 344); and because heaven is heaven from the Lord, heaven is also signified by the angels. The reason that the entire heaven is here signified by the four angels, is that they were seen to stand upon the four corners of the earth; and by the four corners the four quarters are signified. Why the effort of the entire heaven to execute the last judgment is signified, is because the Lord, when the judgment was impending, caused the heavens to approach over the world of spirits; and by the approach of the heavens such a change was effected in the state of the interiors of the mind with those who were below, that they saw nothing but terrors before their

eyes. That the corners signify the quarters, and hence the four corners all the quarters, may be evident from the following passages: *Ye shall measure without the city the corner towards the east, the corner towards the south, the corner towards the west, and the corner towards the north* (Num. xxxv. 5). *Thou shalt make planks for the tabernacle for the corner of the south and for the corner of the north of it* (Ex. xxvi. 18, 20, 23). *And the court to the corner of the south, to the corner of the north, to the corner of the west, and to the corner of the east* (Ex. xxvii. 9, 11–13). The four quarters are also often called the four corners in Ezekiel, as chap. xlvii. 18–20, and chap. xlviii. Since corners signify the quarters, they therefore signify all things, as all things of heaven or of hell, or of good or truth, as is manifest from these passages: *Satan shall go forth to seduce the nations which are in the four corners of the earth* (Apoc. xx. 8). *I will cut off the nations, and their corners shall be laid waste* (Zeph. iii. 6). *Israel was gathered together as one man, and the corners of all the people stood together* (Judg. xx. 1, 2). *A sceptre shall arise out of Israel, which shall crush the corners of Moab* (Num. xxiv. 17). *A day of the trumpet and of outcry upon the high corners* (Zeph. i. 16). *I will cast them into the farthest corners* (Deut. xxxii. 26). That a corner signifies the ultimate which sustains things higher, as the foundation does a house, and so also all things, is manifest from these: *He will lay in Zion a corner-stone, a precious stone, a well-founded foundation* (Isa. xxviii. 16). *They shall not take from it a stone for a corner* (Jer. li. 26). *Out of Judah there shall be a corner-stone* (Zech. x. 4). *The stone which they rejected has become the head of the corner* (Ps. cxviii. 22; Matt. xxi. 42; Mark xii. 10; Luke xx. 17, 18).

343. *Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree,* signifies a nearer and thence stronger influx into the lower parts, where the good were conjoined with the evil, which influx is restrained and withheld by the Lord. It is to be

known, that a last judgment takes place, when the evil are multiplied to such a degree under the heavens in the world of spirits, that the angels in the heavens cannot subsist in the state of their love and their wisdom; for they then have no support and foundation. And because this takes place from the multiplication of the evil below, the Lord, therefore, that He may preserve their state, flows in more and more strongly with His Divine; and this is done until they cannot be preserved by any influx, unless the evil below are separated from the good: and this is effected by a lowering and drawing near of the heavens, and hence a stronger influx, until the evil cannot endure it; and the evil then flee away, and cast themselves into hell. This also it is, which is signified in the preceding chapter by these words: *They said to the mountains and to the rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb; for the great day of His anger is come, and who can stand?* (Apoc. vi. 16, 17). To return to the explanation: By the four winds the influx of the heavens is signified. By the earth, the sea, and every tree, all the lower parts are signified, and the things that are there: by the earth and the sea all the lower parts, and by every tree all the things which are there. That wind signifies influx, properly the influx of truth into the understanding, may be evident from the following passages: *The Lord Jehovih said, Come from the four winds, O breath, and breathe into these slain, that they may live* (Ez. xxxvii. 9, 10). *Four chariots were seen, to which there were four horses; these are the four winds of the heavens* (Zech. vi. 1, 5). *Ye must be born again: the wind bloweth where it listeth, and thou knowest not whence it cometh and whither it goeth* (John iii. 7, 8). *The Maker of the earth hath established the world by His wisdom; He bringeth forth the wind out of His treasures* (Jer. x. 12, 13; li. 15, 16; Ps. cxxxv. 7). *Jehovah maketh His wind to blow, and the waters flow; He declareth His Word, His*

statutes and His judgments (Ps. cxlvii. 17–19). *Let the stormy wind praise Jehovah, that doeth His Word* (Ps. cxlviii. 8). *Jehovah maketh the winds His angels* (Ps. civ. 3, 4). *Jehovah did fly upon the wings of the wind* (Ps. xviii. 9, 10; civ. 3). "The wings of the wind" are the Divine Truths which flow in. On this account the Lord is called the "breath of the nostrils" (Lam. iv. 20); and it is said that *He breathed into the nostrils of Adam the breath of life* (Gen. ii. 7): also, that *He breathed upon the disciples, and said, Receive ye the Holy Spirit* (John xx. 21, 22). The Holy Spirit is the Divine Truth proceeding from the Lord, the influx of which into the disciples was represented and thence is signified by His breathing upon them. That wind and breathing signify the influx of the Divine Truth into the understanding, is from the correspondence of the lungs with the understanding, on which see the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom" (n. 371–429). As a nearer and stronger Divine influx through the heavens disperses the truths that are with the evil, therefore wind signifies the dispersion of the truth with them, and thence their conjunction with hell, and their destruction; as may be seen from these passages: *I will bring upon Elam the four winds from the four ends of the heavens, and will scatter him* (Jer. xlix. 36). *Thou shalt fan them, that the wind may take them away, and the storm dissipate them* (Isa. xli. 16). *The breath of Jehovah like a stream of brimstone doth kindle them* (Isa. xxx. 33). *The plotters of iniquity perish by the blast of God, and are consumed by the breath of His nostrils* (Job iv. 8, 9). *The foundations of the world were revealed by thy rebuke, O Jehovah, by the blast of the breath of thy nostrils* (Ps. xviii. 15). *I saw in the vision, and behold the four winds rushed upon the great sea; and four beasts went up* (Dan. vii. 2, 3, &c.). *From the storm of Jehovah went forth His anger; it shall rush upon the head of the wicked* (Jer. xxiii. 19; xxx. 23). *My God, persecute them by thy storm, terrify them by*

thy tempest (Ps. lxxxiii. 15). *The way of Jehovah is in the storm and the tempest* (Nah. i. 3): besides other places, as Jer. xxv. 32; Ez. xiii. 13; Hos. viii. 7; Amos i. 14; Zech. ix. 14; Ps. xi. 6; l. 3; lv. 8; cvii., where are these words: *He commandeth and raiseth the stormy wind; God made the storm to calm, that its waves might be still* (vers. 25, 29). It is hence manifest, what is signified in the spiritual sense by this: *Jesus in the ship rebuked the wind, and said to the sea, Be still; and it was at rest* (Mark iv. 39, 40; Luke viii. 23, 24). By the sea here is signified hell, and by the wind influx therefrom. Nor is any thing but a strong influx signified by "the east wind" Jer. xviii. 17; Ez. xvii. 10; xix. 12; Hos. xiii. 15; Ps. xlviii. 7): also by the same wind, *by which the Red Sea was dried up* (Ex. xiv. 21), thus spoken of in Moses: *By the blast of thy nostrils the waters were heaped up; Thou didst blow with thy wind, the sea covered them* (Ex. xv. 8, 10). It may now be evident from these things, that by holding the four winds lest the wind should blow upon the earth, the restraining and keeping back of a nearer and stronger influx into the lower parts is signified.

344. *And I saw another angel ascending from the rising of the sun*, signifies the Lord providing and directing. By the angel here the Lord as to the Divine Love is understood, because He ascended from the rising of the sun; and from the rising of the sun, or from the east, is from the Divine Love. For in the spiritual world the Lord is the Sun and the East, and is also so called as to that love. That He was providing and directing is manifest from His command to the four angels, not to hurt the earth and the sea, until the servants of God were sealed in their foreheads. That in the highest sense the Lord's Divine Human is meant by an angel, is manifest from these passages: *The angel of the face of Jehovah delivered them on account of His love and His pity; He redeemed them, and He took them, and carried them all the days of eternity* (Isa.

lxiii. 9). *The angel who redeemed me from all evil bless them* (Gen. xlviii. 16). *The Lord whom ye seek shall suddenly come to His temple, and the Angel of the Covenant whom ye desire* (Mal. iii. 1). *I send an angel before thee, to guard thee in the way; beware of His face, because My name is in the midst of Him* (Ex. xxiii. 20–23). Angel and Sent in the Hebrew language are one word. Hence it is that the Lord so many times says that He was Sent by the Father, by which the Divine Human is meant. But an angel in a relative sense is every one who receives the Lord; not only he who is in heaven, but he who is in the world.

345. *Having the seal of the living God*, signifies who alone knows all and each, and can distinguish and separate them from one another. Since they were sealed with the seal upon their foreheads, therefore by having a seal of the living God, because it is said of the Lord, is meant to know all and each, and to be able to distinguish and separate the servants of God from those who are not the servants of God.

346. *And he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees*, signifies the keeping back and restraining by the Lord of the nearer and stronger influx into the lower parts. That those things are signified is manifest from the things explained above (n. 343). According to the sense of the letter the four angels restrained the influx, but according to the spiritual sense it was the Lord. That they should not hurt the earth, the sea, and the trees, signifies that there should not be a vehement but a moderate influx. For the Lord, by various degrees of influx, disposes, arranges, tempers, and directs all things there and in the hells, and through the heavens and the hells all things in the world.

347. *Till we have sealed the servants of our God in their foreheads*, signifies before those are separated who are in

truths from good from the Lord, and thus who are good interiorly. By sealing upon their foreheads is not meant to seal them there, but to distinguish and separate those who are in the good of love from the Lord; for the forehead signifies the good of love. That it is those who are in truths from good from the Lord, is because these are meant by the servants of God (n. 3). The forehead signifies the good of love, because the face is the image of man's affections; and the forehead is the highest part of the face: the brain from which is the origin of all the things of a man's life, is directly under the forehead. As the forehead signifies love — good love with the good, and evil love with the evil — by sealing upon the foreheads is therefore signified to distinguish and separate one from another according to the love. The same is signified in Ezekiel: *Pass through the midst of Jerusalem, and seal a seal upon the foreheads of them that sigh over the abominations* (ix. 4–6). As the forehead signifies love, it is therefore said of the plate upon Aaron's mitre, upon which was engraved *Holiness to Jehovah*, that *it was over against the face of his mitre, that it might be upon Aaron's forehead, and be upon Aaron's forehead perpetually that they may be acceptable before Jehovah* (Ex. xxviii. 36–38). And it was also commanded that these words, *Thou shalt love thy God with all thy heart, and with all thy soul, should be upon the hand and upon the forehead* (Deut. vi. 5, 8; xi. 18). *And that they should have the name of the Father written upon their foreheads* (Apoc. xiv. 1). *And the name of God and the Lamb upon their foreheads* (Apoc. xxii. 4). It is to be known that the Lord looks at the angels in their foreheads, and they in turn look at the Lord through the eyes; for the reason that the Lord looks at all from the good of love, and wishes that they should look at him in turn from the truths of wisdom: thus conjunction is effected. By the forehead in the opposite sense evil love is signified, in these passages: *They who have the mark of the beast upon*

their foreheads (Apoc. xiii. 16; xiv. 9; xx. 4): *and also the name of Babylon upon her forehead* (Apoc. xvii. 5). *The forehead of a woman a harlot* (Jer. iii. 3). *Obstinate in forehead, and hard in heart* (Ez. iii. 7, 8). *Thou art hard, and thy forehead is brazen* (Isa. xlviii. 4).

348. *And I heard the number of the sealed, a hundred forty-four thousand*, signifies all who acknowledge the Lord as the God of heaven and earth, and are in truths of doctrine from the good of love from Him through the Word. These are signified by the one hundred forty-four thousand out of the twelve tribes of Israel, because by the twelve tribes of Israel is signified the church from those who are in good and truth from the Lord, and who acknowledge Him as the God of heaven and earth. All these are meant by the number one hundred forty-four thousand; for the like is signified by that number as by twelve, since it arises from the multiplication of twelve by twelve, and then from multiplication by a hundred and a thousand: and any number whatever, multiplied into itself, and then by ten, a hundred, or a thousand, signifies the like as the original number; thus the number a hundred forty-four thousand the same as a hundred forty-four; and this the same as twelve, because twelve times twelve makes the number a hundred forty-four: in like manner the twelve thousand sealed out of every tribe, multiplied by twelve, makes a hundred forty-four thousand. The number twelve signifies all, and is predicated of truths from good, because twelve arises from the multiplication of three and four into each other: and the number three signifies all as to truth, and the number four all as to good; hence twelve here all as to truth from the good of love. That all numbers signify the properties of things, determining their quality or quantity, may be manifestly evident from the numbers in the Apocalypse, for unless they were significative, there would in many places be no sense in them. It may be seen from the things here said, that by the hundred

and forty-four thousand sealed, and by the twelve thousand out of each tribe, is not meant that just so many were sealed and elected out of the tribes of Israel, but all who are in truths of doctrine from the good of love from the Lord. This is signified in general by the twelve tribes of Israel, and also by the Lord's twelve apostles; but in particular some truth from good by every tribe and by every apostle. But what is here signified by each tribe will be told in what follows. Since the twelve tribes signify all truths of doctrine from the good of love from the Lord, they therefore signify also all things of the church; on which account the twelve tribes of Israel represented the church, and the twelve apostles the same. Because "twelve" is applied to the truths and goods of the church, therefore the New Jerusalem, by which the Lord's New Church is meant, is described in its particulars by the number twelve; as that *the city was twelve thousand furlongs in length and breadth; that its wall was a hundred and forty-four cubits*, — a hundred forty-four is twelve times twelve; *that there were twelve gates, and the gates of twelve pearls; that over the gates were twelve angels, and the names of the twelve tribes of Israel written; that there were twelve foundations to the wall, and in them the names of the twelve apostles of the Lamb, and they consisted of twelve precious stones; also, that there was there the tree of life bearing twelve fruits, according to the twelve months:* all which may be seen in chap. xxi. and xxii. Of these which are here treated of, the New Heaven was formed, and a New Church is being formed, by the Lord: for they are the same who are mentioned (chap. xiv., &c.), where these things are said of them: *And I saw, and behold the Lamb standing upon mount Zion, and with Him a hundred forty-four thousand: and they sung a new song before the throne; and no one could learn that song but the hundred forty-four thousand redeemed from the earth: they are virgins, and follow the Lamb whithersoever He goeth* (vers.

1, 3, 4). Since the twelve tribes signify the Lord's church as to all its truths and goods, the number twelve therefore became a number of the church, and was used in its solemnities; as that *in the breast-plate of judgment, where the Urim and Thummim were, there were twelve precious stones* (Ex. xxviii. 21). That *twelve loaves of show-bread were put upon the table in the tabernacle* (Lev. xxiv. 5, 6). That *Moses built an altar under mount Sinai, and erected twelve pillars* (Ex. xxiv. 4). That *twelve men were sent to explore the land of Canaan* (Deut. i. 23). That *twelve men carried out twelve stones out of the midst of the Jordan* (Josh. iv. 1–9, 20). That *at the dedication of the altar the twelve princes brought twelve silver chargers, twelve cups of silver, twelve censers of gold, twelve bullocks, twelve rams, twelve lambs, twelve he-goats* (Num. vii. 84, 87). That *Elijah took twelve stones, and built the altar* (1 Kings xviii. 31, 32). That *Elijah found Elisha when he was plowing with twelve yoke of oxen, and he among the twelve; and that he then threw his mantle upon him* (1 Kings xix. 19). That *Solomon placed twelve oxen under the brazen sea* (1 Kings vii. 25, 44). That *he made a throne, and twelve lions standing at the steps* (1 Kings x. 19, 20). That *upon the head of the woman clothed with the sun was a crown of twelve stars* (Apoc. xii. 1). From the above it may now be evident that by the one hundred forty-four thousand sealed, twelve thousand out of each tribe, are not meant just so many in number from the Jews and Israelites, but all in the New Christian Heaven and the New Church, who will be in truths of doctrine from the good of love through the Word from the Lord.

349. *Sealed out of every tribe of Israel*, signifies the Lord's heaven and church from them. By a tribe is signified religion as to good of life, and by "every tribe" is signified the church as to all the good of love and as to all the truth from that good, from both of which is the good of life. For there are two things which make the church, the good of

love and the truth of doctrine: their marriage is the church. The twelve tribes of Israel represented and thence signified the church as to that marriage, and each tribe some universal truth of good or good of truth in it. But what each tribe signified has not hitherto been revealed to any one; nor could it be revealed, lest by wrongly connected explanation the holiness which lies hid in them when united into one should be profaned: for the signification is according to the conjunction; it is one thing in the series in which they are named according to their births (Gen. xxix., xxx., xxxv. 18). The series there is this: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, Benjamin. It is another in the series in which they are named when they came into Egypt, which is, Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Gad, Asher, Joseph, Benjamin, Dan, Naphtali (Gen. xlvi. 8–24). And another in the order in which they are blessed by their father Israel; which is this, Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin (Gen. xlix). Another, in the order in which they are blessed by Moses, which is this, — Reuben, Judah, Levi, Benjamin, Joseph, Ephraim, Manasseh, Zebulon, Gad, Dan, Naphtali, Asher (Deut. xxxiii.): there Ephraim and Manasseh are found, and not Simeon and Issachar. And another, in the order in which they encamped and marched; which is this, — the tribes of Judah, Issachar, and Zebulon to the east; the tribes of Reuben, Simeon, and Gad to the south; the tribes of Ephraim, Manasseh, and Benjamin to the west; the tribes of Dan, Asher, and Naphtali to the north; and the tribe of Levi in the middle (Num. ii. 1, to the end). And another, in the series in which they are named elsewhere; as Gen. xxxv. 23–26; Num. i. 5–16; vii. 1, to the end; xiii. 4–15; xxvi. 5–57; xxxiv. 17–28; Deut. xxvii. 12, 13; Josh. xv.–xix. Ez. xlviii. 1, to the end. On which account, when Balaam saw Israel dwelling according to their tribes, he said, *How*

goodly are thy tabernacles, O Jacob, and thy dwelling-places, O Israel (Num. xxiv. 1–4, &c.). In the breastplate of judgment, which was the Urim and Thummim, in which were twelve precious stones according to the names of the sons of Israel (Ex. xxviii. 15–21), the tribes signified in series according to the inquiry, to which they returned an answer. But what they signify in the series in which they are here named in the Apocalypse, which is still different, will be told in what follows. That the tribes signify religion, and the twelve tribes the church as to all things in it, is because tribe and sceptre are one word in the Hebrew language; and the sceptre is the kingdom, and the Lord's kingdom is heaven and the church.

350. *Of the tribe of Judah twelve thousand sealed*, signifies heavenly (celestial) love, which is love to the Lord, and this with all who will be in the New Heaven and in the New Church. In the highest sense by Judah the Lord as to heavenly love is signified; in the spiritual sense, the Lord's heavenly kingdom, and the Word; and in the natural sense the doctrine of the heavenly church from the Word. But here heavenly love, which is love to the Lord, is signified by Judah: and because it is named the first in the series, that love is signified with all who will be in the Lord's New Heaven and New Church. For the tribe named in the first place is the all in the rest: it is as their head, and as a universal entering into all the things which follow: it gathers together, qualifies, and affects them: such is love to the Lord. That "twelve thousand" signify all who are in that love, may be seen above (n. 348). It is known that after Solomon the twelve tribes of Israel were divided into two kingdoms, the Jewish and the Israelitish. The Jewish kingdom represented the heavenly kingdom, or the Lord's priesthood; and the Israelitish kingdom the spiritual kingdom, or the Lord's royalty: but the latter was destroyed when there remained nothing spiritual with them; but the Jewish kingdom was preserved for the sake of the Word,

and because the Lord was born there. But when they altogether adulterated the Word, and thus could not know the Lord, their kingdom was then destroyed. It may be evident from these things that heavenly love, which is love to the Lord, is signified by the tribe of Judah: but as they were such in regard to the Word and in regard to the Lord, the opposite love is also signified by the tribe of Judah, which is the love of self,—properly the love of ruling from the love of self, which love is called diabolical love. That the heavenly kingdom and its love, which is love to the Lord, is signified by Judah and his tribe, is evident from these passages: *O Judah, thy brethren shall praise thee: the sceptre shall not be removed from Judah, until Shiloh come; and to him is the adherence of the peoples: he bindeth his foal to the vine, and the ass's colt to the choice vine; he washeth his garment in wine; his eyes shall be red with wine, and his teeth white with milk* (Gen. xlix. 8–12). *David shall be prince to them for ever, and I will make with them a covenant of peace; a covenant of eternity shall be with them, and I will set my sanctuary in the midst of them for ever* (Ez. xxxvii. 25, 26). *Shout and be glad, O daughter of Zion; Jehovah will make Judah an inheritance to Himself, His portion in the land of holiness* (Zech. ii. 10–12). *O Judah, keep thy festivals, perform thy vows, because Belial shall no more pass through thee; every one shall be cut off* (Nah. i. 15). *The Lord shall suddenly come to his temple; then shall the offering of Judah and Jerusalem be pleasant unto Jehovah as in the days of old* (Mal. iii. 1, 4). *Judah shall dwell for ever, and Jerusalem unto generation and generation* (Joel iii. 20). *Behold, the days shall come, when I will raise up unto David a just branch; in His days Judah shall be saved* (Jer. xxiii. 5, 6). *I will bring forth a seed from Jacob, and from Judah an inheritor of my mountains, that the elect may possess it* (Isa. lxv 9). *Judah was His sanctuary, and Israel His dominions* (Ps. cxiv. 2). *Behold, the days shall come, in which I will*

make a new covenant with the house of Judah; this shall be the covenant, I will put my law in the midst of them, and write it upon their heart (Jer. xxxi. 27, 31, 33, 34). *In those days shall ten men take hold of the skirt of a man a Jew, saying, we will go with you, for we have heard that God is with you* (Zech. viii. 22, 23). *As the new heavens and the new earth which I will make shall remain before Me, so shall your seed and your name remain: the kings of the nations shall be thy nursing fathers, their queens thy nursing mothers; they shall bow themselves down to thee with their faces upon the earth, and lick up the dust of thy feet* (Isa. lxvi. 20, 22; xlix. 22, 23). From these and many other places, too numerous to adduce, it may be manifestly evident, that by Judah is not meant Judah, but the church: as that the Lord will make with that nation a new and eternal covenant, will make it His inheritance and His sanctuary for ever; and that the kings of the nations and their princes will bow themselves down to him, licking up the dust of his feet; and more besides. That the diabolical kingdom, which is the love of ruling from the love of self, is meant by the tribe of Judah viewed in itself, may be evident from these passages: *I will hide my face from them, I will see what their latter end will be; it is a generation of perverseness, children in whom there is no fidelity; a nation void of counsel are they; their vine is of the vine of Sodom, and of the fields of Gomorrah; its grapes are grapes of gall, clusters of bitterness are theirs; their wine is the poison of dragons, and the cruel venom of asps: all this is hidden with Me, sealed up in my treasures* (Deut. xxxii. 20–35). *Know that not for thy justice and the uprightness of thy heart doth Jehovah give thee the land of Canaan, for thou art a people of stiff neck* (Deut. ix. 5, 6). *According to the number of thy cities were thy gods, O Judah; according to the number of the streets of Jerusalem hast thou set altars for burning incense to Baal* (Jer. ii. 28; xi. 13). *Ye are of your father the devil, and the lusts of your father ye will do* (John viii. 44). They are said

to be *full of hypocrisy, iniquity, and uncleanness* (Matt. xxiii. 27, 28). *An adulterous generation* (Matt. xii. 39; Mark viii. 38): and *Jerusalem, their habitation, was called Sodom* (Isa. iii. 9; Jer. xxiii. 14; Ez. xvi. 46, 48; Apoc. xi. 8: besides other places where it is said that that nation was altogether corrupt, and that Jerusalem was to be destroyed; as in Jer. v. 1; vi. 6, 7; vii. 17, 18, &c.; viii. 6–8, &c.; ix. 10, 11, 13; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 17; Ez. iv. 1, to the end; v. 5, to the end; xii. 18, 19; xv. 6-8; xvi. 1–63; xxiii. 1–49).

351. *Of the tribe of Reuben twelve thousand sealed,* signifies wisdom from heavenly (celestial) love with those who will be in the Lord's New Heaven and New Church. In the highest sense by Reuben is signified omniscience; in the spiritual sense, wisdom, intelligence, and knowledge, also faith; in the natural sense, sight. But here wisdom is signified by Reuben, because it follows after Judah, by whom heavenly love is signified; and heavenly love produces wisdom. For there is not given a love without its partner, which is knowledge, intelligence, and wisdom. The partner of natural love is knowledge, of spiritual love is intelligence, and of heavenly love is wisdom. These things are signified by Reuben, because he was named from sight, and spiritual-natural sight is knowledge, spiritual sight is intelligence, and heavenly sight is wisdom. Reuben was also Jacob's first-born, and was for that reason called by Israel *the first of his strength, the beginning of his powers, excellent in eminence and excellent in valor* (Gen. xlix. 3). Such is also the wisdom from heavenly love. And because Reuben from his birth-right represented and thence signified the wisdom of the men of the church, he therefore exhorted his brethren not to kill Joseph, and grieved when Joseph was not found in the pit (Gen. xxxvii. 21, 22). And therefore his tribe *encamped on the south,* and they were called *the camp of Reuben* (Num. ii. 10–16). "The south" also signifies wisdom from love; on which account they who are in that

wisdom dwell to the south in heaven (see the work on "Heaven and Hell," n. 148–150). This wisdom is signified by Reuben in the prophecy of Deborah and Barak, by this: *In the divisions of Reuben there were great resolves of heart; wherefore sittest thou, O Issachar, between the burdens to hear the bleatings of the flocks? in the divisions of Reuben, where there are great searchings of heart* (Judg. v. 15, 16). "The divisions of Reuben" are knowledges of every kind, which are of wisdom. As all the tribes signify opposite things also, so also does the tribe of Reuben; and in the opposite sense it signifies wisdom separate from love, and hence also faith separate from charity; on which account he was cursed by Israel his father (Gen. xlix. 3, 4); and was therefore deprived of his birthright (1 Chron. v. 1); see above (n. 17); and an inheritance was therefore given him beyond the Jordan, and not in the land of Canaan: and also instead of Reuben and Simeon the sons of Joseph, Ephraim and Manasseh, were acknowledged (Gen. xlviii. 5): nevertheless he still retained the representation and thence the signification of wisdom.

352. *Of the tribe of Gad twelve thousand sealed*, signifies uses of life also, which are of wisdom from that love, with those who will be in the Lord's New Heaven and New Church. By Gad in this highest sense omnipotence is signified, in the spiritual sense good of life, which also is use, and in the natural sense work; here the uses of life, because it follows after Reuben and Judah; and heavenly (celestial) love by means of wisdom produces uses. There are three things which cohere, and cannot be separated, love, wisdom, and use of life. If one is separated, the remaining two perish; see the "Angelic Wisdom concerning the Divine Love and Divine Wisdom" (n. 241, 297, 316). That use of life, which is also called fruit, is signified by Gad, may be evident from the derivation of his name from a troop or a heap (Gen. xxx. 10, 11); also from his blessing by his father Israel (Gen. xlix. 19); and from his blessing by

Moses (Deut. xxxiii. 20, 21); and also from his inheritance (Num. xxxii. 1, to the end; xxxiv. 14; Deut. iii. 16, 17; Josh. xiii. 24–28): also from the signification in the opposite sense (Isa. lxv. 11; Jer. xlix. 1–3). It is to be known that all the tribes of Israel are here distinguished into four classes, as in the Urim and Thummim, and in their encampment; and that each class contains three tribes, for the reason that the three cohere as one, like love, wisdom, and use, and like charity, faith, and work; for, as was said, if one is wanting, the remaining two are not any thing.

353. *Of the tribe of Asher twelve thousand sealed*, signifies mutual love, which is the love of doing good use to the community or society, with those who will be of the Lord's New Heaven and New Church. By Asher in the highest sense eternity is signified, in the spiritual sense eternal blessedness, and in the natural sense affection for good and truth; but by Asher here is signified the love of doing uses, which is with those who are in the Lord's heavenly (celestial) kingdom, and is there called mutual love. This love descends proximately from love to the Lord, since the Lord's love is to do uses to the community and to each society in the community; and He does them through men who are in love to Him. That the things said above are signified by Asher can in some degree be seen from his blessing by Israel his father: *Of Asher, his bread shall be fat, and he shall yield the dainties of a king* (Gen. xlix. 20): and from his blessing by Moses: *Blessed above the children is Asher; let him be acceptable to his brethren; as his day shall his fame be* (Deut. xxxiii. 24, 25). He was named also from "blessing;" and they who are in the love of doing uses to the community and to society are in blessedness in heaven above others.

354. *Of the tribe of Naphtali twelve thousand sealed*, signifies the perception of use and of what use is, with those who will be in the Lord's New Heaven and New Church.

By Naphtali in the highest sense is signified the power of the Lord's Divine Human, in the spiritual sense temptation and victory, and in the natural sense struggle by the natural man; for he was named from strugglings. But here the perception of use and of what use is, is signified by Naphtali, because he follows after Asher in the series, by whom the love of uses is signified; and those also have an interior perception of uses, who have conquered in temptations: for by temptations the interiors of the mind are opened. The perception which these have is described in Jeremiah xxxi. 33, 34. They feel in themselves what is good, and see in themselves what is true. That the tribe of Naphtali signifies angels and men as to this perception, may be confirmed by these things in the Word: *Naphtali is upon the heights of the field* (Judg. v. 18). "The heights of the field" are the interiors of the church as to perception. *Naphtali is satisfied with the good-will, and full of the blessing of Jehovah, possess the west and the south* (Deut. xxxiii. 23). To possess the west is to have the good of the love of serving, and to possess the south is to have the light of wisdom, which is the perception mentioned above. *Naphtali is a hind let loose, giving discourses of elegance* (Gen. xlix. 21). The state after temptation is thus described, as to free eloquence from perception. It is also related that one of the tribe of Naphtali, *who was filled with wisdom, intelligence, and knowledge, made all the work of brass for Solomon about the temple* (1 Kings vii. 14). The historical parts of the Word, as to the names and as to the tribes, are equally significative with the prophecies.

355. *Of the tribe of Manasseh twelve thousand sealed*, signifies the will of serving and of doing, also with those who will be of the Lord's New Heaven and New Church. There are three things which follow in order, love to the Lord, wisdom, and use, as was said above (n. 352): so also here, mutual love, understanding or perception, and will or act. These also make one, so that if one is wanting, the other two are nothing. The will of serving with the act is the

effect, and thus the ultimate, in which the two former are and coexist. Manasseh signifies this, because Joseph, who was the father of Manasseh and Ephraim, signifies the spiritual of the church; and the spiritual of the church is the good of the will, and at the same time the truth of the understanding. It is hence that Manasseh signifies the voluntary of the church, and Ephraim the intellectual of it. Manasseh signifies the voluntary of the church because Ephraim signifies the intellectual, as manifestly appears in Hosea, where Ephraim is so many times mentioned: and because Manasseh signifies the voluntary of the church, he also signifies act; for the will is the effort of every act: and where there is effort, there there is action, when it is possible. Manasseh is mentioned in several places, as when he was born (Gen. xli. 50–52); when accepted by Jacob instead of Simeon (Gen. xlviii. 3–5); and when blessed by him (Gen. xlviii. 15, 16); and by Moses (Deut. xxxiii. 17: and besides in Isa. ix. 19–21; Ps. lx. 7; lxxx. 2; cviii. 8): from which it may in some measure be seen that the voluntary of the church is meant by Manasseh.

356. *Of the tribe of Simeon twelve thousand sealed*, signifies spiritual love, which is love towards the neighbor or charity, with those who will be of the Lord's New Heaven and New Church. In the highest sense by Simeon is signified Providence, in the spiritual sense love towards the neighbor or charity, and in the natural sense obedience and hearing. In the two foregoing series they who are in the Lord's heavenly (celestial) kingdom were treated of; in the present series those are treated of who are in the Lord's spiritual kingdom. The love of these is called spiritual love, which is love towards the neighbor, as also charity. Simeon and his tribe represented this love, and signify it in the Word, because he was born after Reuben, and next before Levi; and by these three, Reuben, Simeon, and Levi, in their order, is signified truth in the understanding, or faith; truth in the will, or charity; and truth

in act, or good work: the same as by Peter, James, and John. As, therefore, Simeon and his tribe represented truth in the will, which is both charity and obedience, he was therefore named from *hearing:* and to hear signifies both to understand the truth and to will it or to obey, — to understand it when it is said "to hear any one," and to will it and obey, when it is said "to hearken to any one,' or to listen. Something shall here be said concerning love towards the neighbor, or charity. Love towards the neighbor is the love of obeying the Lord's precepts, which are especially those that are contained in the second table of the Decalogue; and which are, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely, Thou shalt not covet the things that are thy neighbor's. The man who will not do such things because they are sins, loves his neighbor. For he does not love his neighbor, who holds him in hatred, and from hatred wishes to kill him; he does not love the neighbor, who wishes to commit adultery with his wife; nor does he love his neighbor, who wishes to steal and plunder his goods: and so with the rest. This also Paul teaches in these words: *He that loveth another hath fulfilled the law: for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not be a false witness, Thou shalt not covet; and if there be any other commandment, it is comprehended in this precept, Thou shalt love thy neighbor as thyself: charity is therefore the fulfilling of the law* (Rom. xiii. 8–10).

357. *Of the tribe of Levi twelve thousand sealed*, signifies the affection for truth from good, from which is intelligence, with those who will be of the Lord's New Heaven and New Church. By Levi in the highest sense love and mercy are signified, in the spiritual sense charity in act, which is good of life, and in the natural sense consociation and conjunction. He was named also from *adhering* by which in the Word conjunction by love is signified.

But by Levi here is signified love or affection for truth, and thence intelligence; because he follows after Simeon, and is the intermediate in this series. Since Levi represented these things, that tribe was therefore appointed to the priesthood (Num. iii. 1 to the end; Deut. xxi. 5; and elsewhere). That the tribe of Levi signifies the love of truth, which is the very love from which the church is a church, and intelligence therefrom, may be evident from these passages: *The sons of Levi were chosen by Jehovah to minister unto Him, and to bless in His name* (Deut. xxi. 5). To bless in the name of Jehovah is to teach; which those only can do, who are in the affection of truth, and thence in intelligence. *They guard thy Word and keep thy covenant; they shall teach Jacob thy judgments, and Israel thy law* (Deut. xxxiii. 8–11). *The Lord shall suddenly come to His temple, and shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and shall refine them as gold and silver* (Mal. iii. 1–4). "To purify the sons of Levi" is to purify those that are in the affection for truth. Because that affection flourishes from intelligence, therefore the rod of Levi, upon which Aaron's name was written, blossomed with almonds (Num. xvii. 1–11).

358. *Of the tribe of Issachar twelve thousand sealed*, signifies the good of life with those who will be of the Lord's New Heaven and New Church. By Issachar in the highest sense the Divine Good of Truth and Truth of Good are signified, in the spiritual sense heavenly conjugial love which is that of good and truth, and in the natural sense recompense: but here good of life, because he is the third in order in this class; and the third in any class signifies the ultimate, which is produced from the former two, as an effect from its causes: and the effect from spiritual love, which is love towards the neighbor, and is signified by Simeon, through affection for truth, which is signified by Levi, produces good of life, which is Issachar. He was named also from *hire* (Gen. xxx. 17, 18), and thus

from recompense; and good of life has its recompense in itself. Some such thing is also signified by Issachar in his blessing by Moses: *Rejoice, Zebulon, in thy going forth; Issachar, in thy tents; they shall call the peoples into the mountain, there they shall sacrifice the sacrifices of righteousness; because they suck the abundance of the sea, and the hidden things concealed in the sand* (Deut. xxxiii. 18, 19). But by Issachar in the blessing from his father Israel (Gen. xlix. 14, 15), meritorious good of life is signified (see the "Heavenly Arcana," published at London, n. 6388).

359. *Of the tribe of Zebulon twelve thousand sealed*, signifies the conjugial love of good and truth, also with those who will be of the Lord's New Heaven and New Church. In the highest sense by Zebulon the union of the Divine Itself and the Divine Human in the Lord is signified, in the spiritual sense the marriage of good and truth with those who are in heaven and in the church, and in the natural sense conjugial love itself. Hence by Zebulon here the conjugial love of good and truth is signified. He was named also from *cohabitation* (Gen. xxx. 19, 20); and cohabitation is predicated of married partners, whose minds are conjoined into one: for that conjunction is spiritual cohabitation. The conjugial love of good and truth, which is here signified by Zebulon, is the conjugial love of the Lord and the church. The Lord is the Good itself of love, and He gives to the church to be truth from that good; and cohabitation is effected when the man of the church receives good from the Lord in truths. Then is accomplished in man the marriage of good and truth, which is the church itself, and constitutes heaven. Hence it is that the kingdom of God, that is, heaven and the church, are in the Word compared so many times to a marriage.

360. *Of the tribe of Joseph twelve thousand sealed*, signifies the doctrine of good and truth with those who will be

of the Lord's New Heaven and New Church. By Joseph in the highest sense is signified the Lord as to the Spiritual Divine, in the spiritual sense the spiritual kingdom, and in the natural sense fructification and multiplication. But here by Joseph the doctrine of good and truth is signified, which is with those who are in the Lord's spiritual kingdom. This is here signified by Joseph, because he is named after the tribe of Zebulon, and before the tribe of Benjamin, and thus in the middle: and the tribe which is named first in the series or class signifies some love which is of the will; and the tribe which is named after it signifies something of wisdom, which is of the understanding; and the tribe which is named last signifies some use or effect from them. Hence each series is full. Since Joseph signified the Lord's spiritual kingdom, he was therefore made Ruler in Egypt (Gen. xli. 38–44; Ps. cv. 17–22), where each thing signifies such things as are of the Lord's spiritual kingdom. The spiritual kingdom is the Lord's Royalty, and the heavenly (celestial) kingdom is His Priesthood. The reason that Joseph here signifies the doctrine of good and truth, is because he is here in the place of Ephraim; and by Ephraim the intellectual of the church is signified (see the "Doctrine of the New Jerusalem concerning the Sacred Scripture," n. 79): and the intellectual of the church is altogether from the doctrine of good and truth from the Word. Joseph is here in the place of Ephraim, because Manasseh, who was Joseph's other son, and signified the voluntary of the church, has been before reckoned among the tribes (n. 355). Because the intellectual of the church is from the doctrine of good and truth, therefore that intellectual, and also that doctrine, are signified by Joseph in the following passages: *Joseph is the son of a fruitful tree, of a fruitful tree by a fountain; he shall sit in the strength of his bow: he shall be blessed with the blessings of heaven from above, and with the blessings of the deep below* (Gen. xlix. 22, 26). "The

fountain" signifies the Word, and "the bow" doctrine (n. 299). *Blessed of Jehovah is the land of Joseph, for the precious things of heaven, for the dew, for the deep also lying below, and for the precious things of the products of the sun, for the precious things of the produce of the moons, and for the precious things of the earth and its fulness; let it come upon the head of Joseph* (Deut. xxxiii. 13–17). The knowledges of good and truth, from which is doctrine, are signified by these precious things. *Who drink wine from bowls, and are not grieved for the affliction of Joseph* (Amos vi. 5, 6). *I will strengthen the house of Judah, and will save the house of Joseph; and they of Ephraim shall be like a mighty man, and their heart shall be glad as from wine* (Zech. x. 6, 7). Here also Joseph stands for doctrine wine signifies the truth of it from good (n. 316).

361. *Of the tribe of Benjamin twelve thousand sealed*, signifies the life of truth from good according to doctrine, with those who will be of the Lord's New Heaven and New Church. When the conjugial love of good and truth is signified by Zebulon, and by Joseph the doctrine of good and truth, by Benjamin, because he is the third in the series, the life of truth from good is signified. "Benjamin" bears this signification, because he was latest born, and was called by his father the *son of his right hand* (Gen. xxxv. 18); and by the son of the right hand truth from good is signified: on which account also his tribe dwelt around Jerusalem, where the tribe of Judah was: and the city Jerusalem signified the church as to doctrine, and the confines of it the things which are from doctrine (see Josh. xviii. 11–28; Jer. xvii. 26; xxxii. 8, 44; xxxiii. 13; and elsewhere).

362. In this enumeration of the tribes of Israel Dan is not mentioned, nor Ephraim. The reason is that Dan was the last of the tribes, and his tribe dwelt most remote in the land of Canaan, and thus could not signify any thing in the Lord's New Heaven and New Church, where will

be only the heavenly (celestial) and the spiritual: hence Manasseh is put instead of Dan. That Joseph is put for Ephraim, see above (n. 360).

363. *After these things I saw, and behold, a great multitude, which no one could number*, signifies all the rest who are not of those enumerated, and yet are in the Lord's New Heaven and New Church, and are they who make the ultimate heaven and the external church, whose quality no one knows but the Lord alone. That the rest, who are not of those recounted, and yet are in the Lord's heaven and church, are signified by the great multitude, is manifest from vers. 9, 10, 13–17; where it is said that *they stood before the throne and before the Lamb, clothed in white robes, and palms in their hands; and that they shall serve Him in His temple; and He that sitteth upon the throne shall dwell among them;* besides other things. By "numbering" in the spiritual sense is signified to know what or of what quality, they are. That this is signified by numbering will be seen in the following paragraph. But who in particular are meant by these who are called the great multitude, cannot be known without an arcanum which must first be disclosed. The arcanum is this. The whole heaven together with the church on earth is before the Lord as one Man: and because it is as one Man, there are those there who constitute the head and thus the face with all its organs of sense; and there are there those who constitute the body with all its members. Hitherto those have been enumerated who constitute the face with all its organs of sense, but these who are now mentioned are they who constitute the body with all its members. That it is so, has been revealed to me, as also that they who make the first class of the tribes (vers. 5), are those who correspond to the forehead as far as the eyes; that they who make the second class (vers. 6), are they that correspond to the eyes together with the nose; that the third (vers. 7), are they who correspond to the ears and

the cheeks; and that the fourth (vers. 8), are they that correspond to the mouth and tongue. The Lord's church is also internal and external. They who are meant by the twelve tribes of Israel are those that make the Lord's internal church; but they who are now mentioned are those that make the external church; and they cohere as one with those above recounted, as lower things with higher, and thus as the body with the head. Wherefore the twelve tribes of Israel signify the higher heavens, and also the internal church; but these the lower heavens and the external church. The latter are also called a great multitude elsewhere, as may be seen below (n. 803, &c., and n. 811).

364. The reason why "to number" in the spiritual sense signifies to know the quality, is because a number in the Word does not signify a number, but the quality of a thing (n. 10). Here therefore by this, *a great multitude which no one could number*, is meant in the natural sense according to the words, that the multitude was so vast; but in the spiritual sense it is meant that no one but the Lord alone knows their quality. For the Lord's heaven consists of numberless societies, and the societies are distinguished according to the varieties of the affections in general, and so all in each society in particular. The Lord alone knows the quality of the affection of each, and arranges all into order according to it. The knowledge of this quality is understood by the angels by numbering, and the same in the Word in these passages: *When Belshazzar drank wine out of the vessels of the temple of Jerusalem, it was written on the wall, Thou art numbered, thou art numbered* (Dan. v. 2, 5, 25). *I shall go to the gates of hell, I am numbered* (Isa. xxxviii. 10). *A voice of the tumult of the kingdoms; Jehovah Zebaoth numbereth the host of battle* (Isa. xiii. 4). *Behold who hath created these, that bringeth out their host by number* (Isa. xl. 26). *Jehovah who numbereth the host of the stars* (Ps. cxlvii. 4). *The flocks shall yet pass under the hands of*

him that numbereth (Jer. xxxiii. 13). *My steps are numbered* (Job xiv. 16). *The houses and towers of Zion and Jerusalem were numbered* (Isa. xxii. 9, 10; xxxiii. 18, 19; Ps. xlviii. 12–14). "To number" means to know of what quality they are. It may be evident from the signification of number and numbering why a punishment was denounced upon David for numbering the people or tribes of Israel, and why he said to the prophet Gad, *I have sinned greatly in what I have done* (2 Sam. xxiv. 1, to the end). And why, when the people were numbered by Moses as to all their tribes, it was commanded *that every one should give an expiation of his soul to Jehovah at the numbering, that there might not be a plague among them in numbering them* (Ex. xxx. 12). The reason was because "to number" signifies to know their quality as to their spiritual state, and thus as to the state of the church understood by the twelve tribes of Israel, which the Lord alone knows.

365. *Out of all nations and tribes and peoples and tongues*, signifies all in the Christian world who are in religion from good, and in truths from doctrine. By all nations and tribes are meant those who are in religion from good, and who are of the ultimate heaven (n. 363): by nations they that are in good (n. 920, 921); and by tribe religion (n. 349). By peoples and tongues those are meant who are in truths from doctrine; by peoples they that are in truths (n. 483); and by tongue doctrine (n. 282). Hence all who are in religion from good and in truths from doctrine are meant in the spiritual sense by "out of all nations and tribes and peoples and tongues."

366. *Standing before the throne and before the Lamb*, signifies hearing the Lord and doing the things which He teaches. By standing before God is signified to hear and do what He teaches, as he does who stands before a king. This is signified by standing before God elsewhere also in the Word, as, *The angel said to Zacharias, I am Gabriel that stand before God* (Luke i. 19). *There shall not be wanting a man*

to stand before Me for ever (Jer. xxxv. 19). *These are the two sons of the olive-tree standing before the Lord of the whole earth* (Zech. iv. 14). *He separated the tribe of Levi to stand before Jehovah* (Deut. x. 8: and elsewhere).

367. *Clothed in white robes, and palms in their hands*, signifies communication and conjunction with the higher heavens, and confession from Divine truths. That to be clothed in white robes signifies to have communication and conjunction with the heavens, may be seen above (n. 328). To hold palms in the hands signifies confession from Divine truths, because palms signify Divine truths. For every tree signifies something of the church, and palms Divine Truth in ultimates, which is the Divine Truth of the literal sense of the Word. For this reason *upon all the walls of the temple at Jerusalem within and without, and also upon the doors, were carved cherubs and palms* (1 Kings vi. 29, 32). In like manner in the *New Temple*, spoken of Ez. xli. 18–20. By the cherubs the Word is signified, and by the palms the Divine Truth therein. That by palms the Divine Truths of the Word are signified, and confessions from them by the palms in the hands, may be evident from the command that *at the feast of tabernacles they should take the fruits of goodly trees, and leaves of palms, and should rejoice before Jehovah* (Lev. xxiii. 39, 40). That *when Jesus went to Jerusalem to the feast, they took branches of palms, and went to meet Him, crying, Blessed is He that cometh in the name of the Lord* (John xii. 12, 13): by which was signified confession from Divine truths concerning the Lord. The palm also signifies the Divine Truth in David: *The just shall flourish as the palm-tree, he shall grow planted in the house of Jehovah, he shall flourish in the courts of our God* (Ps. xcii. 12, 13: and the same elsewhere). Because Jericho was a city near the Jordan, and that which is first in the church was signified by the river Jordan, and this is the Divine Truth such as it is in the sense of the letter of the Word, it was therefore called "the City of Palms"

(Deut. xxxiv. 3; Judg. i. 16; iii. 13): for the Jordan was the first boundary or the entrance into the land of Canaan, and by the land of Canaan the church is signified.

368. *And crying with a great voice, saying, Salvation unto our God who sitteth upon the throne, and unto the Lamb,* signifies the acknowledgment from the heart that the Lord is their Saviour. "To cry with a great voice" signifies acknowledgment from the heart: "Salvation unto our God who sitteth upon the throne and unto the Lamb," signifies that the Lord is salvation itself, and that the salvation of all is from Him, and thus that He is the Saviour. By Him that sitteth upon the throne and by the Lamb the Lord alone is meant; by Him that sitteth upon the throne His Divine from Which [all things are], and by the Lamb His Divine Human; as also above (n. 273). Both are mentioned, because from His Divine from Which [He came forth], through His Divine Human, He was the Saviour. That they are one is manifest from the places where it is said, *the Lamb in the midst of the throne* (chap. v. 6; vii. 17). The Lord is many times called "Salvation" in the Word, by which is meant that He is the Saviour; as, *My salvation shall not delay, and I will place salvation in Zion* (Isa. xlvi. 13). *Say ye to the daughter of Zion, Behold, thy salvation cometh* (Isa. lxii. 11). *I gave thee, that thou mayest be my salvation to the end of the earth* (Isa. xlix. 6). *This is Jehovah whom we have waited for, we will rejoice and be glad in His salvation* (Isa. xxv. 9). Salvation in the Hebrew language is called Joschia, which is Jesus.

369. *And all the angels stood around the throne and the elders and the four animals,* signifies all in the entire heaven, hearing and doing what the Lord teaches. The angels of the higher heavens are meant by the animals and the elders, as above, and also below (n. 808): but by the angels here the angels of the lower heavens are meant; thus all in the entire heaven. By "standing" is signified to hear and do what He teaches (n. 366).

370. *And fell upon their faces before the throne, and worshipped God,* signifies their humiliation of heart, and worship of the Lord from humiliation. It is manifest that to fall upon their faces and to worship, is humiliation of the heart, and worship thence. Humiliation before the Lord and the worship of Him is signified by falling before the throne and worshipping God, because by God His Divine is meant, which is the Divine from Which, and at the same time the Divine Human (n. 368): for both are one God, because one person.

371. *Saying, Amen,* signifies Divine Truth, and confirmation from it; see above (n. 23, 28, 61).

372. *Blessing, and glory, and wisdom, and thanksgiving,* signifies the Spiritual Divine things of the Lord. All acknowledgment and confession of the Lord in general comprehends these two things, that He is Divine Love itself and Divine Wisdom itself, and thence that love, and all that belongs to it, with those who are in heaven and in the church, is from Him; in like manner wisdom and all that is of it. Whatever proceeds from the Lord's Divine Love is called the Heavenly Divine, and what is from His Divine Wisdom is called the Spiritual Divine. The Lord's Spiritual Divine is meant by "glory, wisdom, and thanksgiving;" and the Heavenly Divine by "honor, power, and might," which follow. Blessing, which precedes, signifies both; see above (n. 289). That glory is predicated of the Divine Truth, and thus of the Spiritual Divine, see n. 249. That wisdom has relation to the same, is manifest. That it is the same with thanksgiving is because this is from Divine Truth; for man gives thanks from it and by means of it.

373. *And honor, and power, and might,* signifies the Heavenly Divine things of the Lord. It was said in the preceding paragraph, that these three, honor, and power, and might, in the Word, where the Lord is spoken of, refer to His Heavenly Divine, or His Divine Love or Divine Good

That this is true of "honor," may be seen, n. 249: of might, n. 22: that power also has such meaning may be evident from the places in the Word where it is mentioned. It is to be known, that in every thing in the Word there is the marriage of good and truth; and that there are words which have relation to good, and that there are words which have relation to truth. But these words cannot be distinguished but by those who study the spiritual sense. From that it is manifest which word relates to good or love, and which to truth or wisdom. And it has been given to know from many passages, that "honor, power, and might" occur, where the Divine Good is treated of. That "power" relates to the same may be seen Matt. xiii. 54; xxiv. 30; Mark xiii. 25, 26; Luke i. 17, 35; ix. 1; xxi. 27: and elsewhere. That in every thing in the Word there is the marriage of the Lord and the church, and thence the marriage of good and truth, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 80–90).

374. *Unto our God for ever and ever.* That it signifies those things in the Lord and from the Lord to eternity, is manifest from what is said above; and that for ever and ever is to eternity.

375. *Amen,* signifies the consent of all. In this verse "Amen" occurs in the beginning, and now at the end. When at the beginning, it signifies the Truth, and confirmation from it (n. 371); but when at the end, it signifies confirmation, and the consent of all that it is the truth.

376. *And one of the elders answered, saying unto me, Who are these that are arrayed in white robes, and whence came they? And I said unto him, Lord, thou knowest,* signifies the desire to know and the wish to inquire, and the answer and information. The reason why John was asked concerning these things is, because it is common in all Divine worship, that the man should first wish, desire, and pray, and the Lord then answer, inform, and do: otherwise the man does not receive any thing divine. Now as John saw

those that were arrayed in white robes, and desired to know and to ask who they were, and this was perceived in heaven, he was therefore first asked, and then informed. The like occurred to Zechariah the prophet, when he saw many things represented to him; as may be evident from chap. i. 9; ii. 2, 4; iv. 2, 5, 11, 12; v. 2, 6, 10; vi. 4. Besides, we may often read in the Word that the Lord answers those who call and cry; as Ps. iv. 1; xvii. 6; xx. 9; xxxiv. 4; xci. 15; cxx. 1. Also that He gives to those who ask (Matt. vii. 7, 8; xxi. 22; John xiv. 13, 14; xv. 7; xvi. 23–27). But still the Lord gives them to ask, and what to ask; and therefore the Lord knows it before; but still the Lord wishes that man should ask first, to the end that it may be as of himself, and so be appropriated to him. Otherwise if the petition itself were not from the Lord, it would not have been said in those places, that they should receive whatsoever they asked.

377. *And he said, These are they who come out of great affliction*, signifies that they are those who have been in temptations, and have fought against evils and falsities. That affliction is infestation from evils and falsities, and spiritual combat against them, which is temptation, may be seen (n. 33, 95, 100, 101).

378. *And have washed their robes*, signifies, and who have cleansed their religious principles from the evils of falsity. By "washing" in the Word is signified to cleanse from evils and falsities; and by "robes" general truths are signified (n. 328). General truths are the knowledges of good and truth from the literal sense of the Word, according to which they have lived; and hence they are religious principles: and because every thing religious has reference to good and truth, the robes are therefore twice named · namely, *they washed their robes, and they made white their robes.* The robes, or religious principles, are cleansed only with those who fight against evils, and so reject falsities, and thus by temptations, which are signified by the great

affliction (n. 377). That to be washed signifies to be cleansed from evils and falsities, and so to be reformed and regenerated, may be evident from the following passages: *When the Lord hath washed away the filth of the daughters of Zion, and hath cleansed the blood of Jerusalem by the spirit of judgment and by the spirit of purifying* (Isa. iv. 4). *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil* (Isa. i. 16). *Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved* (Jer. iv. 14). *Wash me from my iniquity, and I shall be whiter than snow* (Ps. li. 2, 7). *Though thou shouldst wash thee with nitre, and shouldst take thee much soap, thy iniquity will still retain its spots* (Jer. ii. 22). *If I should wash me in the waters of snow, and should cleanse my hands with soap, still my clothes shall abhor me* (Job ix. 30, 31). *Who washed his garment in wine, his clothing in the blood of grapes* (Gen. xlix. 11). This is said of the heavenly (celestial) church, to which they belong who are in love to the Lord; and in the highest sense it is said of the Lord. Wine and the blood of grapes is Divine Truth spiritual and heavenly (celestial). *I have washed thee with waters, and I have washed away the blood from off thee* (Ez. xvi. 9). This is said of Jerusalem: "waters" are truths, and "bloods" are the adulterations of truth. It may be evident from these things what was represented and thence signified by the washings in the Israelitish church, as that *Aaron should wash himself before he put on the garments of ministry* (Lev. xvi. 4, 24). *And before he drew near to the altar to minister* (Ex. xxx. 18–21; xl. 30, 31). *In like manner the Levites* (Num. viii. 6, 7). *In like manner others, who were made unclean by sins; even that they washed the vessels* (Lev. xi. 32; xiv. 8, 9; xv. 5–13; xvii. 15, 16; Matt. xxiii. 25, 26). That *they were sanctified by the washings* (Ex. xxix. 4; xl. 12; Lev. viii. 6). That *Naaman of Syria washed himself in the Jordan* (2 Kings v. 10, 14). On which account, that they *might wash themselves, the brazen sea and many lavers were*

placed near the temple (1 Kings vii. 23–39). And that *the Lord washed the feet of the disciples* (John xiii. 5); *and told the blind man, that he should wash himself in the pool of Siloam* (John ix. 6, 7, 11, 15). From these things it may be evident that the washing among the sons of Israel represented spiritual washing, which is purification from evils and falsities, and thence reformation and regeneration. From the foregoing it is also manifest what is signified by the baptism performed by John in the Jordan (Matt. iii., Mark i. 4–13); and what by these words of John concerning the Lord, that *He should baptize with the Holy Spirit and with fire* (Luke iii. 16; John i. 33); and concerning himself, that *he baptized with water* (John i. 26); the meaning of which is, that the Lord washes or purifies man by the Divine Truth and the Divine Good, and that John by his baptism represented them. For the Holy Spirit is the Divine Truth, fire is the Divine Good, and water is the representative of them; for water signifies the truth of the Word, which becomes good by a life according to it (n. 50).

379. *And made white their robes in the blood of the Lamb*, signifies, and have purified them from the falsities of evil by truths, and thus are reformed by the Lord. There are evils of falsity and falsities of evil, — evils of falsity with those who believe from religion that evils do not condemn provided they confess with the mouth that they are sinners; and falsities of evil with those who confirm evils in themselves. By robes, here as above (n. 378), general truths from the Word are signified, which constitute their religious principles. It is said that they made white their robes in the blood of the Lamb, because "white" is representative of truths (n. 167, 231, 232): thus that they purified themselves from falsities by truths. That they were thus reformed by the Lord is also signified, because all who have fought against evils in the world, and have believed in the Lord, are taught by the Lord after their departure out of the world, and are led away from the

falsities of their religion by means of truths, and so are reformed. The reason is, because they who shun evils as sins are in good of life; and good of life desires truths, and acknowledges and accepts them: but in no wise evil of life. It is believed that by the blood of the Lamb here and elsewhere in the Word is signified the Lord's passion of the cross. But the passion of the cross was the last temptation, by which the Lord fully conquered the hells, and fully glorified His Human; by which two works He saved man (see the "Doctrine of the New Jerusalem concerning the Lord," n. 22–24, and n. 25–27; also above, n. 67). And because the Lord by that fully glorified His Human, that is, made it Divine, nothing else can therefore be meant by His flesh and blood but the Divine in Him and from Him, — by flesh the Divine Good of the Divine Love, and by blood the Divine Truth from that Good. Blood is mentioned in many places in the Word, and by it everywhere in the spiritual sense the Lord's Divine Truth is signified, which is also the Divine Truth of the Word, and in the opposite sense the Divine Truth of the Word falsified and profaned; as may be evident from the following passages. *First:* that the Divine Truth of the Lord or of the Word is signified by blood, from these: that blood was called the blood of the covenant; and a covenant is conjunction; and this is effected by the Lord by His Divine Truth; as in Zechariah: *By the blood of thy covenant I will send forth the prisoners out of the pit* (ix. 11): and in Moses: *Moses, after he had read the Book of the Law in the ears of the people, sprinkled half of the blood upon the people, and said, Behold the blood of the covenant which Jehovah hath made with you concerning all these words* (Ex. xxiv. 3–8). *And Jesus took the cup, and gave to them, saying, Drink all ye of it; this is my Blood, that of the New Covenant* (Matt. xxvi. 27, 28; Mark xiv. 24; Luke xxii. 20). By the blood of the New Covenant or Testament nothing else but the Word is signified, which is called

the Covenant and Testament, Old and New, and thus the Divine Truth therein. Since that is signified by blood, the Lord therefore gave them the wine, saying, This is my blood; and wine signifies the Divine Truth (n. 316); on which account it is also called the *blood of grapes* (Gen. xlix. 11; Deut. xxxii. 14). This is still more manifest from these words of the Lord: *Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you; for my flesh is truly food, and my blood is truly drink: he that eateth my flesh, and drinketh my blood, abideth in me, and I in him* (John vi. 50–58). That the Divine Truth is here meant by blood is plainly manifest, because it is said that he who drinks it has life, and abides in the Lord, and the Lord in him. That the Divine Truth and a life according to it do this, and that the Holy Supper confirms it, may be known in the church. Since blood signified the Divine Truth of the Lord, which is also the Divine Truth of the Word, and this is the Covenant or Testament itself, Old and New, blood was therefore the most holy representative in the Israelitish church, in which every thing and all things were correspondences of spiritual things: as *that they should take of the blood of the Passover, and put it upon the posts and upon the lintels of the houses, lest the plague should come upon them* (Ex. xii. 7, 13, 22). *That the blood of the burnt-offering should be sprinkled upon the altar, at the foundations of the altar, upon Aaron, upon his sons, and upon their garments* (Ex. xxix. 12, 16, 20, 21; Lev. i. 5, 11, 15; iii. 2, 8, 13; iv. 25, 30, 34; v. 9; viii. 15, 24; xvii. 6; Num. xviii. 17; Deut. xii. 27): also *upon the vail which was over the ark, upon the mercy-seat there, and upon the horns of the altar of incense* (Lev. iv. 6, 7, 17, 18; xvi. 12–15). The same is signified by the blood of the Lamb in the following places in the Apocalypse: *There was war in heaven; Michael and his angels fought against the Dragon, and overcame him by the blood of the Lamb and by the word of their testimony*

(xii. 7, 11). For it cannot be thought that Michael and his angels conquered the Dragon by any thing else but the Lord's Divine Truth in the Word. For the angels in heaven cannot think of any blood; nor do they think of the Lord's passion, but of His Divine Truth and of His resurrection. Wherefore when a man thinks of the Lord's blood, the angels perceive His Divine Truth; and when he thinks of the Lord's passion, they perceive His glorification, and then only His resurrection. That it is so, has been given to know by much experience. That blood signifies the Divine Truth is also manifest from these things in David: *God will preserve the souls of the needy, precious shall their blood be in His eyes; and they shall live, and He shall give them of the gold of Sheba* (Ps. lxxii. 13–15). The blood precious in the eyes of God stands for the Divine Truth with them; the gold of Sheba is wisdom therefrom. In Ezekiel: *Gather yourselves together to the great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; the blood of the princes of the earth shall ye drink, and ye shall drink blood even to drunkenness, of my sacrifice which I sacrifice for you: so will I set my glory among the nations* (xxxix. 17–21). By blood here cannot be meant blood, because it is said that they shall drink the blood of the princes of the earth, and that they shall drink blood even to drunkenness. But the true sense of the Word appears, when Divine Truth is understood by blood. The Lord's church is also there treated of, which He was to establish with the gentiles. *Secondly:* That blood signifies the Divine Truth may be clearly manifest from its opposite sense, in which it signifies the Divine Truth of the Word falsified or profaned; as is manifest from these passages: *Who stoppeth his ears, lest he should hear of bloods, and shutteth his eyes, lest he should see evil* (Isa. xxxiii. 15). *Thou shalt destroy them that speak falsehood; the man of bloods and deceit Jehovah abhorreth* (Ps. v. 6). *Every one that is written among the living in Jerusalem, when the Lord*

shall have washed away the blood thereof out of the midst of it by the spirit of judgment and by the spirit of purifying (Isa. iv. 3, 4). *In the day that thou wast born I saw thee trodden down in thy blood; and I said, In thy blood live; I washed and cleansed the blood from off thee* (Ez. xvi. 5, 6, 9. 22, 36, 38). *They have wandered like blind men in the streets; they were polluted by blood, till they can no more; they touch with their garments* (Lam. iv. 13, 14). *The garment is polluted with blood* (Isa. ix. 5). *Even in thy skirts is found the blood of the souls of the innocents* (Jer. ii. 33, 34). *Your hands are full of blood; wash you, purify you, put away the evil of your doings* (Isa. i. 15, 16). *Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken a lie; they hasten to shed innocent blood* (Isa. lix. 3, 7). *Jehovah goeth forth to visit the iniquity of the earth; then shall the earth reveal her blood* (Isa. xxvi. 21). *As many as received Him, to them gave He power to become children of God; who were born not of blood* (John i. 12, 13). *In Babylon was found the blood of the prophets and of the saints* (Apoc. xviii. 24). *The sea became as the blood of a dead man, and the fountains of waters became blood* (Apoc. xvi. 3, 4; Isa. xv. 6, 9; Ps. cv. 23, 28, 29). The same is signified by *the streams, pools, and lakes of waters in Egypt being turned into blood* (Ex. vii. 15–25). *The moon shall be turned into blood before the great day of Jehovah cometh* (Joel ii. 31). *The moon became blood* (Apoc. vi. 12). In these places, and many more, blood signifies the truth of the Word falsified, and also profaned; which can be still more manifestly seen from the passages read in the Word in their connection. Since therefore the truth of the Word falsified or profaned is signified by blood in the opposite sense, it is manifest that by blood in the genuine sense the truth of the Word not falsified is signified.

380. *Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth upon the throne shall dwell among them*, signifies that they are

in the Lord's presence, and live constantly and faithfully according to the truths which they receive from Him in His church, and that the Lord continually implants good in their truths. "Therefore are they before the throne of God," signifies that they are in the Lord's presence. And serve Him day and night, signifies that they constantly and faithfully live according to the truths, that is, the precepts, which they receive from Him: by serving the Lord nothing else is signified. "In His temple" signifies in His church (n. 191). "He that sitteth upon the throne shall dwell among them," signifies that the Lord continually fills with good the truths which they receive from Him. This is signified by dwelling among them, because "to dwell" in the Word relates to good, and to serve, to truth. Here this arcanum is now to be disclosed, — that the marriage of the Lord with the church consists in this, that the Lord flows into angels and men with the good of love, and that the angels and men receive Him or His good of love in truths; that thereby a marriage of good and truth is effected, which marriage is the church itself, and becomes heaven with them. Because the Lord's influx and the reception of Him are such, the Lord therefore looks at angels and men in the forehead, and they look in turn at the Lord through the eyes: for the forehead corresponds to the good of love, and the eyes correspond to truths from that good, which thus by conjunction become truths of good. But the influx of the Lord with truths into angels and men is not like the influx of good with them; for it is mediate, flowing forth from good as light from fire, and is received in the understanding by them, and in the will as far as they do the truths. This therefore is the marriage of love and wisdom, or of good and truth, from the Lord, with them that receive it in the heavens and on earth. This arcanum is disclosed, that it may be known how it is to be understood that the Lord continually fills their truths with good.

381. *They shall not hunger any more, nor thirst any more,*

signifies that hereafter goods and truths shall not be wanting to them. By not hungering is signified not to have a lack of good, and by not thirsting is signified no lack of truth for hunger relates to bread and food, and thirst to wine and water; and by bread and food good is signified, and truth is signified by wine and water; see above (n. 323).

382. *Neither shall the sun fall upon them, nor any heat*, signifies that hereafter they shall not have concupiscences to evil, nor to the falsity of evil. The sun shall not fall upon them, signifies that they shall not have concupiscences to evil: nor shall any heat fall upon them, signifies that they shall not have concupiscences to falsity. That the sun signifies the Divine Love and the affections of good therefrom, and in the opposite sense diabolical love and the concupiscences to evil thence, may be seen above (n. 53). But that heat signifies lust for the falsity of evil is because falsity is produced from evil, like heat from the sun. For, when the will loves evil, the understanding loves falsity, and is heated by the lust of confirming it; and confirmed evil in the understanding is the falsity of evil: the falsity of evil is therefore evil in its form. Heat and to be hot signify the same in the following passages: *Blessed is the man who trusteth in Jehovah; he shall not see when heat cometh* (Jer. xvii. 7, 8). *Thou hast been a refuge to the needy from the storm, and a shade from the heat. He tempereth the heat with the shadow of a cloud* (Isa. xxv. 4, 5). *When they are heated, I will make them drunk, that they may sleep a perpetual sleep* (Jer. li. 39). *They are all hot as an oven, not one among them calleth unto me* (Hos. vii. 7). *He beholdeth not the way of the vineyards, drought and heat consume the waters of the snow* (Job xxiv. 18, 19). *The fourth angel poured out his vial upon the sun, and it was given to him to scorch men with a great heat; and they blasphemed the name of God* (Apoc. xvi. 8, 9). *That thou mayest say to the prisoners, Go forth; they shall not hunger nor thirst, neither shall the heat smite them* (Isa. xlix. 9, 10).

383 *For the Lamb who is in the midst of the throne shall feed them*, signifies that the Lord alone will teach them. By "the Lamb in the midst of the throne" is signified the Lord as to His Divine Human in the inmost, and so in all things of heaven. "In the midst" is in the inmost and thus in all things (n. 44). The throne is heaven (n. 14); and the Lamb is the Lord as to His Divine Human (269, 291): and He who is in the inmost, and thus in all things, He alone feeds, that is, teaches all. If it is asked how He alone can feed all, let it be known that it is because He is God, and because He is in the universal heaven like the soul in its body; for heaven from Him is as one Man. To feed is to teach, because the church is called in the Word the flock, and the men of the church are called sheep and lambs: hence to feed signifies to teach, and the shepherd him that teaches; and this in many passages, as, *They shall feed the flocks in that day in a broad meadow* (Isa. xxx. 23). *He shall feed His flock like a shepherd* (Isa. xl. 11). *They shall feed in the ways, and all the hills shall be their pastures* (Isa. xlix. 9). *Israel shall feed in Carmel and Bashan* (Jer. l. 19). *I will seek my flock, I will feed them in a good pasture, and in a fat pasture upon the mountains of Israel* (Ez. xxxiv. 12–14). *Feed thy people; let them feed in Bashan and Gilead* (Mic. vii. 14). *The remnant of Israel shall feed, and shall rest* (Zeph. iii. 13). *Jehovah is my Shepherd, I shall not want: He maketh me to lie down in green pastures* (Ps. xxiii. 1, 2). *The Lord chose David to feed Jacob and Israel, and he fed them* (Ps. lxxviii. 70–72). *Jesus said to Peter, Feed my lambs; the second and third time He said, Feed my sheep* (John xxi. 15–17).

384. *And shall lead them to living fountains of waters*, signifies, and will lead by the truths of the Word to conjunction with Himself. Since by "a living fountain of waters" the Lord and also the Word are signified, and by waters truths are signified (n. 50), and because by the Divine truths of the Word—when they are made of the life,

which is done when one lives according to them — conjunction with the Lord is effected, therefore by leading them to living fountains of waters is signified to lead by the truths of the Word to conjunction with the Lord. That the Lord and also the Word are signified by a fountain and fountains, is evident from these passages: *All my fountains are in Thee, O Jehovah* (Ps. lxxxvii. 7). *They have forsaken Jehovah, the fountain of living waters* (Jer. xvii. 13). *The people have forsaken Me, the fountain of living waters* (Jer. ii. 12, 13). *Thou makest them to drink of the river of delights, because with Thee is the fountain of life* (Ps. xxxvi. 8, 9). *In that day shall a fountain be opened to the inhabitants of Jerusalem* (Zech. xiii. 1). *Israel hath dwelt securely solitary at the fountain of Jacob* (Deut. xxxiii. 28). *When the Lord sat at the fountain of Jacob, He said to the woman, The water which I will give shall be a fountain of water springing up into everlasting life* (John iv. 5–20). *Joseph is the son of a fruitful tree by a fountain* (Gen. xlix. 22). *Bless ye the Lord from the fountain of Israel* (Ps. lxviii. 26). *Therefore with joy shall ye draw waters out of the fountains of salvation* (Isa. xii. 3). *I will give unto him that thirsteth of the fountain of the water of life freely* (Apoc. xxi. 6). *I will lead them to fountains of waters in a straight way* (Jer. xxxi. 9). Similar things to those said here in the Apocalypse are said also in Isaiah: *They shall not hunger nor thirst, neither shall the heat smite them; for He that hath mercy upon them shall lead them even to fountains of waters* (Isa. xlix. 10).

385. *And God shall wipe away every tear from their eyes*, signifies that they shall no longer be in combats against evils and their falsities, and so not in grief, but in goods and truths, and thence in heavenly joys from the Lord. These things are signified by the Lamb's wiping away every tear from their eyes, because it is said above in vers. 14, that they are those who came out of great affliction; by which is signified that they are those who have been in

temptations, and have fought against evils (n. 377): and they who afterwards are not in combats against evils are they who are in goods and truths, and thence in heavenly joys. Similar things are signified by this in Isaiah: *He shall swallow up death for ever; and the Lord Jehovah shall wipe away tears from off all faces: then shall they say in that day, Behold, this is our God, whom we have waited for, that He might deliver us; this is Jehovah whom we have waited for; let us rejoice and be glad in His salvation* (xxv. 8, 9).

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386. To the above I will add this *Relation*. Once when I looked around in the spiritual world, I heard as it were the gnashing of teeth, and as it were a knocking, and mixed with them something grating; and I asked what they were. And the angels who were with me said, "They are schools, which are called by us *diversoria*, where disputations are carried on. These disputations are heard thus at a distance; but when near, they are only heard as disputations. I drew near, and saw small houses constructed of reeds plastered together with mud: and I wished to look in through a window, but there was none: for it was not permitted to enter through the door, since light would thus flow in out of heaven, and confound them. But a window was suddenly made on the right side, and I then heard them complaining that they were in darkness. But soon a window was made on the left side, the window on the right side being shut; and the darkness was then dissipated by degrees, and they seemed to themselves to be in light: and after this it was given me to enter by the door, and to hear. There was a table in the midst, and benches round about; yet they all seemed to me to be standing upon the benches, and to be disputing sharply with one another concerning *Faith* and *Charity*; — on the one part, that Faith was the principal thing of the church; on the other,

that Charity was. They who made faith the principal thing said, "Do we not act with God by faith, and by charity with man? Is not faith therefore heavenly, and charity earthly? Are we not saved by the heavenly, and not by the earthly? Also, "Cannot God give faith out of heaven because it is heavenly? and is not man to procure for himself charity because it is earthly? And what a man procures for himself is not of the church, and therefore does not save. Can any one thus be justified before God by the works which are called of charity? Believe us, that we are not only justified by faith alone, but sanctified also; if the faith is not defiled by the things of merit which are from the works of charity. And more was said. But they who made Charity the principal thing of the church, sharply refuted these things; saying that "Charity saves, and not faith. Does not God hold all dear, and will good to all? How can God do this good, except through men? Does God only give us to speak with men the things of faith? and does He not give us to do to men those which are of charity? Do you not see that you said absurdly of charity, that it is earthly? Charity is heavenly; and because you do not do the good of charity, your faith is earthly. How do you receive faith, except as a stock or a stone? You say, by the hearing of the Word only. But how can the Word operate when only heard? and how upon a stock or a stone? Perhaps you are vivified unconsciously. But what is that vivification, except that you can say that faith alone saves? Yet what faith is, and what saving faith, you do not know." But one then arose, who was called a Syncretist by the angel that was speaking with me. He took off a turban from his head, and laid it upon the table; but suddenly put it on again, because he was bald. He said, "Hear: you all mistake. It is true that faith is spiritual, and charity moral; but still they must be conjoined: and they are conjoined by the Word, by the Holy Spirit, and by the effect, while man knows it not; which

effect may indeed be called obedience; but one in which the man has no part. I have long meditated upon these things; and I have at length found, that a man may receive from God a faith which is spiritual; but that he cannot be moved by God to a charity which is spiritual, except as a pillar of salt." Having said this, they that were in faith alone applauded; but they who were in charity hooted. And the latter said with indignation, "Hear, friend: you do not know that there is a moral life which is spiritual, and that there is a moral life merely natural,—a moral life which is spiritual with those who do good from God and still as of themselves, and a moral life merely natural with those that do good from hell and still as of themselves.

It was said that the disputation was heard as the gnashing of teeth, and as a knocking, with which something grating was intermixed. The sound heard as the gnashing of teeth was from those who were in faith alone; but that heard as a knocking was from them that were in charity alone; and the grating intermixed was from the Syncretist. The reason that their sounds were heard thus at a distance, was because they all disputed in the world, and did not shun any evil, and therefore did not do any moral good which was spiritual. And they were altogether ignorant also, that the all of faith is truth, and the all of charity, good; and that truth without good is not truth in spirit, and that good without truth is not good in spirit; and that the one thus makes the other. The reason why there was darkness when the window was made on the right side, is because light flowing in from heaven on that side affects the will; and the cause of its being light when a window was made on the left side, the window on the right being shut, is because light flowing in from heaven on the left side affects the understanding: and every man can be in the light of heaven as to the understanding, provided the will is closed as to its evil.

CHAPTER EIGHTH.

1. And when he opened the seventh seal, there was silence in heaven as of half an hour.

2. And I saw the seven angels who stood before God; and there were given unto them seven trumpets.

3. And another angel came, and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.

4. And the smoke of the incense went up with the prayers of the saints out of the angel's hand before God.

5. And the angel took the censer, and filled it with the fire of the altar, and cast it unto the earth; and there were voices, and thunders, and lightnings, and an earthquake.

6. And the seven angels that had the seven trumpets prepared themselves to sound.

7. And the first angel sounded, and there followed hail and fire mingled with blood; and they were cast unto the earth: and a third part of the trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and a third part of the sea became blood.

9. And a third part of the creatures that were in the sea and had lives died; and a third part of the ships perished.

10. And the third angel sounded; and there fell from heaven a great star burning as it were a lamp: and it fell upon the third part of the rivers, and upon the fountains of waters.

11. And the name of the star is called Wormwood; and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded; and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars, so that the third part of them was darkened; and the day shone not for a third part of it, and the night likewise.

13. And I saw, and I heard an angel flying in the midst of heaven, saying with a great voice, Woe, woe, woe to them that dwell on the earth by reason of the other voices of the trumpet of the three angels that are about to sound.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The Church of the Reformed is here treated of, as to the quality of those therein who are in faith alone: the preparation of the Spiritual Heaven for communication with them (vers. 1–6). The exploration and manifestation of those therein, who are in the interiors of that faith (vers. 7); and of those who are in its exteriors (vers. 8, 9). What they are as to the understanding of the Word (vers. 10, 11). That they are in falsities and thence in evils (vers. 12, 13).

THE CONTENTS OF EACH VERSE. "And when he opened the seventh seal," *signifies* the exploration by the Lord of the state of the church and thence of the life of those who are in His spiritual kingdom, who are they that are in charity and its faith; here those who are in faith alone. "There was silence in heaven as of half an hour," *signifies* that the angels of the Lord's spiritual kingdom were exceedingly astonished, when they saw that those who said they were in faith were in such a state. "And I saw the seven angels

who stood before God," *signifies* the entire spiritual heaven in the Lord's presence, hearing and doing the things which he teaches. "And there were given unto them seven trumpets," *signifies* the exploration and disclosure of the state of the church and thence of the life of those who are in faith alone. "And another angel came and stood at the altar, having a golden censer," *signifies* spiritual worship, which is from the good of charity by the truths of faith. "And there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne," *signifies* propitiation, lest the angels of the Lord's Spiritual Kingdom should be hurt by the spirits of the satanic kingdom, who were below. "And the smoke of the incense went up with the prayers of the saints out of the angel's hand before God," *signifies* their protection by the Lord. "And the angel took the censer, and filled it with fire from the altar, and cast it unto the earth," *signifies* spiritual love in which there is heavenly (celestial) love, and the influx of it into the lower parts, where those were who were in faith separate from charity. "And there were voices, and thunders, and lightnings, and an earthquake," *signifies* that after communication was opened with them, there were heard reasonings concerning faith alone and confirmations in favor of it. "And the seven angels that had the seven trumpets prepared themselves to sound," *signifies* that they were prepared and qualified to explore the state of the church and thence of the life of those whose religion was faith alone. "And the first angel sounded," *signifies* exploration and manifestation of the quality of the state of the church with those who are interiorly in that faith. "And there followed hail and fire mingled with blood," *signifies* falsity from infernal love destroying good and truth, and falsifying the Word. "And they were cast unto the earth, and a third part of the trees was burnt up," *signifies* that with them all affection for and perception of truth,

which make the man of the church, perished. "And all green grass was burnt up," *signifies* thus every living thing of faith. "And the second angel sounded," *signifies* exploration and manifestation of the quality of the state of the church with those who are exteriorly in that faith. "And as it were a mountain burning with fire was cast into the sea," *signifies* the appearance of infernal love with them. "And a third part of the sea became blood," *signifies* that all general truths with them were falsified. "And a third part of the creatures that were in the sea and had lives died," *signifies* that they who have lived and are living that faith cannot be reformed and receive life. "And a third part of the ships perished," *signifies* that all the knowledges of good and truth from the Word serviceable for use of life were destroyed with them. "And the third angel sounded," *signifies* the exploration and manifestation of the state of the church with those whose religion is faith alone, as to their affection for and reception of truths from the Word. "And there fell from heaven a great star burning as it were a lamp," *signifies* the appearance of their own intelligence from pride arising from infernal love. "And it fell upon a third part of the rivers and upon the fountains of waters," *signifies* that thence all truths of the Word were altogether falsified. "And the name of the star is called Wormwood, and a third part of the waters became wormwood," *signifies* the infernal falsity from which is their own intelligence, by which all the truths of the Word were falsified. "And many men died of the waters, because they were made bitter," *signifies* the extinction of spiritual life by the falsified truths of the Word. "And the fourth angel sounded," *signifies* the exploration and manifestation of the state of the church with those whose religion is faith alone, that they are in the evils of falsity and in the falsities of evil. "And a third part of the sun was smitten, and a third part of the moon, and a third part of the stars, and

the third part of them was darkened," *signifies* that on account of evils from falsities and falsities from evils they did not know what love is, what faith is, nor any truth. "That the day shone not for a third part of it, and the night likewise," *signifies* that there was no longer any spiritual truth nor natural truth serviceable for doctrine and life from the Word with them. "And I saw, and I heard an angel flying in the midst of heaven," *signifies* instruction and prediction from the Lord. "Saying with a great voice, Woe, woe, woe to them that dwell upon the earth by reason of the other voices of the trumpet of the three angels that are about to sound," *signifies* the deepest lamentation over the damned state of those in the church, who in doctrine and in life have confirmed themselves in faith separate from charity.

THE EXPLANATION.

387. There are two kingdoms into which the Universal Heaven is distinguished, the *Heavenly* (*Celestial*) *Kingdom* and the *Spiritual Kingdom.* The Heavenly Kingdom consists of those who are in love to the Lord, and thence in wisdom; and the Spiritual Kingdom of those who are in love towards the neighbor, and thence in intelligence: and because love towards the neighbor is at this day called charity, and intelligence faith, the latter kingdom consists of those who are in charity and thence in faith. Now because heaven is distinguished into two kingdoms, hell is also distinguished into two kingdoms opposite to them, — into the *Diabolical Kingdom* and the *Satanic Kingdom.* The Diabolical Kingdom consists of them that are in the love of ruling from the love of self, and thence in foolishness; for that love is opposite to heavenly love, and its foolishness is opposite to heavenly wisdom: but the Satanic Kingdom consists of those that are in the love of ruling from the pride of their own intelligence, and thence in insanity; for that love is opposite to

spiritual love, and the insanity of it is opposite to spiritual intelligence. By folly and insanity are meant folly and insanity in heavenly and spiritual things. Similar things are to be understood concerning the Church on the earth as have been said concerning heaven; for they make one. Concerning those two kingdoms, see the work on "Heaven and Hell," published at London (n. 20–28); see also many other places. Now as the only thing treated of in the Apocalypse is the state of the church at its end, as was said in the Preface and in n. 2, for that reason those who are in the two kingdoms of heaven and those that are in the two kingdoms of hell together with their quality are henceforth treated of; from this eighth chapter to the sixteenth they who are in the Spiritual Kingdom, and in the Satanic Kingdom opposite to it; and in the seventeenth and eighteenth chapters, they who are in the Heavenly Kingdom, and in the Diabolical Kingdom opposite to it; and afterwards the Last Judgment; and at length the New Church, which is the New Jerusalem. This last forms the conclusion to all the things that precede, because it is the end for the sake of which they are. In the Word, the Devil and Satan are many times mentioned, and by each is meant hell. It is so called, because all who are in one hell are called devils, and all in the other are called satans.

388. *And when he opened the seventh seal*, signifies the exploration by the Lord of the state of the church and thence of the life of those who are in His Spiritual Kingdom, who are they that are in charity and its faith, here those who are in faith alone. That this is signified may be evident from each of the things in this chapter when understood in the spiritual sense. For in this chapter and in those that follow, as far as the sixteenth, they who are in the spiritual kingdom are treated of, who, as was said just above (n. 387), are those who are in love towards the neighbor and thence in intelligence. But since at this day instead of love to the neighbor they say charity, and instead of

intelligence faith; and since there is no exploration here of those that are in charity and thence in faith, as these things belong to those who are in heaven; therefore the exploration here is of those that are in faith alone. Faith alone is also faith separated from charity, since there is no conjunction; see below (n. 417). That to open the seal signifies to explore the states of life, or what is the same, the states of the church and thence of life, may be seen above (n. 295, 302, 309, 317, 324).

389. *There was silence in heaven as of half an hour*, signifies that the angels of the Lord's spiritual kingdom were exceedingly astonished, when they saw those who said they were in faith, in such a state. By the silence in heaven nothing else is meant but the astonishment there at those who say they are in faith, and yet are in such a state: for their state is described in what follows, and what its quality is may be evident from the explanations. By "half an hour" it signified exceedingly, because by an hour a full state is signified. That time signifies state will be seen below.

390. *And I saw the seven angels who stood before God*, signifies the entire spiritual heaven in the Lord's presence, hearing and doing the things which He teaches. That the whole heaven is signified by the seven angels is because by seven is signified all, and thence the whole and the entire (n. 10); and in the highest sense by angels the Lord is signified, and in a relative sense heaven (n. 5, 66, 342, 344): here the spiritual heaven, as may be evident from the things said above (n. 387, 388). That "to stand before God" signifies to hear and do what He teaches, may be seen above (n. 366).

391. *And there were given unto them seven trumpets*, signifies the exploration and disclosure of the state of the church, and thence of the life of those who are in faith alone. By trumpets is here signified the same as by sounding, because they sounded with them; and by sounding trumpets is signified to call together upon solemn occasions,

which were various: here to explore and disclose the quality of those who are in faith alone, and thus the quality of those who are of the church of the Reformed at this day. It is to be known that the church in the Reformed World is at this day divided into three, from the three great leaders, Luther, Calvin, and Melanchthon; and that these three churches disagree on various points. But, what is wonderful, they all agree in this article, That man is justified by faith without the works of the law. That by sounding the trumpets is signified to convoke, will be seen below (n. 397).

392. *And another angel came and stood at the altar having a golden censer*, signifies spiritual worship, which is from the good of charity by the truths of faith. By the altar at which the angel stood, and by the golden censer which he had in his hand, the worship of the Lord from spiritual love is signified, which worship is from the good of charity by the truths of faith. There were two Altars with the children of Israel, — the one without the tent, the other within the tent. The altar without the tent was called the *Altar of Burnt-offering*, because burnt-offerings and sacrifices were offered upon it. The altar within the tent was called the *Altar of Incense* and also the *Golden Altar*. The reason of there being two altars was that the worship of the Lord is from heavenly (celestial) love and from spiritual love; from heavenly love by those who are in His heavenly kingdom, and from spiritual love by those who are in His spiritual kingdom. Concerning these two kingdoms see above (n. 387). And concerning the two altars see the following places in Moses: the Altar of Burnt-offering, Ex. xx. 21 to the end; xxvii. 1–8; xxxix. 36–43; Lev. vii. 1–5; viii. 11; xvi. 18, 19, 33, 34: the Altar of Incense, Ex. xxx. 1–10; xxxi. 8; xxxvii. 25–29; xl. 5, 26; Num. vii. 1. The reason why altars, censers, and incense were seen by John was not because there are such things in heaven: they were only representatives of the worship of the

Lord there. The reason is, because such things were instituted among the children of Israel, and are therefore often named in the Word: and that church was a representative church; for all the things of their worship represented and therefore here signify the Divine Heavenly and Spiritual things of the Lord, which are of His church in the heavens and on earth. Similar things are therefore signified by the two altars in the Word in the following passages: *Send out thy light and thy truth, let them lead me to thy habitation, and I will go in unto the altar of God, to God* (Ps. xliii. 3, 4). *I will wash my hands in innocence, and compass thine altar, O Jehovah, and will make the voice of confession to be heard* (Ps. xxvi. 6, 7). *The sin of Judah is written with a pen of iron upon the tablet of their heart, and on the horns of your altars* (Jer. xvii. 1, 2). *God is Jehovah, who hath showed us light, bind the sacrifice with cords even to the horns of the altar* (Ps. cxviii. 27). *In that day there shall be an altar to Jehovah in the midst of the land of Egypt* (Isa. xix. 19). "An altar to Jehovah in the midst of the land of Egypt" signifies the worship of the Lord from love in the natural man. *The thistle and the thorn shall come up upon their altars* (Hos. x. 7, 8): by which is signified worship from evils and the falsities of evil. And other places besides, as Isa. xxvii. 9; lvi. 6, 7; lx. 7; Lam. ii. 7; Ez. vi. 3, 4, 6, 13; Hos. viii. 11; x. 1, 2; Amos iii. 14; Ps. li. 18, 19; lxxxiv. 2, 3, 4; Matt. v. 23, 24; xxiii. 18–20. Since the worship of the Lord was represented and thence signified by the altar, it is manifest that nothing else is meant by the altar in the Apocalypse here, and also elsewhere; as, *I saw under the altar the souls of them that were slain for the Word of God* (Apoc. vi. 9). *The angel stood and said, Measure the temple of God and the altar, and them that worship in it* (Apoc. xi. 1). *I heard another angel out of the altar saying, true and just are thy judgments* (Apoc. xvi. 7). Since representative worship, which was chiefly performed upon the two altars, was abrogated by the Lord

when He came into the world, because He opened the interiors of the church, therefore it is said in Isaiah, *In that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel, and not to the altars, the work of his hands* (xvii. 7, 8).

393. *And there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne*, signifies propitiation lest the angels of the Lord's spiritual kingdom should be hurt by the spirits of the satanic kingdom, who were below. By the incense and by the golden altar the worship of the Lord from spiritual love is signified (n. 277, 392): by the prayers are signified the things which are of charity and thence of faith in the worship (n. 278): and by the saints are meant those who are of the Lord's spiritual kingdom, and by the just they who are of His heavenly (celestial) kingdom (n. 173). It may from this be evident that those are here treated of who are in the Lord's spiritual kingdom. By the much incense offered with the prayers of all the saints upon the golden altar, is signified propitiation lest they should be hurt by the spirits of the satanic kingdom who were below, because propitiations and expiations were made by incense, especially when perils were eminent, as may be evident from these passages: *When the congregation murmured against Moses and Aaron, and they were affected by the plague, Aaron took fire from the altar, and put incense into the censer, and ran between the living and the dead to expiate, and the plague was stayed* (Num xvi. 41–48). *The altar of incense was also placed in the tent before the mercy-seat which was over the ark, and every morning, when the lamps were trimmed, incense was offered upon it* (Ex. xxx. 1–10): *and it was commanded, that as often as Aaron entered within the vail, he should offer incense, and the cloud of the incense should cover the mercy-seat, lest he should die* (Lev. xvi. 11–13.) It may be evident from this that in the representative Israelitish church propitiations

were made by offering incense: in like manner here, lest they should be hurt by the satanic spirits who were below.

394. *And the smoke of the incense went up with the prayers of the saints out of the angel's hand before God*, signifies their protection by the Lord. By the smoke of the incense going up before God is signified what is acceptable and grateful; on which account David says the like: *Let my prayers be acceptable as incense before Thee* (Ps. cxli. 2). The reason was, because the smoke of the incense was fragrant from the aromatics of which the incense was compounded, which were stacte, onycha, galbanum, and frankincense (Ex. xxx. 34): and the fragrance from those aromatics corresponds to such things as are of spiritual love, or of charity and thence of faith. For in heaven the most fragrant odors are perceived, corresponding to the perceptions of the angels arising from their love: on which account also it is said in many places in the Word, that Jehovah smelled an odor of rest. That protection from the Lord is signified follows from the things that were said just above (n. 393).

395. *And the angel took the censer and filled it with fire from the altar, and cast it unto the earth*, signifies spiritual love in which is heavenly love, and the influx of it into the lower parts, where those were who are in faith separate from charity. That worship from spiritual love is signified by the censer equally as by the incense, is manifest from what is shown above, and from this, that in the Word the containing vessel signifies the same as the contents, as the cup and platter signify the same as the wine and the food (Matt. xxiii. 25, 26; Luke xxii. 20; and elsewhere). That the Divine Heavenly (Celestial) Love is signified by the fire of the altar of burnt-offering, is because worship from that love was signified by that altar; see above (n. 392): and by fire in the highest sense the Divine Love is signified (n. 494). Spiritual love, which is charity, derives its essence from heavenly love, which is love to the Lord. Without the latter love there is nothing living in spiritual love, or charity

for spirit and life are from no other source than the Lord. This was represented in the Israelitish church by their not taking fire for the censers from anywhere else, when they offered incense, than from the altar of burnt-offering; as may be evident in Moses (Lev. xvi. 12, 13; Num. xvi. 46, 47): and by *the two sons of Aaron being consumed by fire from heaven, because they offered incense with strange fire:* that is, with fire not taken from the altar (Lev. x. 1, 2): on which account it was also ordained that *the fire should burn continually upon the altar of burnt-offering, and should not be put out* (Lev. vi. 12, 13). This was for the reason that the fire of that altar signified the Lord's Divine Love, and hence love to the Lord. By casting the censer unto the earth is signified influx into the lower parts.

396. *And there were voices and thunders and lightnings and an earthquake*, signifies that after communication was opened with them, there were heard reasonings concerning faith alone and confirmations in favor of it, and the state of the church with them was perceived to be tottering to destruction. That lightnings, thunders, and voices signify enlightenments, perceptions, and instructions, by influx from heaven, may be seen above (n. 236). But here, with those who were in faith alone, and who had no enlightenment, perception, and instruction, by influx from heaven, reasonings about faith alone and argumentations and confirmations in favor of it are signified by the voices, the thunders, and the lightnings. By the earthquake changes of state of the church are signified (n. 331); here that the state of the church with them was perceived to be tottering to its destruction. For earthquakes take place in the world of spirits, when the state of the church in the societies is perverted and inverted. The reason that the censer was cast by the angel unto the earth before the seven angels began to sound the trumpets was, that communication might be opened by influx between those who were in the spiritual heaven, and those below who were in faith alone; from

which communication the reasonings and confirmations in favor of it arose, and were also heard and perceived; on which account it is said that they were heard and perceived after the communication was opened.

397. *And the seven angels that had the seven trumpets prepared themselves to sound*, signifies that they were prepared and qualified to explore the state of the church and thence of the life of those whose religion is faith alone. What is signified by the trumpets is evident from the statute respecting their use among the children of Israel, of which it is said in Moses: *Jehovah spake unto Moses, to make trumpets of silver for the convocation of the assembly, and the setting forth of the camp, and that they should sound them on days of joy, on the festivals, the new-moons, and over the burnt-offerings and sacrifices: also, that when they went to war against enemies that infested them, they should give the signal with trumpets, and that then they should come into remembrance before Jehovah God, and should be preserved from their enemies* (Num. x. 1–10). From this it may be seen what is signified by sounding with trumpets. That here by the seven angels sounding is signified the exploration and manifestation of the quality of the state of the church with those whose religion is faith alone, is manifest from the particulars in this chapter, and from the things in the following chapters as far as the sixteenth inclusive, when understood in the spiritual sense. From the uses of trumpets among the children of Israel, it may also be seen what is signified by trumpets and by sounding them, in the following passages: *Sound the trumpet in Zion, and sound in the mountain of holiness, for the day of Jehovah cometh* (Joel ii. 1, 2). *Jehovah shall appear upon them, and His dart shall go forth as lightning, and the Lord Jehovih shall sound the trumpet* (Zech. ix. 14). *Jehovah shall go forth as a lion, and shall sound* (Isa. xlii. 13). *In that day the great trumpet shall be sounded, and they shall come that are perishing in the land of Asshur, and the outcasts in the land of Egypt, and shall bow themselves down to Jehovah*

in the mountain of holiness (Isa. xxvii. 13). *He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the heavens to the other end of them* (Matt. xxiv. 31). *Blessed is the people that know the trumpet sound; O Jehovah, they shall walk in the light of thy countenance* (Ps. lxxxix. 15). *When the morning stars sing, and the sons of God sound the trumpet* (Job xxxviii. 7). Since the sounds of trumpets signify such things, and in the Israelitish church all things were presented to the life according to correspondences and thence significations, it therefore so came to pass, that, *when Jehovah descended upon Mount Sinai, there were voices and thunders and a heavy cloud, and a vehement voice of a trumpet, and a voice of a trumpet going on and strengthening itself exceedingly, and the people in the camp trembled exceedingly* (Ex. xix. 16–25). Therefore also it came to pass, that *when the three hundred with Gideon sounded with the trumpets against Midian, then every man's sword was against his companion, and they fled* (Judg. vii. 16–22). So too, that *the twelve thousand from the sons of Israel, with the vessels of holiness and with the trumpets in their hands, overcame Midian* (Num. xxxi. 1–8). As also, that *the wall of Jericho, after the seven priests with the seven trumpets went around the city seven times, fell down* (Josh. vi. 1–20). Wherefore it is said in Jeremiah, *Sound the trumpet against Babylon round about, its walls are destroyed* (l. 15); and in Zephaniah: *A day of darkness and of thick-darkness, a day of the trumpet and of sounding against the fortified cities* (i. 15, 16).

398. *And the first angel sounded*, signifies an exploration and manifestation of the quality of the state of the church with those who are interiorly in that faith. By sounding is signified to explore and to manifest (n. 397). By the sounding of this first angel is meant the exploration and manifestation of the state of the church with those that are interiorly in that faith, because the operation of it was directed to the earth, as it follows; and the operation of

the sounding of the second angel was into the sea: and by the earth and the sea, everywhere in the Apocalypse, when both are named, the entire church is meant; by the *earth* the church composed of those who are in its internals, and by the *sea* the church composed of those that are in its externals. For the church is internal and external, — internal with the clergy, and external with the laity; or internal with those who have studied its doctrines interiorly, and have confirmed them from the Word, and external with those who have not done so. The latter and the former are they who are meant by the earth and the sea in these passages in the Apocalypse: *That the wind should not blow upon the earth, nor upon the sea* (vii. 1). *That they should not hurt the earth nor the sea* (vii. 3). *The angel coming down out of heaven set his right foot upon the sea and his left upon the earth* (x. 2, 8: also, vers. 5). *I saw a beast coming up out of the sea, and another beast coming up out of the earth* (xiii. 1, 11). *Praise God, who made the heaven, the earth, and the sea* (xiv. 7). *The first angel poured out his vial upon the earth, and the second angel his upon the sea* (xvi. 2, 3). By the earth and the sea the church internal and external, and thus the entire church, is signified, because in the spiritual world they who are in the internals of the church appear upon dry-land, and they that are in the externals as in the seas; but the seas are appearances from the general truths in which they are. That the earth signifies the church, may be seen (n. 285). That the world stands for the same (n. 551).

399. *And there followed hail and fire mingled with blood*, signifies falsity from infernal love destroying good and truth and falsifying the Word. Falsity destroying good and truth is signified by the hail; by the fire is signified infernal love, and by the blood the falsification of truth. That hail signifies falsity destroying good and truth, will be seen below: that fire is love in both senses, the heavenly and the infernal, may be seen (n. 468): that blood is

the Lord's Divine Truth, which is also the Word, and in the opposite sense the Word falsified (n. 379). From these gathered into one sense, it is manifest that by "there followed hail and fire mingled with blood," is signified falsity from infernal love destroying good and truth, and falsifying the Word. These things are signified because in the spiritual world such things appear, when the sphere of the Lord's Divine Love and Divine Wisdom descends into societies below, where are falsities from infernal love, and the Word is falsified by them. Similar things are signified by hail together with fire in the following passages. *At the brightness before Him the clouds passed away, hailstones and coals of fire: the Most High gave His voice, hailstones and coals of fire; and He sent His arrows, and scattered them* (Ps. xviii. 12–14). *I will judge with pestilence and blood, and I will make hailstones, fire, and brimstone to rain upon them* (Ez. xxxviii. 22). *Then shall Jehovah make His voice to be heard, with a flame of devouring fire and hailstones* (Isa. xxx. 30). *He gave them hail for rain, and flaming fire in their land, and He brake the trees of their coasts* (Ps. cv. 32, 33). *The hail smote their vine, and their sycamores with grievous hail, and their flocks with burning coals; He sent in the wrath of His anger an incursion of evil angels* (Ps. lxxviii. 47–49). These things are said of Egypt, concerning which we read in Moses: *Moses stretched out the rod, and Jehovah gave voices and hail, and there was hail and fire walking together in the midst of the heavy hail; and the hail smote every herb of the field, and brake every tree of the field* (Ex. ix. 22–35). All the miracles performed in Egypt signified the evils and falsities from infernal love which were with the Egyptians. Every miracle signified some evil and falsity. For there was with them a representative church, as in many kingdoms of Asia; but it had become idolatrous and magical. By the Red Sea is signified hell, in which they at length perished. Something like this is signified by *the hailstones, by which*

more of their enemies perished than by the sword (Josh. x. 11). The like also is signified by hail in the following passages: *Woe to the crown of pride: the Lord is strong, like an inundation of hail: the hail overturneth the refuge of lies* (Isa. xxviii. 1, 2, 17). *It shall hail until the forest sink itself down* (Isa. xxxii. 19). *The temple of God was opened in heaven, and there were lightnings, and voices, and thunders, and an earthquake, and great hail* (Apoc. xi. 19). *And great hail of the weight of a talent came down out of heaven upon men* (Apoc. xvi. 21). *Hast thou seen the treasures of the hail, which are kept back unto the day of battle and of war?* (Job xxxviii. 22, 23). *Say to them that daub on what is unfit, that it shall fall: there shall come an inundating rain, in which you, O hailstones, shall fall* (Ez. xiii. 11). "To daub on what is unfit" is to confirm falsity so as to appear as truth; on which account they who do this are called hailstones.

400. *And they were cast unto the earth, and a third part of the trees was burnt up*, signifies that with those who are in the internals of the church and in faith alone, all affection for and perception of truth, which make the man of the church, perished. By the earth upon which the hail and fire mingled with blood were cast, is signified the church with those that are in its internals and in faith alone; who are the clergy, as may be seen n. 398. By a third part is signified all as to truth, as by a fourth part all as to good (n. 322). That by three is signified all, full, and altogether, will be seen below (n. 505): hence by a third, which is a third part, the same is signified. By being burnt up is signified to perish, here by falsity from infernal love, which is meant by the hail and fire mingled with blood; respecting which see just above (n. 399). By a tree man is signified; and because man is man from affection which is of the will and from perception which is of the understanding, therefore these also are signified by a tree. There is also a correspondence between a man and

a tree; on which account there appear in heaven paradises of trees, which correspond to the affections and thence the perceptions of the angels. And there are also in some places in hell forests of trees which bear evil fruits, according to correspondence with the lusts and thence the thoughts of those there. That trees in general signify men as to their affections and their thoughts thence, may be evident from the following passages: *All the trees of the field shall know, that I Jehovah will humble the high tree, will exalt the low tree, and will dry up the green tree, and will make the dry tree to flourish* (Ez. xvii. 24). *Blessed is the man that trusteth in Jehovah; he shall be like a tree planted by the waters; he shall not cease from bearing fruit* (Jer. xvii. 7, 8). *Blessed is the man whose delight is in the law; he shall be like a tree planted by the rivers of waters, which bringeth forth fruit in its season* (Ps. i. 1–3). *Praise Jehovah, ye fruitful trees* (Ps. cxlviii. 9). *The trees of Jehovah are full* (Ps. civ. 16). *The axe lies at the root of the tree; every tree that beareth not good fruit shall be cut down* (Matt. iii. 10; vii. 16–20). *Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for the tree shall be known by its fruit* (Matt. xii. 33; Luke vi. 43, 44). *I will kindle a fire which shall consume every green tree and every dry tree* (Ez. xx. 47). Since a tree signifies man, it was therefore ordained that *the fruit of a tree serviceable for food in the land of Canaan should be circumcised* (Lev. xix. 23–25). Also that *when any city was besieged, they should not put forth an axe against any tree with good fruit* (Deut. xx. 19, 20). As also, that *at the feast of tabernacles they should take the fruit of goodly trees, and should be glad before Jehovah* (Lev. xxiii. 40, 41): besides more passages which are not here adduced on account of their abundance.

401. *And all green grass was burnt up*, signifies thus every living thing of faith. By being burnt up is signified to perish, as just above (n. 400). By green grass in the

Word is signified that good and truth of the church or of faith, which first springs up in the natural man. The same is also signified by the herb of the field; and as faith lives from good and truth, therefore by all the green grass being burnt up is signified that every living thing of faith perished; and every living thing of faith perishes, when there is no affection for good and perception of truth; see just above. That this is signified by grass is also from correspondence; for which reason they who separate faith from charity not only in doctrine but also in life, in the spiritual world, dwell in a desert, where there is no grass. As a fruit-tree signifies a man as to the affections for good and the perceptions of truth, so green grass signifies a man as to that thing of the church which is conceived and also born first with him; and grass not green signifies this destroyed. In general, all the things that are in gardens, forests, fields, and plains, signify man as to something of the church, or, what is the same, something of the church in him: the reason is, because they correspond. That grass does, may be evident from these passages: *The voice said, Cry; and he said, What shall I cry? All flesh is grass: the grass withereth, and the flower fadeth because the wind hath blown upon it; truly the people is grass: the grass withereth, and the flower fadeth, but the Word of our God shall stand for ever* (Isa. xl. 5–8). *The inhabitants were as an herb of the field, a green herb, the grass of the roofs; and a field scorched before the corn is grown up* (Isa. xxxvii. 27, 2 Kings xix. 26). *I will pour my blessing upon thy seed, and they shall spring up as among the grass* (Isa. xliv. 3, 4); and elsewhere, as Isa. li. 12; Ps. xxxvii. 2; Ps. ciii. 15, Ps. cxxix. 6; Deut. xxxii. 2. That by green or growing-green is signified living or alive is manifest in Jer. xvii. 8; xi. 16; Ez. xvii. 24; xx. 47; Hos. xiv. 8; Ps. xxxvii. 35; Ps. lii. 8; Ps. xcii. 10. The same that is here described in the Apocalypse came to pass in Egypt, namely, that *from hail and fire mingled every tree and every herb of the field was burnt up* (Ex. ix. 28–35; Ps. lxxviii. 47–49; Ps. cv. 32, 33).

402. *And the second angel sounded*, signifies exploration and manifestation of the quality of the state of the church with those who are exteriorly in that faith. That to sound a trumpet signifies to explore and manifest the state of the church and thence of the life with those whose religion is faith alone, may be seen above (n. 397). These words are said of those who are exteriorly in that faith, because those are here treated of who were in the sea, and in the former case those that were upon the earth ; and they that are in the internals of the church, who are the clergy, are meant by those that were upon the earth ; and by them that were in the sea those are meant that are in the externals of the church, who are the laity ; see above (n. 398). That they appear in the spiritual world as in the sea (n. 238, 290).

403. *And as it were a mountain burning with fire was cast into the sea*, signifies the appearance of infernal love with those who are in the externals of the church and in faith alone. The church with those that are in externals and in faith alone is signified by the sea ; and they who are in externals are called in common speech the laity, because those that are in internals are called the clergy (n. 397, 402). By a mountain is signified love ; and by a mountain burning with fire, infernal love (n. 494, 599). There is a manifestation of this love with those who are here treated of ; for that love appears from them before the angels. The reason is, because faith alone is faith separate from charity (n. 388) ; and where there is no charity, that is, love towards the neighbor, which is spiritual love, there is infernal love. There is no middle love except with the lukewarm, treated of in Apoc. iii, 15, 16.

404. *And a third part of the sea became blood*, signifies that all general truths with them were falsified. By a third part is signified all (n. 400). By blood the falsification of the truth of the Word is signified (n. 379). By the sea is signified the church with those who are in the externals of

it, and in faith alone (n. 398, 402). General truths are falsified with these, because they are in them alone; for they do not know the particulars of that faith, like the clergy. It is owing to the general truths that are with them, that they appear as in the sea in the spiritual world. The reason is, because waters signify truths (n. 50); and the sea is the general receptacle of them (n. 238).

405. *And a third part of the creatures that were in the sea and had lives died*, signifies that they who have lived and are living that faith cannot be reformed, and receive life. By a third part all of them are signified, as above: by creatures they that can be reformed are meant (n. 290); for the reason that by creating is signified to reform (n. 254): by having lives is signified to be able to receive life by reformation: by their dying is signified that they who live that faith alone cannot thus receive life. They cannot, because all are reformed by faith united to charity, and thus by the faith of charity; and no one by faith alone: for charity is the life of faith. Since the affections and thence the perceptions and the thoughts of spirits and angels in the spiritual world appear at a distance in the forms of the animals or creatures upon the earth which are called beasts, of the creatures in the air which are called birds, and of the creatures in the sea which are called fishes, therefore beasts, birds, and fishes are so often mentioned in the Word; by which, however, nothing else is meant; as in these passages: *Jehovah hath a controversy with the inhabitants of the earth, because there is no truth, no mercy, no knowledge of God; and every one dwelling in it shall waste away with the beast of the field, and the bird of the heavens; the fishes of the sea shall also be gathered together* (Hos. iv. 1, 3). *I will consume man and beast, the bird of the heavens and the fishes of the sea, the stumbling-blocks with the wicked* (Zeph. i. 3). *There shall be a great earthquake upon the land of Israel, and the fishes of the sea, the bird of the heavens, and the beast of the field shall shake greatly before Me* (Ez. xxxviii.

18–20). *Thou hast made Him to rule over the works of thy hands, thou hast put all things under His feet, beasts of the fields, bird of heaven, and fish of the sea, and whatever passeth through the paths of the seas* (Ps. viii. 6–8): this is said concerning the Lord. *Ask, I pray, the beasts, and they shall teach thee, or the birds of heaven, and they shall declare unto thee, and the fishes of the sea shall relate to thee; who of all these doth not know, that the hand of Jehovah doeth this* (Job xii. 7–9). Besides many other places. But by the fishes or creatures of the sea spoken of here are meant the affections and thence the thoughts of those men who are in general truths, and who thus partake more of the natural than of the spiritual. These are meant by fishes in the foregoing passages, and also in these following: *By my rebuke I dry up the sea, I make the rivers a desert, their fish shall putrify, and die with thirst* (Isa. l. 2). *Thou king of Egypt art a great sea-monster, who liest in the midst of thy rivers, thou saidst, The river is mine, I made me; therefore I will make the fish of thy rivers to adhere to thy scales, and I will abandon thee and all the fish of thy rivers in the desert* (Ez. xxix. 3–5). These things were said to the king of Egypt, because by Egypt the natural separated from the spiritual is signified, and hence by the fishes of its rivers those who are in doctrinals, and from them are in faith separate, which faith is only knowledge; on account of which separation it was also among the miracles there, that *their waters were turned into blood, and that from this the fishes died* (Ex. vii. 17–25; Ps. cv. 29). *Wherefore dost thou make man as the fishes of the sea? every one draweth out with a hook, and gathereth in a net* (Hab. i. 14–16). Fishes here stand for those who are in general truths and in faith separated from charity; but fishes stand for them that are in general truths and in faith conjoined to charity in Ezekiel: *He said unto me, These are the waters that go forth to the eastern boundary; they come to the sea; whence it cometh to pass that every soul which creepeth liveth, and exceeding*

much fish : the fishers stand upon it to spread forth nets ; its fish shall be according to their kinds, as the fish of the great sea exceeding many (xlvii. 1, 8–11). In Matthew: *Jesus said, The kingdom of the heavens is like unto a net cast into the sea, and they gathered the fishes together ; and the good they put into vessels, and the bad they cast away* (xiii. 47–49). And in Jeremiah: *I will bring back the children of Israel into their land, and I will send for many fishers who shall fish them* (xvi. 16). He, therefore, who knows that such persons and things are signified by fishes, can see why *the Lord chose fishers for His disciples, and said, Come unto Me, and I will make you fishers of men* (Matt. iv. 18, 19 ; Mark i. 16, 17), why *the disciples, by the Lord's blessing, caught a vast multitude of fishes ; and the Lord said to Peter, Fear not, henceforth thou shalt catch men* (Luke v. 2–10): why *the Lord, when they wished to exact tribute from Him, told Peter to go to the sea, and draw out a fish, and give the piece of money found in it for himself and for Him* (Matt xvii. 24–27): why *the Lord, after His resurrection, gave the disciples fish and bread to eat* (John xxi. 2–13): *and commanded them to go into all the world, and preach the gospel to every creature* (Mark xvi. 15): for the nations which they converted were only in general truths, and in natural truth more than in spiritual.

406. *And a third part of the ships perished*, signifies that all the knowledges of good and truth from the Word serviceable for use of life were destroyed with them. "A third part" signifies all, as above (n. 400, 404, 405): ships signify the knowledges of good and truth from the Word serviceable for the use of life. That these are signified by ships is because ships cross the sea, and bring back the necessaries which supply the natural man for every use : and the knowledges of good and truth are the necessaries which supply the spiritual man for its uses : for from them is the doctrine of the church, and according to this is life. Ships signify these knowledges, because they are contain-

ers ; and in many places in the Word the container is taken for the thing contained, as a cup for wine, a platter for food, the tabernacle and the temple for the holy things in them, the ark for the law, the altars for worship, and so on. Ships signify the knowledges of good and truth in the following passages : *Zebulon shall dwell at the shore of the seas, and at the port of the ships* (Gen. xlix. 13). By Zebulon is meant the conjunction of good and truth. *O Tyre, the builders have perfected thy beauty ; of firs from Senir have they made all thy boards ; they have taken the cedar of Lebanon to make masts ; they have made thine oars of the oaks of Bashan ; thine oar-bench have they made of ivory, the daughter of steps from the isles of Kittim ; the inhabitants of Sidon and Arvad were thy rowers ; thy wise men were thy ship-masters ; all the ships of the sea and their sailors were in thee to trade ; the ships of Tarshish were thy troops in thy tradings ; whence thou wast exceedingly filled and honored in the midst of the seas* (Ez. xxvii. 3–9, 25). This is concerning Tyre, because the church as to the knowledges of truth and good is signified by Tyre in the Word, as may be evident from the particulars concerning it in this chapter and in the eighteenth following, when understood in the spiritual sense : and as the knowledges of the truth and good of the church are signified by Tyre, a ship is therefore described as to the particulars of it, and by each one is signified some quality of those knowledges that conduces to intelligence. What has the Word in common with the ships of Tyre and its commerce ? The devastation of that church is afterwards described thus : *At the voice of the cry of thy shipmasters the suburbs shall quake, and all that hold an oar shall descend from thy ships, all mariners and shipmasters of the sea shall cry out bitterly upon thee* (Ez. xxvii. 28–30) ; also Isa. xxiii. 14, 15). The devastation of Babylon as to all the knowledges of truth is similarly described in what follows in the Apocalypse : *In one hour are so great riches come to naught ; every shipmaster and every one employed upon ships, and the*

mariners, shall cry out, saying, Alas, alas, that great city Babylon, in which all who have ships in the sea were made rich (xviii. 17, 19); see the explanation hereafter. The knowledges of truth and good are also signified by ships in the following passages: *My days were swift, they fled away, they saw not good, they passed by with the ships of desire* (Job ix. 25, 26). *They that go down to the sea in ships, that do business in great waters, these see the works of Jehovah, and His wonders in the deep* (Ps. cvii. 23, 24). *The isles shall trust in me, and the ships of Tarshish in the beginning, to bring thy sons from afar* (Isa. lx. 9). *The kings gathered themselves together, terror seized them; thou shalt break the ships of Tarshish by an east wind* (Ps. xlviii. 4–7). *Howl, ye ships of Tarshish* (Isa. xxiii. 1, 14). Besides other places, as Num. xxiv. 24; Judg. v. 17; Ps. civ. 26; Isa. xxxiii. 21.

407. *And the third angel sounded*, signifies the exploration and manifestation of the church with those whose religion is faith alone, of what quality they are as to their affection for and reception of truths from the Word. That this is signified may be evident from the things which now follow, when understood in the spiritual sense.

408. *And there fell from heaven a great star burning as it were a lamp*, signifies the appearance of their own intelligence from pride arising from infernal love. The appearance of their own intelligence from pride arising from infernal love is signified by the great star falling from heaven, because it was seen to burn as a lamp, and because its name was wormwood, as it follows; and by a star and also by a lamp intelligence is signified,—here one's own intelligence, because it seemed to burn: and all self-intelligence burns from pride; and the pride of it arises from infernal love, which is signified by the mountain burning with fire (n. 403). By wormwood infernal falsity is signified, from which that intelligence springs forth and is enkindled. That a star signifies intelligence may be seen (n. 151, 954); so too a lamp or a lantern (n. 796).

409. *And it fell upon a third part of the rivers, and upon the fountains of waters*, signifies that thence all truths of the Word were altogether falsified. By rivers are signified truths in abundance, because truths are signified by waters (n. 50); and by fountains of waters the Word is signified (n. 384). The truths of the Word were altogether falsified; because it follows that a third part of the waters were made wormwood, and by wormwood infernal falsity is signified (n. 410). That rivers signify truths in abundance may be evident from the following passages: *Behold, I do a new thing: I will give waters in the desert and rivers in the wilderness, to give drink to my people, my chosen* (Isa. xliii. 19, 20). *I will pour water upon him that is thirsty, and rivers upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring* (Isa. xliv. 3). *Then the tongue of the dumb shall sing; for in the wilderness shall waters break out, and rivers in the plain of the desert* (Isa. xxxv. 6). *I will open rivers upon the slopes, and I will put fountains in the midst of the valleys, I will make the wilderness a pool of waters, and the dry land springs of water* (Isa. xli. 18). *Jehovah hath founded the world upon the seas, he hath established it upon the rivers* (Ps. xxiv. 2). *I will put His hand in the sea, and His right hand in the rivers* (Ps. lxxxix. 25). *Was Jehovah incensed at the rivers? was thy anger against the rivers? was thy wrath against the sea, that thou dost ride upon thy horses?* (Hab. iii. 8). *A river whose streams shall gladden the city of God* (Ps. xlvi. 3, 4, 5). *He showed me a pure river of water of life, going forth from the throne of God and of the Lamb* (Apoc. xxii. 1). *He clave the rocks in the desert, and gave them drink from the great deeps; He smote the rock and the rivers gushed out* (Ps. lxxviii. 15, 16, 20; cv. 41). *Then the waters shall fail in the sea, and the river shall be dried up* (Isa. xix. 5–7; xlii. 15; l. 2; Nah. i. 4; Ps. cvii. 33; Job xiv. 10, 11). *Jesus said, if any one come unto Me, as the Scripture hath said, Out of his belly shall flow rivers of living*

water (John vii. 37, 38. Besides other places, as Isa. xxxiii. 21; Jer. xvii. 7, 8; Ez. xxxi. 3, 4; xlvii. 1–12; Joel iii. 18; Zech. ix. 10; Ps. lxxx. 11; xciii. 3, 4; xcviii. 7, 8; cx. 7; Num. xxiv. 6, 7; Deut. viii. 7). But that rivers in the opposite sense signify falsities in abundance may be evident from these: *He shall send ambassadors on the sea to a nation trodden down, whose land the rivers have destroyed* (Isa xviii. 2). *Except Jehovah were for us, the waters would have overwhelmed us, and the river would have gone over our soul* (Ps. cxxiv. 2–5). *When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee* (Isa. xliii. 2). *The cords of death encompassed me, and the floods of Belial terrified me* (Ps. xviii. 4). *The dragon cast forth water as a river out of his mouth after the woman, that he might cause her to be swallowed up by the flood* (Apoc. xii. 15). *Behold, Jehovah bringeth up upon you the waters of a river strong and many, and it shall overflow and go over, and shall reach even to the neck* (Isa. viii. 6–8). *The floods came, and beat upon that house, and it fell not, for it was founded upon a rock* (Matt. vii. 25, 27; Luke vi. 48, 49). Here the floods also stand for falsities in abundance, because the Lord as to the Divine Truth is signified by the Rock. By floods also temptations are signified, because temptations are inundations of falsities.

410. *And the name of the star is called Wormwood, and a third part of the waters became wormwood,* signifies the infernal falsity from which is their own intelligence, by which all the truths of the Word have been falsified. By the star is signified their own intelligence from the pride arising from infernal love (n. 408): by name is signified its quality (n. 81, 122, 165): by wormwood infernal falsity is signified, spoken of in what follows: by waters are signified truths (n. 50); here the truths of the Word, because faith is treated of: by a third part is signified all, as above. From these collected into one the sense above stated results. Wormwood signifies infernal falsity owing to its strong bit-

terness, by which it renders food and drink abominable. Such falsity is therefore signified by wormwood in the following passages: *Behold I feed this people with wormwood, and I give them drink of the waters of gall* (Jer. ix. 14, 15). *Thus said Jehovah against the prophets, Behold, I feed them with wormwood, and give them drink of the waters of gall; because hypocrisy hath gone forth from the prophets of Jerusalem into all the earth* (Jer. xxiii. 15). *Ye turn judgment into gall, and the fruit of justice into wormwood* (Amos v. 7; vi. 12). *Lest there should be among you a root bearing gall and wormwood* (Deut. xxix. 18). Since the Jewish Church falsified all the truths of the Word, like the church which is here treated of, and the Lord in all the things of His passion represented it by permitting the Jews to treat Him as they did the Word, because He was the Word, therefore *they gave Him vinegar mixed with gall*, which is like wormwood: *but tasting it He would not drink it* (Matt. xxvii. 34; Mark xv. 23; Ps. lxix. 21). Because the Jewish Church was such, it is therefore thus described: *He hath filled Me with bitterness, and hath made Me drunk with wormwood* (Lam. iii. 15, 18, 19).

411. *And many men died of the waters, because they were made bitter*, signifies the extinction of spiritual life with many by the falsified truths of the Word. "Many men died," signifies the extinction of spiritual life; for a man is called alive from the spiritual life that is in him: but from natural life separate from spiritual life he is called dead. "Of the waters because they were made bitter," signifies by the falsified truths of the Word. That waters are the truths of the Word, may be seen just above (n. 409): that bitter signifies falsified is because the bitter of wormwood is meant; and by wormwood is signified infernal falsity (n. 410). A Christian man has spiritual life from no other source but the truths of the Word, for in them is life; but when the truths of the Word are falsified, and a man understands and regards them according to the falsities of his religion, spiritual life is then extinguished in him. The

reason is, because the Word communicates with heaven; on which account when it is read by a man, the truths therein ascend into heaven, and the falsities to which the truths are adjoined or conjoined tend to hell: hence a rending takes place, by which the life of the Word is extinguished. But this is done with those only who confirm falsities by the Word, but not with those that do not. I have seen these rendings, and have heard the noise from them as of wood split up by the fire in a furnace. Bitter signifies falsified in the following passages also: *Woe to them that call evil good, and good evil; that put bitter for sweet, and sweet for bitter* (Isa. v. 20, 22). *They shall not drink wine with the song, strong drink shall be bitter to them that drink it* (Isa. xxiv. 9). Something similar is signified by *the little book eaten up, which was sweet in the mouth, and from which the belly was made bitter* (Apoc. x. 9, 10): and by these words, *They came to Marah, but they could not drink the waters for bitterness; but Jehovah showed him wood, which he cast into the waters, and they were made sweet* (Ex. xv. 23–25). Wood in the Word signifies good. The like is also signified by the wild-gourds cast into the pottage, on account of which the sons of the prophets cried out, There is death in the pot; which Elisha healed by putting in meal (*2* Kings iv. 38–41). Meal signifies truth from good.

412. *And the fourth angel sounded*, signifies the exploration and manifestation of the state of the church with those whose religion is faith alone, that they are in the evils of falsity and in the falsities of evil. That this is signified is evident from the things which now follow when understood in the spiritual sense. To sound signifies here as above (n. 398, 402, 407), to explore and to manifest.

413. *And a third part of the sun was smitten, and a third part of the moon, and a third part of the stars, and the third part of them was darkened*, signifies that on account of evils from falsities and falsities from evils they did not know what love is, what faith is, nor any truth. By a third

part is signified all (n. 400): by the sun love is signified (n. 53): by the moon intelligence and faith are signified (n. 332): by the stars are signified the knowledges of truth and good from the Word (n. 51): by being darkened is signified not to be seen and known on account of evils from falsities and falsities from evils. Those have evils from falsities who assume falsities of religion, and confirm them until they appear as truths; and when they live according to them, they do evils from falsities or evils of falsity. But those have falsities from evils, who do not regard evils as sins; and still more those who, by reasonings from the natural man, and more still from the Word, confirm in themselves that evils are not sins. The confirmations themselves are falsities from evils, and are called the falsities of evil. The reason that darkness signifies this, is because light signifies truth; and when the light is extinguished, there comes darkness. In confirmation the passages will first be adduced, where similar things to those here in the Apocalypse are said of the sun, the moon, and the stars, and of the darkness arising from the extinction of them: *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh* (Joel ii. 31). *The stars of the heavens and their constellations shall not shine with their light; the sun shall be darkened in his rising; and the moon shall not make her light to shine* (Isa. xiii. 10). *When I shall extinguish thee, I will cover the heavens; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light in the heavens will I make black over thee, and I will set darkness upon thy land* (Ez. xxxii. 7, 8). *The day of Jehovah is near; the sun and the moon are blackened, and the stars shall withdraw their brightness* (Joel ii. 10). *Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 29; Mark xiii. 24, 25). Who, that elevates his mind, cannot see that the

sun, the moon, and the stars of the world are not meant in these cases? That falsities of various kinds are signified by darkness, is evident from these passages: *Woe to them that desire the day of Jehovah; it is a day of darkness and not of light: is not the day of Jehovah darkness, and not light? thick-darkness, and not brightness?* (Amos v. 18, 20). *The day of Jehovah is a day of darkness and thick-darkness, a day of cloud and of cloudiness* (Zeph. i. 15). *In that day He shall look down upon the earth, which, behold, is darkness; and the light shall grow dark in its ruins* (Isa. v. 30; viii. 22). *Behold, darkness covereth the earth, and thick-darkness the peoples* (Isa. lx. 2). *Give glory to Jehovah, before He cause darkness: we wait for light, but He maketh it thick-darkness* (Jer. xiii. 16). *We wait for light, but behold darkness, and not brightness; we walk in thick-darkness; we stumble at noon as in the twilight, as if dead among the living* (Isa. lix. 9, 10). *Woe to them that put darkness for light, and light for darkness* (Isa. v. 20). *The people that walked in darkness have seen a great light* (Isa. ix. 2; Matt. iv. 16). *The day-spring from on high hath appeared to us, who sit in darkness and in the shadow of death* (Luke i. 79). *If thou give thy soul to the hungry, then shall thy light rise in the darkness, and thy thick-darkness shall be as the noon-day* (Isa. lviii. 10). *In that day the eyes of the blind, who are in thick-darkness and darkness, shall see* (Isa. xxix. 18; xlii. 16; xlix. 9). *Jesus said, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life* (John viii. 12). *Walk while ye have the light, lest darkness come upon you: I am come a light into the world, that every one that believeth in Me should not abide in darkness* (John xii. 35, 46). *When I sit in darkness Jehovah is a light unto me* (Mic. vii. 8). *This is the judgment, that light hath come into the world; but men loved the darkness more than the light* (John iii. 19; i. 4, 5). *If the light (lumen) that is in thee be darkness, how great is the darkness* (Luke xi. 34-36). *This is your hour, and the power of*

darkness (Luke xxii. 53). By darkness in these places is signified falsity arising from ignorance of the truth, or from a false principle of religion, or from a life of evil. Of them that are in falsities of religion, and thence in evils of life, the Lord says, that *they are to be cast out into outer darkness* (Matt. viii. 12; xxii. 13; xxv. 30).

414. *That the day shone not for a third part of it, and the night likewise*, signifies that there was no longer any spiritual truth nor natural truth serviceable for doctrine and life from the Word with them. By the day not shining is meant that there was no light from the sun, and by the night in like manner is meant that there was not light from the moon and stars. By light in general Divine Truth is signified, which is Truth from the Word: by the light of the sun spiritual Divine Truth, and by the light of the moon and stars natural Divine Truth, both from the Word. The Divine Truth in the spiritual sense of the Word is like the light of the sun in the day, and the Divine Truth in the natural sense of the Word is like the light of the moon and stars in the night. The spiritual sense of the Word also flows in into its natural sense, as the sun with its light into the moon, which presents the light of the sun mediately. So also the spiritual sense of the Word enlightens men — even those who do not know any thing of that sense — while they are reading the Word in the natural sense; but it enlightens the spiritual man as the light from the sun his eye, but the natural man as the light from the moon and stars enlightens his eye. Every one is enlightened according to his spiritual affection for truth and good, and at the same time according to the genuine truths by which he has opened his rational. These things are also meant by day and night in the following passages: *God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night: and God made two great luminaries — the great luminary to rule in the day, and the less luminary to rule in the night, — and the*

stars: and God set them in the expanse of the heavens, to give light upon the earth, and to rule in the day and in the night, and to distinguish between the light and the darkness (Gen. i. 14–19). *Jehovah made great luminaries, the sun to rule in the day, the moon and stars to rule in the night* (Ps. cxxxvi. 7–9). *To thee, O Jehovah, is the day, and to thee the night; thou hast prepared the light and the sun* (Ps. lxxiv. 16). *Jehovah that giveth the sun for the light of the day, the statutes of the moon and stars for the light of the night* (Jer. xxxi. 35). *If ye can make void my covenant of the day and my covenant of the night, that there should not be day and night in their season, my covenant also with David my servant shall be made void; if I have not set my covenant of the day and of the night, the statutes of heaven and earth, I will also set aside the seed of Jacob and of David* (Jer. xxxiii. 20, 21, 25, 26). These are adduced, that it may be known that the darkening of both kinds of light is meant.

415. *And I saw and I heard an angel flying in the midst of heaven*, signifies instruction and prediction from the Lord. By an angel in the highest sense is meant the Lord, and hence also something from the Lord (n. 344): and by "flying in the midst of heaven and saying," is signified to perceive and to understand; and when speaking of the Lord, to foresee and to provide (n. 245): here, indeed, to instruct and foretell.

416. *Saying with a great voice, Woe, woe, woe to them that dwell upon the earth by reason of the other voices of the trumpet of the three angels that are about to sound*, signifies the deepest lamentation over the damned state of those in the church who have confirmed themselves in faith separate from charity in doctrine and in life. By "woe" is signified lamentation over the evil in any one, and thence over his unhappy state; here over the damned state of those who are treated of in the following chapter and afterwards: and by "woe, woe, woe," the highest lamentation is signified; for the triplication makes it superlative, because three signifies all and full

(n. 505). By "them that dwell upon the earth" are meant those who are in the church where the Word is and by it the Lord is known. That "earth" signifies the church may be seen above (n. 285). By "the voices of the trumpet of the three angels that are about to sound," is signified the exploration and manifestation of the state of the church and of life with them that have confirmed themselves in faith separate from charity in doctrine and in life, over whose state the lamentation is made. "Woe" signifies lamentation over the present or future calamity, unhappiness or damnation of others, in these passages: *Woe unto you, Pharisees and hypocrites* (Matt xxiii. 13–16, 23, 25, 27, 29). *Woe unto that man by whom the Son of Man is betrayed* (Luke xxii. 22). *Woe unto him by whom offences come* (Luke xvii. 1). *Woe to them that join house to house. Woe to them that rise in the morning at the dawn, to pursue strong-drink. Woe to them that draw iniquity. Woe to them that call evil good. Woe to them that are wise in their own eyes. Woe to them that are mighty to drink wine* (Isa. v. 8, 11, 18, 20–22): and many more elsewhere.

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417. To this I will add this *Relation*. Two flocks were seen in the spiritual world; the one was of *goats*, the other of *sheep*. I wondered who they were; since I knew that the animals seen in the spiritual world are not animals, but that they are correspondences of the affections and thence of the thoughts of those who are there: for which reason I came nearer; and as I approached, the appearance of animals disappeared, and in place of them were seen men: and it was made manifest that they who composed the flock of goats were those that had confirmed themselves in the doctrine of justification by faith alone, and that they who composed the flock of sheep were they who believed that Charity and Faith are one, as good and truth are one. And

I then spoke with those who were seen as goats, and said, 'Why are you thus gathered together?' The most of them were of the clergy, who gloried in the fame of their learning, because they knew the arcana of justification by faith alone. They said that they were gathered together to sit as a council, because they had heard that the saying of Paul (Rom. iii. 28), that "man is justified by faith without the works of the law," was not rightly understood, since by the works of the law Paul meant the works of the Mosaic law, which was for the Jews; which we also saw clearly from his words to Peter, whom he blamed for judaizing, when yet he knew that "no one is justified by the works of the law" (Gal. ii. 14–16). Also, that he distinguishes between the law of faith and the law of works, and between Jews and Gentiles, or circumcision and uncircumcision; and by circumcision he means Judaism, as he does everywhere else: and that he also closes the subject with these words: "Do we then make void the law by faith? by no means, but we establish the law." All these things he says in one connection (Rom. iii. 27–31): and in the chapter which precedes he also says, "Not the hearers of the law shall be justified by God, but the doers of the law shall be justified" (Rom. ii. 13). Also, that "God will render to every one according to his works" (Rom. ii. 6). And further, "We must all appear before the judgment-seat of Christ, that each one may receive the things which he hath done in the body, whether good or evil" (2 Cor. v. 10). Besides other things from him; from which it is manifest that Paul rejected faith without good works equally with James (chap. ii. 17–26). That the works of the Mosaic law which was for the Jews were meant by Paul, we were further confirmed by this, that all the statutes for the Jews in Moses are called the law, and thus the works of the law; as we see from these passages: *This is the law of the meat-offering* (Lev. vi. 14, etc.). *This is the law of the sacrifice* (Lev. vii. 1). *This is the law of the sacrifice of peace-*

offerings (Lev. vii. 7, 11, &c) *This is the law for the burnt-offering, for the meat-offering, for the sacrifice for sin and guilt, for the consecrations* (Lev. vii. 37). *This is the law of the beast and of the bird* (Lev. xi. 46, &c.). *This is the law of her that bringeth forth, for a son or for a daughter* (Lev. xii. 7). *This is the law of leprosy* (Lev. xiii. 59; xiv. 2, 32, 54, 57). *This is the law of him that hath an issue* (Lev. xv. 32). *This is the law of jealousy* (Num. v. 29, 30). *This is the law of the Nazarite* (Num. vi. 13, 21). *This is the law of cleansing* (Num. xix. 14). *This is the law concerning the red heifer* (Num. xix. 2). *The law for the king* (Deut. xvii. 15–19). Indeed, the whole book of Moses is called "the Book of the Law" (Deut. xxxi. 9, 11, 12, 26). So also in the Evangelists (Luke ii. 2; xxiv. 44; John i. 45; vii. 22, 23; viii. 5); and elsewhere. To this they also added that they saw in Paul that the law of the Decalogue is to be lived, and that it is fulfilled by charity, which is love towards the neighbor (Rom. xiii. 8–11); and thus not by faith alone. They said that on account of these things, they were called together. But lest I should disturb them I withdrew: and then they were again seen at a distance like goats, and sometimes as lying down, and sometimes as standing; but they turned themselves away from the flock of sheep. They appeared to be lying down when they were deliberating, and standing when they were drawing conclusions. But I kept my sight upon their horns, and wondered that the horns on their foreheads now appeared as stretched out forward and upward, now curved backward, and at length altogether thrown back. And then they all suddenly turned themselves to the flock of sheep, but still appeared as goats. On which account I again came up, and asked, "What now?" They said that they had concluded that faith alone produces the goods of charity, which are called good works, as a tree produces fruit. But then thunder was heard and lightning seen from above; and soon an angel appeared standing between those two flocks

who cried to the flock of sheep, "Do not listen to them. They have not receded from their former faith; which is, that God the Father is merciful for the sake of the Son; which faith is not a faith in the Lord. Neither is faith a tree; but man is a tree. But repent, and look to the Lord; and you will have faith. Faith before that is not a faith in which there is any thing living." The goats, with their horns bent back, then wished to approach the sheep. But the angel that stood between them divided the sheep into two flocks; and said to those on the left, "Join yourselves to the goats: but I tell you that a wolf will come, who will carry them off, and you with them."

But after the two flocks of sheep were separated, and they on the left had heard the threatening words of the angel, they looked at each other, and said, "Let us converse with our former associates." And then the left-hand flock spoke to the right, saying, "Why did you withdraw from your shepherds? Are not faith and charity one, as a tree and its fruit are one? For the tree by the branch is continued into the fruit. Tear away from the branch any thing which flows in by continuity into the fruit, and will not the fruit perish? Ask our priests whether it is so or not." And then they asked: and the priests looked around to the rest; who winked with their eyelids, that they should say, that they spoke well. And after this they answered that it was so, — that faith is preserved by the fruits; but they were not willing to say that faith is continued into the fruits. But then one of the priests, who was among the sheep on the right, arose and said, "They answered you, that it is so; but still to their friends, that it is not so; for they think otherwise." Wherefore they asked, "How then do they think? Do they think as they teach?" He said, "No; they think that every good of charity that is called a good work, which is done by a man for the sake of salvation or eternal life, is not good, but evil; for the reason that the man wishes to save himself by a work done by him-

self, claiming to himself the justice and merit of the one Saviour; and that it is so with every good work, in which a man is sensible of his own will. On which account, among themselves, they call good works done by man not blessed, but cursed; and say that they merit hell rather than heaven." But they of the left flock said, "You speak lies against them. Do they not preach manifestly before us charity and its works, which they call the works of faith?" And he answered "You do not understand their preachings. A clergyman only who is present attends and understands. They think of moral charity only, and its civil and political goods, which they call those of faith; and they are not at all so: for an atheist can do them in a like manner and under the same form. On which account they say unanimously, that no one is saved by any works, but by faith alone. But let this be illustrated by comparisons. An apple-tree produces apples: but if a man does goods for the sake of salvation, as that tree bears apples, by continuity, then those apples are inwardly rotten, and full of worms. They say also, that a vine produces grapes: but if a man were to do spiritual goods as the vine bears grapes, he would produce wild-grapes." But they then asked, "What kind of goods of charity or works have they then, which are the fruits of faith?' He answered that "they are inconspicuous, done within in the man by the Holy Spirit, of which the man knows nothing." But they said, "Though the man knows nothing of them, there must by all means be some conjunction; otherwise how can they be called works of faith? Perhaps those insensible goods are insinuated at the time into the man's voluntary works by some mediating influx; as by some affection, aspiration, inspiration, incitation, and excitation of the will, — by a tacit perception in the thought, and thence exhortation, contrition, and thus by conscience and an impulse, thence obedience to the Decalogue and the Word either as a child or as a wise man, or by some other similar motive." But

he answered, "No; and if they say that it is done by such things because *by faith*, they still bury them in their sermons with words which produce the result that it is not *from faith*. Still some put forth such things, *but as the signs of faith, not as its bonds with charity*. Some, however, have devised a conjunction by the Word." And then they said, "Is there not a conjunction by this, that a man does voluntarily according to the Word?" But he answered, "They do not think this, but that it is only by the hearing of the Word, and thus not by the understanding of the Word; lest through the understanding something should enter manifestly into the thought and will of the man. For they assert that every thing voluntary with man is meritorious; and that man in spiritual things cannot begin, will, think, understand, believe, operate, and co-operate any thing, any more than a stock. But yet it is different with the influx of the Holy Spirit through faith into the words of the preachers, because these are the acts of the mouth, and not the acts of the body; also because man acts with God by faith, but with men by charity." But one, when he heard that it was only by the hearing of the Word, and not by the understanding of the Word, being indignant, said, "Is it thus through the understanding of the Word by the Holy Spirit alone, while the man turns himself away during the service, or sits deaf as a post, or while he is sleeping? or only from an exhalation from the volume of the Word? But what is more ludicrous?" After this a certain man from the right-hand flock, who excelled the rest in judgment, requested to be heard; and speaking, he said, "I heard a certain one say, 'I have planted a vineyard; I will now drink wine even to intoxication.' But another asked, 'Are you going to drink the wine from your own cup by your own right hand?' And he said, 'No, but from an unseen cup by an unseen hand.' And the other answered, 'You certainly will not then be intoxicated.'" Presently, the same man said, "But hear me, I pray: I say unto you,

Drink wine from the Word understood. Do you not know that the Lord is the Word? Is not the Word from the Lord? Is He not thus in it? If then you do good from the Word, do you not do it from the Lord? from His mouth and will? And if you then look to the Lord, He will also lead you, and will do the good; and He will do it through you; and you will do it as of yourselves. Who, that does any thing from a king — his mouth and will — can say, I do this of myself, — of my own mouth or command, — of my own will?" After this he turned himself to the clergy, and said, "Ministers of God, do not mislead the flock." On hearing these things, the greatest part of the flock to the left withdrew, and associated themselves with the flock to the right. Some also of the clergy then said, "We have heard what we have not heard before. We are shepherds; we will not leave the sheep." And they withdrew together with them, and said, "That man spoke a true word. Who, that acts from the Word, and thus from the Lord, — His mouth and will, — can say, I do this of myself? We now see the Divine Providence, why a conjunction of faith and works has not been found out, which has been acknowledged by the ecclesiastical body. It could not be found out, because it cannot be given. For there is not faith in the Lord, who is the Word; and hence neither is there faith from the Word." But the rest of the priests went away, and swung their caps, and shouted "Faith alone, faith alone; it will live still."

THE APOCALYPSE.

CHAPTER NINTH.

1. And the fifth angel sounded, and I saw a star fallen from heaven unto the earth; and there was given unto him the key of the pit of the abyss.

2. And he opened the pit of the abyss; and there went up a smoke out of the pit as the smoke of a great furnace. And the sun and the air were darkened from the smoke of the pit.

3. And out of the smoke there went forth locusts upon the earth; and power was given unto them as the scorpions of the earth have power.

4. And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who have not the seal of God in their foreheads.

5. And it was given to them that they should not kill them, but that they should torment them five months; and their torment was like the torment of a scorpion, when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the likenesses of the locusts were like unto horses prepared for war; and upon their heads were as it were crowns like gold; and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as those of lions.

9. And they had breastplates as breastplates of iron, and the voice of their wings was as the voice of chariots of many horses running to war.

10. And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek he hath the name Apollyon.

12. One woe is passed; behold, there come two woes more hereafter.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar that is before God.

14. Saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates.

15. And the four angels were loosed, that were prepared for an hour and a day and a month and a year, to kill a third part of men.

16. And the number of the armies of horsemen was two myriads of myriads; and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat upon them, having breastplates of fire and jacinth and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18. By these three was a third part of men slain, by the fire and by the smoke and by the brimstone that issued out of their mouths.

19. And their power was in their mouth: for their tails were like unto serpents, having heads; and with them they hurt.

20. And the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold and silver and brass and stone and wood, which can neither see nor hear nor walk:

21. And repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the exploration and manifestation of the state of the life of those in the Church of the Reformed who are called learned and wise from the confirmation of faith separated from charity, and of justification and salvation by it alone: these are treated of, vers. 1–13. Concerning the exploration and manifestation of those therein who are not so learned and wise, and are in faith alone, and live as they list: these are treated of, vers. 13–20. Lastly, concerning those therein who know nothing but that faith is the all by which man is saved, and not any thing besides this, vers. 20, 21.

THE CONTENTS OF EACH VERSE. "The fifth angel sounded," *signifies* the exploration and manifestation of the state of the life of those in the Church of the Reformed who are called learned and wise from their confirmation of faith separate from charity, and of justification and salvation by it alone. "And I saw a star fallen from heaven unto the earth," *signifies* spiritual Divine Truth flowing in out of heaven into the church with them, exploring and manifesting. "And there was given unto him the key of the pit of the abyss," *signifies* the opening of their hell. "And he opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great furnace," *signifies* the falsities of the lusts of the natural man arising from their evil loves. "And the sun and the air were darkened from the smoke of the pit," *signifies* that thence

the light of truth became thick-darkness. "And out of the smoke there went forth locusts upon the earth," *signifies* that from them were falsities in the outermost things, such as those have who have become sensual, and see and judge all things from the senses and their fallacies. "And power was given unto them as the scorpions of the earth have power," *signifies* the power of persuading that their falsities are truths. "And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who had not the seal of God in their foreheads," *signifies* the Lord's Divine Providence, that they should not be able to take away any truth and good of faith, nor affection for and perception of them, from any but those who are not in charity and thence not in faith. "And it was given to them that they should not kill them, but that they should torment them five months," *signifies* that neither should they be able to take away from these the faculty of understanding and willing truth and good, but only that they should be able to induce a stupor for a short time. "And their torment was like the torment of a scorpion when he striketh a man," *signifies* that this is from their persuasive power. "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them," *signifies* that they wish that in matters of faith the understanding should be shut up and the will closed, by which spiritual light and life are extinguished; and still that this cannot be done. "And the likenesses of the locusts," *signifies* the appearances and images of those who have confirmed in themselves faith separate from charity. "Were like unto horses prepared for war," *signifies* that because they can reason, they appeared to themselves as if fighting from the understanding of truth from the Word. "And upon their heads were as it were crowns like gold," *signifies* that they appeared to themselves as conquerors. "And their faces were as the faces of men," *signifies* that they appeared to themselves as wise. "And they had hair

as the hair of women," *signifies* that they appeared to themselves as in affection for truth. "And their teeth were as those of lions," *signifies* that sensual things, which are the ultimates of the life of the natural man, appeared to them to have power over all things. "And they had breastplates as breastplates of iron," *signifies* the argumentations from fallacies, by which they fight and prevail, which appeared to them so strong that they could not be refuted. "And the voice of their wings was as the voice of chariots of many horses running to war," *signifies* their reasonings as from the truths of doctrine from the Word, fully understood, for which they must ardently fight. "And they had tails like unto scorpions," *signifies* the truths of the Word falsified by which they induce stupor. "And there were stings in their tails, and their power was to hurt men five months," *signifies* subtle falsifications of the Word, by which for a short time they darken and fascinate the understanding, and thus deceive and captivate. "And they had a king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he hath the name Apollyon," *signifies* that they are in the satanic hell, who are in falsities from lusts, and have destroyed the church by the total falsification of the Word. "One woe is passed; behold, there come two woes more hereafter," *signifies* further lamentations over the state of the church.

"And the sixth angel sounded," *signifies* the exploration and manifestation of the state of the life with those in the church of the Reformed who are not so wise, and still place the all of religion in faith, and think of that alone, and live as they list. "And I heard a voice from the four horns of the golden altar that is before God, saying to the sixth angel, who had the trumpet," *signifies* a command from the Lord out of the spiritual heaven to them who should explore and manifest. "Loose the four angels that are bound at the great river Euphrates," *signifies* that external bonds should be taken away from them, that the interiors of their minds

might appear. "And the four angels were loosed," *signifies* that when the external bonds were taken away the interiors of their minds appeared. "Prepared for an hour and a day and a month and a year, to kill a third part of men," *signifies* that they were in the perpetual effort to take away spiritual light and life from the men of the church. "And the number of the armies of horsemen was two myriads of myriads," *signifies* the reasonings concerning faith alone, with which the interiors of their minds were crammed, from mere falsities of evil in abundance. "And I heard the number of them," *signifies* their quality perceived. "And thus I saw the horses in the vision, and them that sat upon them," *signifies* that it was then disclosed that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were insane from them. "Having breastplates of fire, jacinth, and brimstone," *signifies* their argumentations imaginary and visionary from infernal love and their own intelligence and from the lusts thence. "And the heads of the horses were as the heads of lions," *signifies* their fantasies concerning faith alone as if it were in power. "And out of their mouths issued fire and smoke and brimstone," *signifies* that in their thoughts and discourses viewed interiorly there is nothing else, and from them proceeds nothing else, but the love of self and of the world, the pride of their own intelligence, and the lusts of evil and falsity from these two. "By these three was a third part of men killed, by the fire and by the smoke and by the brimstone, that issued out of their mouths," *signifies* that it is from those things that the men of the church perish. "And their power was in their mouth," *signifies* that they prevail only by discourse that confirms faith "For their tails were like unto serpents, having heads; and with them do they hurt," *signifies* the reason, that they are sensual and inverted, speaking truths with the mouth, but falsifying them from the principle which makes the head of their religion; and thus they deceive.

"And the rest of the men, who were not killed by these plagues," *signifies* those in the church of the Reformed, who are not so spiritually dead from visionary reasonings, and from the love of self, from the pride of their own intelligence, and from the lusts thence, as the former, and still make faith alone the head of their religion. "Yet repented not of the works of their hands," *signifies* that neither did they shun as sins the things of their own which are evils of every kind. "That they should not worship demons," *signifies* that thus they are in the evils of their lusts, and make one with their like in hell. "And idols of gold and silver and brass and stone and wood," *signifies* that thus they are in worship from mere falsities. "Which neither can see nor hear nor walk," *signifies* in which there is nothing of spiritual and truly rational life. "And repented not of their murders nor of their enchantments nor of their whoredoms nor of their thefts," *signifies* that the heresy of faith alone induces in the hearts stupidity, tergiversation, and hardness, so that they do not think any thing of the precepts of the decalogue, nor indeed of any sin that it is to be shunned because it is with the devil and against God.

THE EXPLANATION.

419. *And the fifth angel sounded*, signifies the exploration and manifestation of the state of the life of those in the Church of the Reformed, who are called learned and wise from their confirmation of faith separate from charity, and of justification and salvation by it alone. That these are treated of in what now follows as far as to vers. 12, is evident from the particulars when understood in the spiritual sense. That by sounding is signified to explore and manifest the state of the church and thence of the life with those whose religion is faith alone, may be seen above (n. 397).

420. *And I saw a star fallen from heaven unto the earth*, signifies spiritual Divine Truth flowing in out of heaven into the church with them, exploring and manifesting. Spiritual Divine Truth is here signified by the star, because it fell down from the spiritual heaven, spoken of above (n. 387, 388); and by the earth is here signified the church with those that are in its internals, as above (n. 398). By spiritual Divine Truth is meant intelligence from spiritual love, which is love towards the neighbor; and because that intelligence is at this day called faith, and that love charity, it is faith from charity, or rather, it is the truth of faith from the good of charity, which is here signified by the star. The like is signified by a star in the singular Apoc. ii. 28; xxii. 16: for by stars, in the plural, the knowledges of good and truth are signified (n. 51); and through these comes intelligence. That it is the Divine Truth exploring and manifesting is manifest from what follows.

421. *And there was given unto him the key of the pit of the abyss*, signifies the opening of their hell. By a key is signified the power of opening, and also the act of opening (n. 62, 174, 840); and by the abyss is signified the hell where those are who have confirmed themselves in justification and salvation by faith alone, who all are from the Church of the Reformed; here, however, those who, in their own eyes and thence in the eyes of many others, appear as learned and erudite, when yet they appear before the angels in heaven bereft of understanding as to the things which are of heaven and the church; since they who confirm that faith even to its interiors close up the higher things of their understanding, and to such a degree at length, that they can no longer see any spiritual truth in the light. The reason is because the confirmation of falsity is the denial of truth: on which account, when they hear any spiritual truth, which is a truth of the Word serviceable for doctrine and life to those who are of the church,

they keep their minds upon the falsities which they have confirmed; and then the truth they have heard they either cover over with falsities, or reject as a mere sound, or yawn at it, and turn themselves away; and this so much the more as they are in pride from their erudition: for pride glues falsities together, till they at length cohere like the hardened scum of the sea; on which account the Word is hidden to them, like the Book sealed with seven seals. Of what quality they are afterwards, and of what quality their hell is, shall also be told; because it has been permitted me to see it, as well as to speak with them that are there, and also to see the locusts which went forth therefrom. "That pit, which is like the opening of a furnace, appears in the southern quarter; and the abyss below is of great extent towards the east. They have light in it, but if light from heaven is let in, there is darkness there; on which account that pit is closed above. There appear there huts arched as if with bricks, which are divided into many cells; and in each is a table, upon which lie papers with some books. At his own table sits every one who in the world had confirmed justification and salvation by faith alone, by making charity a merely natural-moral act and its works only the works of civil life, from which men may gain rewards in the world: but if they should do them for the sake of salvation, they condemn them; and some severely, because there is human reason and will in them. All who are in this abyss were learned and erudite in the world; and among them are some metaphysicians and schoolmen, who are esteemed above the rest there. When it was permitted me to speak with them, I recognized some of them. But yet their lot is this. When they are first let in thither, they sit down in the first cells: but as they confirm faith, by excluding the works of charity, they leave their first seats, and enter the cells nearer to the east; and so on successively up towards the end, where those are who confirm those dogmas from the Word: and be-

cause they then cannot but falsify the Word, their huts vanish, and they see themselves in a desert; and then it happens to them as is described above (n. 153). There is likewise an abyss below that abyss, where those are who have in like manner confirmed justification and salvation by faith alone, but who have denied God secretly in their spirit, and have laughed in their heart at the holy things of the church. There they only quarrel, tear their garments, mount the tables, kick, fight among themselves with vituperations; and because it is not there permitted to do harm to any one as to the body, they threaten with mouth and fists. It is unclean and squalid there." But these are not treated of here.

422. *And he opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great furnace*, signifies the falsities of the lusts of the natural man arising from their evil loves. By "the pit of the abyss" is signified the hell described just above (n. 421): by the smoke from it the falsities from lusts are signified; and because it is said to be as the smoke of a great furnace, the falsities of the lusts flowing up from the evil loves are meant: for fire signifies love (n. 468), and the fire of hell evil love (n. 494). "A great furnace" signifies the same, since this smokes from fire. The infernal spirits are not in any material fire, but in spiritual fire, which is their love; and therefore they do not feel any other fire: on which subject see the work on "Heaven and Hell," published at London, 1758 (n. 134, 566–575). In the spiritual world, every love, when it is excited, appears at a distance as fire, — within the hells as a glowing fire, and out of them as the smoke of a fire or as the smoke of a furnace. The falsities of lusts welling up out of the evil loves are also described elsewhere in the Word by smoke from fire and from a furnace; as in these passages: *Abraham looked towards Sodom and Gomorrah, and, behold, the smoke of the earth went up as the smoke of a furnace* (Gen. xix. 28). *The*

sun set, and there was thick-darkness; and, behold, a furnace of smoke, and a torch of fire, which passed between the pieces (Gen. xv. 17). *They go on to sin, therefore they shall be as the smoke from a chimney* (Hos. xiii. 2, 3). *The wicked shall perish, into smoke shall they consume* (Ps. xxxvii. 20). *I will show signs in heaven and on the earth, fire and pillars of smoke* (Joel ii. 30). *They shall cast the wicked into a furnace of fire, there shall be weeping and gnashing of teeth* (Matt. xiii. 41, 42, 49, 50, and elsewhere).

423. *And the sun and the air were darkened from the smoke of the pit*, signifies that thence the light of truth became thick-darkness. By the sun and the air here the light of truth is signified; for love is signified by the sun, and the Divine Truth by the light thence: on which account, when it is said that the sun was darkened, and at the same time the air, it is signified that the Divine Truth became thick-darkness. That this was from the falsities of lusts is signified by its being from the smoke of the pit.

424. *And out of the smoke there went forth locusts upon the earth*, signifies that from them were falsities in the outermost things, such as those have who have become sensual, and see and judge all things from the senses and their fallacies. Those things are called falsities in the outermost things, which are in the outermosts of a man's life, which are called sensual things, spoken of below: these are signified in the Word by locusts. But it is to be known that they do not appear like locusts in the fields, which leap about and lay waste the meadows and the crops; but that they appear like pigmies or dwarfs; which is also manifest from the description of them, as that they had crowns upon their heads, faces as of men, hair as of women, teeth as of lions, iron breastplates, and as king over them the angel of the abyss. That dwarfs were also called locusts by the ancients may be concluded from these passages: *The explorers of the land of Canaan said, We saw the Nephilim, the sons of the Anakim, and we were in their*

eyes as locusts (Num. xiii. 33). *Jehovah who sitteth upon the circle of the earth, and the inhabitants of it are as locusts* (Isa. xl. 22). But because falsities in the outermost things, such as are with those mentioned above, are signified in the Word by locusts, those persons are therefore called locusts, and also are said to be crowned and commanding, in Nahum: *The fire shall devour thee, it shall eat thee up like the caterpillar; multiply thyself like the caterpillar, multiply thyself like the locust; thy crowned ones are as the locust, and thy commanders as the locust of locusts* (iii. 15–17). That falsities in the outermost things, because they consume the truths and goods of the church springing up in man, are signified by the locusts which consume the grass in the plains and the herbs in the fields, is evident from these passages: *Thou shalt carry out much seed into the field, but the locust shall consume it* (Deut. xxviii. 38). *That which the palmer-worm hath left hath the locust eaten, and that which the locust hath left hath the canker-worm eaten, and that which the canker-worm hath left hath the caterpillar eaten* (Joel i. 4, 5). *I will compensate to you the years which the locust hath consumed, the canker-worm, the caterpillar, and the palmer-worm* (Joel ii. 24, 25). The same is signified by the locusts in Egypt, thus spoken of in Moses: *Moses stretched out his rod over the land of Egypt, and an east wind brought the locusts; and the locusts went up over all the land of Egypt; before them there were no such locusts; and they did eat up every herb of the field: and afterwards Moses stretched out his rod, and the locusts were cast into the Red Sea* (Ex. x. 12, &c.). And in David: *He gave their produce to the caterpillar, and their labor to the locust* (Ps. cv. 34, 35). By the miracles in Egypt the vastation of the church is described; and by this miracle vastation by falsities in the outermost things; and the outermost things of the life of man, when the interiors on which they depend are closed up, are infernal: on which account the locusts were cast into the Red Sea, by which hell is signified.

As few at this day know what is meant by the sensual, and of what quality the sensual man is, since this is signified by the locusts, the following passages shall therefore be adduced from the "Heavenly Arcana" concerning it. "That the sensual is the ultimate of the life of a man's mind, adhering and cohering to the five senses of his body (n. 5077, 5767, 9212, 9216, 9331, 9730). That he is called a sensual man who judges all things from the senses of the body, and who believes nothing but what he can see with his eyes and touch with his hands, saying that these are something, and rejecting every thing else (n. 5094, 7693). That the interiors of his mind, which see from the light of heaven, are closed up; so that he sees in them nothing of the truth, which is of heaven and the church (n. 6564, 6844, 6845). That such a man thinks in the outermost things, and not interiorly from any spiritual light (n. 5089, 5094, 6564, 7693). In a word, that such men are in gross natural light (*lumen*) (n. 6201, 6310, 6564, 6844, 6845, 6612, 6614, 6622, 6624). That hence they are interiorly against the things which are of heaven and the church, but that exteriorly they can speak in favor of them, with an ardor proportioned to the dominion by them (n. 6201, 6316, 6844, 6845, 6948, 6949). That the learned and erudite, who have confirmed themselves deeply in falsities, and still more those who have confirmed themselves against the truths of the Word, are sensual beyond others (n. 6316). That sensual men reason acutely and shrewdly, because their thought is so near to the speech as to be almost in it, and as it were in the lips; and because they place all intelligence in speech from the memory alone: also that some of them can confirm falsities dexterously, and that after confirmation they believe them to be true (n. 195, 196, 5700, 10236). But that they reason and confirm from the fallacies of the senses, by which the common people are captivated and persuaded (n. 5084, 6948, 6949, 7693). That sensual men are cunning and malicious above

others (n. 7693, 10236). That the avaricious, adulterers, the voluptuous, and the deceitful are especially sensual, although they do not appear so before the world (n. 6310). That the interiors of their minds are foul and filthy (n. 6201). That by them they communicate with the hells (n. 6311). That they who are in the hells are sensual, and the more so the deeper they are (n. 4623, 6311). That the sphere of infernal spirits conjoins itself with man's sensual from behind (n. 6312). That they who reasoned from sensual things alone, and thence against the genuine truths of the church, were called by the ancients serpents of the tree of knowledge (n. 195, 196, 197, 6398, 6399, 10313). Further, man's sensual and the sensual man is described (n. 10236); and the extension of sensual things with man (n. 9731). That sensual things ought to be in the last place, and not in the first; and that with a wise and intelligent man they are in the last place, and subject to things interior; but that with an unwise man they are in the first place, and rule: it is the latter who are properly called sensual (n. 5077, 5125, 5128, 7645). That if sensual things are in the last place, the way to the understanding is opened by them, and truths are elaborated by a mode of extraction (n. 5580). That these sensual things stand out nearest to the world, and admit the things that flow in from the world, and as it were sift them (n. 9726). That by these sensual things man communicates with the world, and by rational things with heaven (n. 4009). That the sensual supply things that are of service to the interiors of the mind (n. 5077, 5081). That there are sensuals that supply the intellectual part, and those that supply the voluntary part (n. 5077). That unless the thought is elevated out of sensual things the man has little wisdom (n. 5089). That a wise man thinks above sensual things (n. 5089, 5094). That a man, when his thought is elevated above sensual things, comes into a clearer light (*lumen*), and at length into heavenly light (n. 6183, 6313, 6315, 9407, 9730, 9922). That elevation above sensual things and withdrawal from

them was known to the ancients (n. 6313). That a man can observe in his spirit the things that are done in the spiritual world, if he can be led away from sensual things, and elevated into the light of heaven, by the Lord (n. 4622); the reason is, because the body does not think, but the man's spirit within the body, and as far as it does this in the body, so far it does it obscurely and in darkness; and as far as it does it not in the body, so far it does it clearly and in light; but in spiritual things (n. 4622, 6614, 6622). That the ultimate of the understanding is the sensual faculty of knowing, and that the ultimate of the will is sensual enjoyment (n. 9996). What the difference is between the sensuals common to beasts and the sensuals not common to them (n. 10236). That there are sensual persons who are not evil, because their interiors are not so much closed up; whose state in the other life is spoken of n. 6311.

425. *And power was given unto them, as the scorpions of the earth have power*, signifies the power of persuading that their falsities are truths. By a scorpion is signified a deadly persuasive power, and by "a scorpion of the earth" persuasive power in matters of the church; since the earth signifies the church (n. 285). For a scorpion, when he stings a man, induces a stupor upon the limbs, and, if it is not cured, death. Their persuasive power induces the like upon the understanding. Such also is signified by the scorpion in these passages: *Be thou not afraid of them and of their words; they are thorny; thou dwellest among scorpions; they are hard of face and obstinate of heart* (Ez. ii. 6). *Jesus said to the seventy whom He sent forth, Behold, I give unto you power to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you* (Luke x. 19).

426 *And it was said to them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who had not the seal of God in their foreheads*, signifies the Lord's Divine Providence, that they should

not be able to take away any truth and good of faith, nor affection for and perception of them, from any but those who are not in charity and thence not in faith. By "its being said to them" the Lord's Divine Providence is signified, because it was said from heaven. By "not hurting the grass of the earth, nor any green thing," is signified not to be able to take away any truth and good of faith; for the truth of faith, which is the first thing springing up in a man, is signified by grass (n. 401): and by a green thing is signified the living principle of faith, which is from good (n. 401). By not hurting any tree is signified not to be able to take away the affection for and perception of truth and good; for man as to these is signified by a tree (n. 400). By them that have not the seal of God upon their foreheads those are signified who are not in charity and thence in faith; for the forehead signifies love and charity (n. 347); and to have a seal signifies to know and distinguish these from others (n. 345). That they who have confirmed faith alone even to the arcana of justification and salvation by it, cannot take away any truth and good of faith, nor affection and perception, from any but those who are not in the faith of charity, is because scarce any one except the prelate who teaches and preaches them, comprehends those things. The layman hears them; but they pass in through one of his ears, and out at the other: which the mystery-preaching priest himself may know from this, that he has himself expended all the force of his talent in imbibing them in his youth, and afterwards in retaining them in his subsequent age; also that he esteems himself super-learned by reason of them. What then shall the layman do, who simply thinks of faith from charity, when he hears these mystic notions? It may be seen from this, that faith alone justifying is the faith of the clergy, and not of the laity, except of those who live carelessly. These draw from those mysteries only this, that faith alone saves; that they cannot do good of themselves; that they

can neither fulfil the law; that Christ suffered for them: besides a few more general propositions similar to these.

427. *And it was given to them that they should not kill them, but that they should torment them five months*, signifies that it is of the Lord's Divine Providence that they cannot take away from those who are not in the faith of charity the faculty of understanding and willing truth and good, but can only induce a stupor for a short time. By "its being given to them" is signified that it is of the Divine Providence of the Lord, as just above. "Not to be able to kill them" signifies not to be able to take away from those who are not in the faith of charity the faculty of understanding and willing truth and good; for when this faculty is taken away the man is spiritually killed. By tormenting them five months is signified *to induce a stupor for a short time.* Five signifies a little, or for a short time; and to torment signifies to induce a stupor, because this is signified by a scorpion (n. 425), and by torment as of a scorpion, as it follows (n. 428). That the faculty of understanding truth and of willing it, or rationality and liberty, cannot be taken away from a man, is shown in many places in the "Angelic Wisdom concerning the Divine Providence" (n. 73, 74, 82–86, 92–98, 138–149, 322). "Five months" signify a little, or a short time, because this is signified by five: for times, whether they be hours, days, weeks, months, or years, do not signify time, but state; and the numbers determine its quality (n. 4, 10, 348, 947). That five signifies some, and also a little, may be evident from these passages: *A thousand shall flee at the rebuke of five* (Isa. xxx. 17). *Five shall pursue a hundred* (Lev. xxvi. 8). *Jesus said, that the kingdom of the heavens is like unto ten virgins, of whom five were prudent, and five foolish* (Matt. xxv. 1, 2). By the ten virgins all in the church are signified; by five are signified some part or some. Similar things are signified by ten and five in the parable which says, that *the pounds were given to the servants, that they might traffic, and that*

from a pound one acquired ten pounds, and another five (Luke xix. 13–20). "Ten pounds" signify much, and "five pounds" a little: besides other places, as Isa. xvii. 6; xix. 18, 19; Matt. xiv. 15–22.

428. *And their torment was like the torment of a scorpion when he striketh a man*, signifies that this is from their persuasive power. This follows from the things just said (n. 427): for by the torment is signified the stupor which their persuasive power induces upon the understanding, as the scorpion does upon the body, when he stings. The scorpion signifies that persuasive power (n. 425). In the spiritual world a persuasive power is given, which takes away the understanding of truth, and induces stupor and thus pain in the mind (*animus*); but this persuasive power is unknown in the natural world.

429. *And in those days men shall seek death, and shall not find it, and shall desire to die and death shall flee from them*, signifies that they who are in the doctrine of faith separate wish that in matters of faith the understanding should be shut up, and the will closed, and thus that they should not have any spiritual light and life; but that it is still provided by the Lord, that the understanding should not be shut up, nor the will closed, lest spiritual light and life should be extinguished with man. "In those days," signifies the last state of the church, when the doctrine concerning faith alone was universally received. "Men shall seek death," signifies that they wish the understanding to be shut up in matters of faith: "and shall not find it," signifies that it is provided by the Lord, that it should not be done: and shall desire to die, signifies that they wish also to have the will closed in those things: and death shall flee from them, signifies that it is provided that this cannot be done: for thus spiritual light and life would be extinguished, and man would spiritually die. "To seek" is predicated of the understanding, and "to desire" of the will, and "death" of both. That this is signified by these words is manifest.

What otherwise would it mean that "men should seek death in those days, and not find it? and desire to die, and death should flee from them?" For by death no other death is meant but spiritual death, which is brought on when the understanding is removed from the things that should be believed: for thus a man does not know whether he thinks and does truth or falsity; and thus whether he is with the angels of heaven or with the devils of hell.

430. *And the likenesses of the locusts*, signifies the appearances and images of those who have confirmed in themselves faith separate from charity. By the likenesses are signified their appearances in a representative image: by the locusts falsities in the outermost things are signified (n. 424): and because falsities make one with those who are in the falsities, these also are signified by the locusts. That they who have confirmed faith alone in themselves, or their falsities, are meant by the locusts, was clearly manifest to me from this, that the Presbyters who were in that faith embraced and kissed the locusts that were seen, and wished to introduce them into their houses. For the images, which are representative forms of the affections and thoughts of angels and spirits in the spiritual world, appear as alive, in like manner as the animals, birds, and fishes spoken of above.

431. *Were like unto horses prepared for war*, signifies that because they can reason they appeared to themselves as if fighting from the understanding of truth from the Word. The understanding of the Word is signified by a horse (n. 298): by war spiritual war is signified, which is made by reasonings and argumentations (n. 500, 586): by "like" or "likenesses" are signified the appearances, as just above (n. 430).

432. *And upon their heads were as it were crowns like gold*, signifies that they appeared to themselves as conquerors. By "crowns upon their heads like unto gold" are signified badges of victory, because kings formerly wore golden crowns in battles (n. 300); for it was said that they were

seen like unto horses, that is, upon horses, prepared for war (n. 431), for they had the faces of men, as it follows: and they are in the persuasion that they cannot be conquered.

433. *And their faces were as the faces of men*, signifies that they appeared to themselves as wise. By man in the Word one wise and intelligent is signified (n. 243); and by his face wisdom and intelligence. Hence it is that by their faces being as the faces of men is signified that they appeared to themselves wise. They are also called wise, learned, and erudite, although they are among "the foolish virgins who had not oil in their lamps" (Matt. xxv. 1, 2): oil signifies love and charity: and they are among "the foolish ones who hear the Lord," that is, read the Word, "and do not do it" (Matt. vii. 26).

434. *And they had hair as the hair of women*, signifies that they appeared to themselves to be in affection for truth. By a man (*vir*) in the Word the understanding of truth is signified, and by a woman the affection for truth; because the man is born understanding, and the woman affection; on which see "the Angelic Wisdom concerning Marriage." By hair in the Word is signified the ultimate of man's life, which is the sensual, described n. 424. It is this which appears to them as being in affection for truth, when yet they are in affection for falsity; for this they believe to be truth. That "a woman" signifies affection for truth may be evident from any passages in the Word. It is hence that the church is called a wife, a woman, a daughter, a virgin; and the church is a church from love or affection for truth, for from this comes the understanding of truth. The church is called a woman in these passages: *There were two women of one mother, who committed whoredom in Egypt, Ohola which is Samaria, and Oholiba which is Jerusalem* (Ez. xxiii. 2, 3, 4). *As a woman deserted and afflicted in spirit hath Jehovah called thee, and a woman of youth* (Isa. liv. 6, 7). *Jehovah will create a new thing in*

the earth, a woman shall compass a man (Jer. xxxi. 21, 22). By *the woman encompassed with the sun, whom the dragon persecuted* (Apoc. xii.), a New Church, which is the New Jerusalem, is signified. By women are signified affections for truth, from which the church is a church, in very many places, as in these: *Ye drive out the women of my people from the house of their delights* (Mic. ii. 9). *The families of the houses shall mourn apart, and the women apart* (Zech. xii. 11–13). *Stand up, ye careless women; hear my speech* (Isa. xxxii. 9). *Wherefore ye do evil to cut off from you man and woman* (Jer. xliv. 7). *I will disperse man and woman* (Jer. li. 22). By man and woman, here and elsewhere, in the spiritual sense, the understanding of truth and affection for truth are signified.

435. *And their teeth were as those of lions*, signifies that the sensual things which are the ultimates of the life of the natural man, appeared to them to have power over all things. The teeth signify the ultimates of the natural life of man, which are called things sensual, spoken of above (n. 424). There are two kinds of sensual things, one which is of the will, and another which is of the understanding. The sensual things of the will are signified by "the hair of women," treated of just above (n. 434); and the sensual things of the understanding are signified by the teeth. These sensual things, or, what is the same, sensual men who are in falsities from confirmation, appear to themselves to be in such power over all things that they cannot be conquered; on which account the teeth of the locusts, by which such sensual things are signified, were like those of lions. By the lion is signified power (n. 241). That teeth signify the ultimates of the life of man, which are called sensual things, which when they are separated from the interiors of the mind are in mere falsities, and offer violence to truths, and destroy them, may be evident from the following passages: *My soul, I lie in the midst of lions, their teeth are spears and darts* (Ps. lvii. 4). *O God, break the teeth in their*

mouth, break out the great teeth of the young lions (Ps. lviii. 6). *A strong nation hath come up upon my land, its teeth are the teeth of a lion, and it hath the great teeth of a lion* (Joel i. 6). *Jehovah, thou breakest the teeth of the ungodly* (Ps. iii. 7). *A beast came up out of the sea, terrible, and dreadful, and strong exceedingly, which had great iron teeth; it devoured and crushed* (Dan. vii. 7). *Blessed be Jehovah, who hath not delivered us a prey to their teeth* (Ps. cxxiv. 6). Since sensual men do not see any truth in its light, but argue and wrangle about every thing as to whether it is so, and these altercations in the hells are heard out of them as gnashings of teeth, which in themselves are the collisions of falsity and truth, it is manifest what is signified by the *gnashing of teeth* (Matt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28): and in a measure what by *gnashing with the teeth* (Ps. xxxv. 16; xxxvii. 12; cxii. 10; Mic. iii. 5; Lam. ii. 16).

436. *And they had breastplates as breastplates of iron*, signifies the argumentations from fallacies by which they fight and prevail, which appeared to them so strong that they could not be refuted. By breastplates are signified protections, because they protect the breast; here the protections of falsities, which are effected by argumentations from fallacies, by which a false principle is defended. For from a false principle nothing but falsities can flow forth. If truths are brought forward, they are not looked at except outwardly and superficially, and thus also sensually, and so are falsified, and become fallacies with them. Breastplates signify such things, because wars in the Word signify spiritual wars; and hence the arms of war signify the various things which are of this war; as in Jeremiah: *Harness the horses, and mount, ye horsemen, and stand ye in helmets, polish the lances, put on the coat-of-mail* (xlvi. 4). In Isaiah: *He put on justice as a coat-of-mail, and the helmet of salvation upon his head* (lix. 17). In David: *Under His wings shalt thou trust, His truth thy shield and buckler* (Ps.

xci. 4). Besides other places, as Ez. xxiii. 24; xxxviii. 4; xxxix. 9; Nah. ii. 3; Ps. v. 12; xxxv. 2, 3. The breastplates being as of iron signifies that the argumentations appeared to them so strong, that they could not be refuted: for iron, from its hardness, signifies strength.

437. *And the voice of their wings was as the voice of the chariots of many horses running to war*, signifies their reasonings as from the truths of doctrine, from the Word fully understood, for which they must ardently fight. "The voice of wings" signifies reasonings, because "to fly" signifies to perceive and to instruct (n. 245, 415): "a chariot" signifies doctrinal tenets, spoken of hereafter: horses signify the understanding of the Word (n. 298); and "many horses" plenary understanding: that "to run to war" signifies ardor for fighting, is manifest. That a chariot signifies doctrine is evident from these passages: *The chariots of God are two myriads, thousands of peaceful ones; the Lord is in them* (Ps. lxviii. 17). *Jehovah maketh the clouds His chariots, He goeth upon wings of the wind* (Ps. civ. 2, 3). *Jehovah, thou ridest upon thy horses, thy chariots are salvation* (Hab. iii. 8). *Behold, Jehovah shall come in fire, and His chariot as a storm* (Isa. lxvi. 15). *Ye shall be satisfied upon my table with horses and with chariots; so will I set my glory among the nations* (Ez. xxxix. 20, 21). *I will cut off the horse from Ephraim, and the chariot from Jerusalem* (Zech. ix. 10). *I will overturn the throne of kingdoms, I will overturn the chariot, and them that ride in it* (Hag. ii. 22). *Set a watchman, who may look; and announce: he saw therefore a chariot, a pair of horsemen, a camel-chariot, and the chariot of a man; and he said, Babylon hath fallen, hath fallen* (Isa. xxi. 6-9). Since Elijah and Elisha represented the Lord as to the Word, and thence signified doctrine from the Word, as all the prophets did (n. 8), they were therefore called *the chariot of Israel and the horsemen thereof; and Elijah was therefore seen to be taken away into heaven in a chariot of fire;*

and around Elisha chariots and horses of fire were seen by his servant (2 Kings ii. 11, 12; vi. 27; xiii. 14). Besides other places, where chariot is mentioned; as Isa. xxxi. 1; xxxvii. 24; lxvi. 20; Jer. xvii. 25; xxii. 4; xlvi. 2, 3, 8, 9; l. 37, 38; li. 20, 21; Ez. xxvi. 7, 8, 10, 11; Dan. xi. 40; Nah. iii. 1–3; Joel ii. 1–5.

438. *And they had tails like unto scorpions*, signifies the truths of the Word falsified, by which they induce stupor. By the tail is signified the ultimate of the head, because the head is continued through the spine of the back into the tail; on which account the head and the tail make one as the first and the last. When, therefore, faith alone justifying and saving is signified by the head, by the tail are signified all the confirmations of it in the aggregate, which are from the Word, and thus the truths of the Word falsified. Every one who takes a principle of religion from his own intelligence, and puts it for the head, takes confirming things from the Word, and puts these for the tail. He thus induces stupor upon others, and so hurts them. On which account it is said, that they "had tails like unto scorpions," and directly, that "there were stings in their tails, and their power was to hurt men:" for by the scorpion is signified a persuasive power inducing stupor upon the understanding (n. 425). As to the tail being the continuation of the brain through the spine of the back to its ultimate, ask an anatomist, and he will tell you; or look at a dog or other wild beast which has a tail, and coax and caress him, and you will see the crest of the back smooth down, and the tail move correspondingly; and on the contrary, that the crest will rise up, if you irritate him. The primary thing of the understanding, which is taken as a principle, is also signified by the head, and the ultimate by the tail, in these passages: *He shall cut off from Israel the head and the tail; the old and the honored is the head, but the prophet a teacher of lies is the tail* (Isa. ix. 14, 15). *There shall be no work for Egypt which may make head and*

tail (Isa. xix. 15). *By the seven heads of the dragon, and by the tail, with which he drew down a third part of the stars of heaven, and cast them unto the earth* (Apoc. xii. 4), as also by *the tails like unto serpents, having heads, with which they do hurt* (vers. 19 of this chapter), nothing else is signified. Since the ultimate is signified by the tail, and the ultimate is the aggregate of all, Jehovah therefore said to Moses, *Take hold of the tail of the serpent, and he took hold, and it became a rod* (Ex. iv. 3, 4). And it was therefore commanded that *they should remove the entire tail next the spine of the back, and should sacrifice it with the fat which is upon the inwards, the kidneys, and the intestines, and the liver* (Lev. iii. 9–11; viii. 25; ix. 19; Ex. xxix. 22). That the ultimate is the continent and aggregate of all prior things, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 38, 65); and in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom" (n. 209–216, 217–222).

439. *And there were stings in their tails, and their power was to hurt men five months*, signifies subtle falsifications of the Word by which for a short time they darken and fascinate the understanding, and thus deceive and captivate. By the stings in their tails are signified subtle falsifications of the Word; by the stings subtlety, and by the tails the truths of the Word falsified (n. 438): by the power of hurting is signified that they can bring on stupor by those falsifications, that is, darken and fascinate the understanding, and so deceive and captivate; for the tails were similar to scorpions, and such things are signified by scorpions (n. 425): by the five months is signified for a short time, as above (n. 427). This takes place when they bring forth any things from the Word and apply them: for the Word is written by correspondences, and correspondences are in part appearances of truth; and these contain genuine truths within in themselves. If the genuine truths are not known in the church, many things can be produced from

the Word which appear at first as agreeing with heresy· but when genuine truths are known in the church, the appearances of truth are then laid bare, and the genuine truths come into view. But before this is done, a heretic can, by various things from the Word, veil over and fascinate the understanding, and so deceive and captivate. That this is done by those who assert that sins are remitted to man (which is to be justified) by the act of faith, of which no one knows any thing, and this in a moment, and at the last hour of death if not before, — this may be illustrated by examples, but not properly here. By "stings" falsities from evil doing hurt are signified also in Amos: *Behold, the days shall come upon you in which they shall take you away with stings* (iv. 2); and in Moses: *that they should extirpate the inhabitants of the land, lest they should be thorns in their eyes, and stings in their sides* (Num. xxxiii. 55). Thorns, briers, brambles, and thistles also signify the falsities of evil from their stings.

440. *And they had a king over them, the angel of the abyss, whose name in Hebrew is Abaddon, and in Greek he hath the name Apollyon*, signifies that they are in the satanic hell who are in falsities from lusts, and who have destroyed the church by the total falsification of the Word. By "the king the angel of the abyss" is not signified any angel as king there, but the falsity reigning there: for by a king in the genuine sense he who is in truths from affection for good is signified, and abstractly that truth itself (n. 20); and hence, in the opposite sense, he who is in falsities from the lust of evil is signified by a king, and abstractly that falsity itself. By the abyss is signified the satanic hell, where those are (n. 387, 421). By a name the quality of a state is signified (n. 81, 122, 165). Abaddon in the Hebrew language is he that destroys or a destroyer, and Apollyon in the Greek language is the same; and this is falsity in the outermost things, which by the total falsification of the Word had destroyed the church. Destruction is signified

by Abaddon in the Hebrew text, in these places: *Thy truth in destruction* (Ps. lxxxviii. 11). *Hell is naked before him, and there is no covering to destruction* (Job xxvi. 6). *Shall the fire devour even to destruction?* (Job xxxi. 12). *Destruction and death say* (Job xxviii. 22). In other places hell and the devil are called *destruction* and *destroyer* (Isa. liv. 16; Ez. v. 16; ix. 1; Ex. xii. 13), but by another word.

441. *One woe is past; behold, there come two woes more hereafter*, signifies further lamentations over the devastation of the church. That "woe" signifies lamentation over calamity, unhappiness, and damnation, may be seen n. 416: Here, therefore, by "the two woes hereafter" further lamentations over the state of the church are signified.

442. *And the sixth angel sounded*, signifies the exploration and manifestation of the state of the life with those in the church of the Reformed who are not so wise, and still place the all of religion in faith, and think of that alone, and of nothing beyond that and the customary worship, and thus live as they list. That these are treated of quite to the end of the chapter, will be manifest from the explanation of what follows. That to sound signifies to explore and manifest the state of the church and thence of the life with those whose religion is faith alone, see above (n. 397).

"These who are now treated of are altogether distinct from those who have been treated of thus far in this chapter, and whose falsities of faith were seen in the forms of locusts. They are distinct in this, that they who have been treated of apply themselves closely to the study of exploring the arcana of justification by faith, and also of teaching the signs of it, as also the evidences of it, which, with them, are the goods of moral and civil life; admitting that the precepts of the Word are in themselves indeed Divine, but that with man, because they proceed from his will, they become natural things which have no conjunction with the spiritual things of faith: and because they confirm these by the rational things which they are skilled in from erudition, they dwell

in the southern quarter in the abyss, according to the description above (n. 421). But they who are treated of in what now follows to the end of the chapter do not study those arcana, but only make bare faith the all of religion, and think of nothing beyond that and the stated worship, and so live as they list. These it has also been given me to see, and to speak with them. They live in the northern quarter in huts built of rushes and reeds plastered over with lime, in which the ground is the floor. These huts are scattered about. The more ingenious, who know from natural light (*lumen*) how to establish that faith by reasonings, and to prove that it has nothing in common with the life, dwell more in front, the more simple behind these, and the more stupid towards the west of that quarter. The multitude of them is so great that it cannot be believed. They are taught by angelic spirits; but they who do not receive the truths of faith, and live according to them, are sent down into the hell which is under them, and imprisoned."

443. *And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet*, signifies a command from the Lord out of the spiritual heaven to those who should explore and manifest. By the voice the Divine command is signified: by the golden altar, or the altar upon which incense offerings were made, the spiritual heaven is signified (n. 277, 392): by the four horns of that altar its power is signified (n. 270); here the power of loosing the four angels bound at the river Euphrates, as it follows: by the sixth angel who had the trumpet is signified those upon whom the office of exploring and manifesting those things was enjoined (n. 442).

444. *Loose the four angels that are bound at the great river Euphrates*, signifies that external bonds should be taken away from them, that the interiors of their minds might appear. That this is signified by these words no one can know, and scarce suspect, unless he knows what is meant by the great river Euphrates, and what by the four angels

bound there. By the river Euphrates in the Word those interiors of the human mind which are called rational are signified; which, with them who are in truths from good, are full of wisdom, but with those that are in falsities from evil, are full of insanity. The reason that these things are signified in the Word by the river Euphrates, is because that river separated the land of Canaan from Assyria; and by the land of Canaan the church was signified, and by Assyria its rational; and hence by the bounding river those interiors of the mind which are called rational are signified in both senses. For there are three things which make the man of the church, — the Spiritual, the Rational or Intellectual, and the Natural, which is also the faculty of knowing. The spiritual of the church was signified by the land of Canaan and by the rivers in it; the rational or intellectual of the church, by Ashur or Assyria, and by its river the Euphrates; and the natural of the church, which also is the faculty of knowing, by Egypt and its river the Nile: but on these subjects see more below (n. 503). By "the four angels bound at the river Euphrates" are signified those interiors with the men of the church, which are said to be bound because they are not manifested. For they are infernal spirits which are meant by these four angels, because it is said of them that they were prepared to kill a third part of men, as soon follows (n. 446): and the interiors of men make one with spirits, either infernal or heavenly; since they dwell together. By loosing them is signified to take away external bonds, that the interiors of their minds may appear. These are the things that are signified by those words. That by the Euphrates are signified the interiors of the mind of man bordering upon the spiritual things of the church in him, may be evident from the passages in the Word where Ashur or Assyria is named: but the Euphrates occurs in the opposite sense, in which it signifies the interiors full of falsities and thence of insanities, in these passages: *Behold, God bringeth up over them the*

waters of the river (Euphrates) *strong and many; the king of Ashur, he shall pass through Judah; he shall overflow and go over* (Isa. viii. 7, 8). *What hast thou to do with the way of Egypt, to drink the waters of the Sihor? and what hast thou to do with the way of Assyria, to drink the waters of the river?* (Jer. ii. 18). *Jehovah shall curse the tongue of the sea of Egypt, and shall shake His hand over the river Euphrates* (Isa. xi. 15, 16). *The sixth angel poured out his vial upon the river Euphrates, whose water was dried up* (Apoc. xvi. 12). *It was commanded the prophet that he should put a girdle upon his loins, and should afterwards hide it in a hole of a rock by the Euphrates; and when after a short time he took it again, behold, it was rotten, nor was it good for any thing* (Jer. xiii. 1–7, 11). And it was also commanded him that *after he should finish reading the book, he should throw it into the midst of the Euphrates, and say, thus shall Babylon sink, and shall not rise again* (Jer. li. 63, 64). By these things the interiors of the state of the church with the children of Israel were represented. That the river of Egypt, the Nile, and the river of Assyria, the Euphrates, were the boundaries of the land of Canaan, is manifest from this: *Jehovah made a covenant with Abraham, Unto thy seed will I give this land, from the river of Egypt even to the great river Euphrates* (Gen. xv. 18). That the Euphrates was a boundary, see Ex. xxiii. 31; Deut. i. 7, 8; xi. 24; Josh. i. 4; Mic. vii. 12.

445. *And the four angels were loosed*, signifies that when the external bonds were taken away, the interiors of their minds appeared. This follows from what is said above.

446. *Prepared for an hour and a day and a month and a year, to kill a third part of men*, signifies that they were in the perpetual effort to take away from the men of the church spiritual light and life. By "prepared" is signified that they were in the effort: by "an hour, a day, a month, and a year," is signified continually and perpetually, the same as by all time: by "to kill" is signified to take away spiritual

light and life from the men of the church (n. 325): and by "a third part of men" all are signified (n. 400).

447. *And the number of the armies of the horsemen was two myriads of myriads*, signifies the reasonings concerning faith alone, with which the interiors of their minds were crammed, from mere falsities of evil in abundance. By an army goods and truths are signified, and in the opposite sense, evils and falsities; here the falsities of evil described in what follows: by horsemen are signified reasonings concerning faith alone, because the understanding of the Word is signified by a horse (n. 298), and also the understanding of the Word destroyed (n. 305, 312, 321): hence by horsemen are signified reasonings from the understanding of the Word destroyed; here concerning faith alone, because those who are in it are treated of. By two myriads of myriads are not meant so many in number, but great abundance. There are said to be two, because two is predicated of good, and in the opposite sense of evil (n. 322); and myriads are predicated of truths, and in the opposite sense of falsities (n. 287). It may be seen from this, that by the number of the armies of the horsemen, two myriads of myriads, are signified the reasonings concerning faith alone, of which the interiors of their minds were full from mere falsities of evil in abundance. That the goods and truths of heaven and the church are signified in the Word by armies, and in the opposite sense evils and falsities, may be evident from the passages where the sun, moon, and stars are called armies or hosts; and by the sun the good of love is signified, by the moon the truth of faith, and by the stars the knowledges of good and truth; and the contrary in the opposite sense (n. 51, 53, 332, 413). The former and the latter are called armies (hosts) in these passages: *Praise Jehovah, all His hosts; praise Him, sun and moon; praise Him, all the stars* (Ps. cxlviii. 2, 3). *My hands have spread out the heavens, and I have commanded all their host* (Isa. xlv. 12). *By the Word of Jehovah were the heavens made,*

and all the host of them by the breath of His mouth (Ps. xxxiii. 6). *The heavens and the earth were finished, and all the host of them* (Gen. ii. 1). *The horn of the he-goat grew even to the host of the heavens; and it cast down unto the earth from the host and from the stars; yea, it raised itself up even to the prince of the host: and the host was delivered to it on account of the continual sacrifice for transgression, because he cast down the truth to the earth: the holy one said, How long is the holy place and the host given to be trodden down?* (Dan. viii. 10–14). *Jehovah uttered His voice before His army* (Joel ii. 11). *Upon the roofs of the houses they have offered incense to all the host of the heavens* (Jer. xix. 13). *Lest thou shouldst bow thyself down and serve the sun, the moon, the stars, and all the host of the heavens* (Deut. iv. 19; xvii. 3; Jer. viii. 2): so too in Isa. xiii. 4; xxxiv. 4; xl. 26; Jer. xxxiii. 22; Apoc. xix. 14. Since the goods and truths of heaven and the church are signified by the hosts or armies of the heavens, the Lord is therefore called JEHOVAH ZEBAOTH, that is, Jehovah of armies or hosts; and on this account the ministry of the Levites was called a *military service* (Num. iv. 3, 23, 30, 39): and it is said in David, *Bless Jehovah, all His hosts, His ministers that do His will* (Ps. ciii. 21). The evils and falsities in the church are signified by the *army of the nations* (Isa. xxxiv. 2); by *the army of the king of the north with which he came against the king of the south* (Dan. xi. 13, 15, 20). "The king of the north" is the falsity of evil in the church, and the king of the south is the truth of good therein. It is said by the Lord, *When ye shall see Jerusalem encompassed with armies, know that its devastation is near* (Luke xxi. 20). By Jerusalem the church is here signified, and by armies the evils and falsities which were vastating it. The consummation of the age is there treated of, which is the last time of the church. Evils and falsities are signified by armies in Joel: *I will recompense to you the years which the locust hath consumed, the canker-worm, the caterpillar,*

and the palmer-worm, my great army, which I have sent among you (Joel ii. 25). That by the locust and the other insects falsity in outermost things is signified, may be seen above (n. 424).

448. *And I heard the number of them*, signifies their quality perceived, that it was as follows: By hearing is signified to perceive: by number the quality of a thing or of a state is signified (n. 10, 348, 364). It is the quality of their state as now follows, because it is described in the following paragraphs; on which account it is said, "and *thus* I saw."

449. *And thus I saw the horses in the vision and them that sat upon them*, signifies that it was then disclosed that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were insane from them. By seeing is signified to disclose their quality: by the horses the reasonings of the interiors of their minds concerning faith alone are signified, — here that they were imaginary and visionary, because it is said that he saw them *in vision:* by them that sat upon horses those who are intelligent from the Word understood are signified; here they that are insane from imaginary and visionary things, which are contrary to the Word. As the interiors of their minds appeared under such forms as those by which the imaginary and visionary things relating to faith alone are signified, a few things will be related concerning them, which I have heard from their own lips; which are these: "Was not faith alone, after man's so grievous fall, made the one only means of salvation? Without that means, how can we appear before God? Is not that the only means? Are we not born in sins? Is not our nature altogether corrupted by Adam's transgression? Is there any other means of healing than faith alone? What will our works do towards this? Who can do any good work of himself? Who can purify, absolve, justify, and save himself? In every little work which

a man does of himself, do not merit and his own righteousness lie concealed? And if by chance we should do any thing that might be good, could we do all things, and fulfil the law? and further, if any one sins against one thing, he sins against all, because they cohere together. Why did the Lord come into the world, and suffer so grievous a cross, unless that he might take away from us the condemnation and curse of the law, might propitiate God the Father, and might alone become merit and righteousness, which should be imputed to man by faith? On any other ground, what good did His coming do? or to whom did it do any good? Since therefore Christ suffered for us, and fulfilled the law for us, and took away its right of condemnation, can evil then any longer condemn us? and can good save us? Wherefore we who have faith are in the full liberty of thinking, willing, speaking, and doing whatever we list, provided we do not incur the loss of reputation, honor, and gain, and do not bring upon us the penalties of the civil law, from which come disgrace and injury." Some, who were wandering more remotely in the north, said that "the good works which are done for the sake of salvation are injurious, pernicious, and cursed." Among these were also some presbyters. These are the things that I heard; but they prated and muttered more, which I did not hear. Besides, they spoke shamelessly with all license, and were lascivious both in words and actions, without the restraint of fear for any misdeed, except by pretence for the sake of the appearance of respectability. Such are the interiors of the mind, and thence the exteriors of the body, of those who make faith alone the all of religion. But all these things which were said by them fall to the ground, if the Lord the Saviour Himself is approached immediately, and believed in, and good is done, for the sake of salvation; and if they are done by man as of himself, with the belief, however, that it is from the Lord: and unless these things are done by a man as of himself, there is

not any faith nor any charity, and thus no religion, and no salvation.

450. *Having breastplates of fire, jacinth, and brimstone*, signifies their argumentations imaginary and visionary from infernal love and their own intelligence, and from the lusts thence. By the breastplates are signified the argumentations with which they fight for faith alone (n. 436): by fire heavenly love is signified, and in the opposite sense, infernal love (n. 452, 465, 494): by jacinth is signified intelligence from spiritual love, and in the opposite sense, intelligence from infernal love, which is one's own intelligence, spoken of below: and by brimstone is signified lust from that love through one's own intelligence (n. 452). It follows from this, that such things are signified by the breastplates of fire, of jacinth, and of brimstone. The reason why their argumentations for faith alone are thus described, is because all those that believe themselves to be justified, that is, absolved from sins, by means of faith alone, never think of repentance: and an impenitent man is in nothing but sins; and all sins are derived from and thence partake of infernal love, of one's own intelligence, and of the lusts that are from them: and they who are in them not only act from them, but also speak, and indeed think and will, consequently reason and argue, from them. These are the man, because they are their life; but a man devil, and his life, which is infernal life. But indeed they who live a moral life only for the sake of themselves and the world, do not know this. The cause is, that their interiors are of such a character, but their exteriors similar to the exteriors of those who live a Christian life. Yet let them know that any one, when he dies, comes into his interiors, because he becomes a spirit; and this is his internal man. And the interiors then accommodate the exteriors to themselves, and they become similar. On which account the moral things of their life in the world then become like the scales of fishes, which are wiped away. It

is altogether otherwise with those who regard the precepts of moral life as Divine, and the civil ones also, because they are of love towards the neighbor. Hyacinth or jacinth signifies intelligence from the affection of spiritual love, because that color partakes of the redness of fire and of the whiteness of light; and love is signified by fire, and intelligence by light. This intelligence is signified by the hyacinthine *blue in the coverings and vails of the Tabernacle* (Ex. xxvi. 31, 36; xxvii. 16): in *Aaron's ephod* (Ex. xxviii. 6, 15): by the *cloth of hyacinth placed over the ark, the table, the candlestick, and the altar, when they set forth* (Num. iv. 6, 7, 9, 11, 12): by the *ribbon of hyacinth upon the skirts of their garments* (Num. xv. 38, 39): and by *hyacinth* (Ez. xxvii. 7, 24). But intelligence from the affection of infernal love is signified by *hyacinth* in Ezekiel: *Ohola or Samaria committed whoredom, and delighted in her lovers the Assyrians her neighbors, clothed in hyacinth, horsemen riding on horses* (xxiii. 4–6): Thus is described the church which had falsified the truths of the Word by reasonings from their own intelligence. And in Jeremiah: *They are infatuated and grown foolish, their teaching of vanities is a stock; silver spread into plates is brought from Tarshish, the work of the workmen and of the hands of the founder, hyacinth and purple is their clothing, all is the work of the wise* (x. 8, 9). "The work of the workmen and of the hands of the founder," and "all is the work of the wise," signify here that they are from their own intelligence.

451. *And the heads of the horses were as the heads of lions*, signifies their fantasies concerning faith alone as it were in power. By the heads the imaginary and visionary things with them concerning faith alone are signified, which are here treated of, and which are called by one word fantasies: by the horses are signified the reasonings of the interiors of their minds, which are such (n. 449): by lions power is signified (n. 241). That it is power from fallacies is because they are sensual; and the sensual

reason from fallacies, by which they persuade and captivate (n. 424). That their argumentations in favor of faith alone are imaginary and visionary, every one who elevates the mind a little can see. What are faith in act and faith in state, according to their idea, but visionary things? Who of them knows any thing about faith in act? and what avails faith in state, when nothing of good enters from the man into faith in act? What is the remission of sins, and thence instantaneous salvation, but a thing of visionary thought? That it is the flying serpent in the church may be seen in the "Angelic Wisdom concerning the Divine Providence" (n. 340). What is the conceit of immunity, merit, justice, holiness, from imputation, but a visionary thing? (see the "Doctrine of the New Jerusalem concerning the Lord," n. 18). What is the Divine operation in internals without man's co-operation in externals as from himself? for to separate the internal from the external so that there should not be conjunction, is merely visionary (see below, n. 606). Such a visionary thing is faith separated from charity, for charity in works is the continent and foundation of faith. It is its ground and earth, also its essence and life. In a word, faith from charity is a man; but faith without charity is a spectre: and it is a creature of the imagination, like a bubble of water flying in the air. But perhaps some one is ready to say, "If you remove the understanding from faith, you will not see visionary things." Yet let him know, that he who can remove the understanding from faith, can also obtrude a thousand visionary things upon any religion; as has been done by the Roman Catholics for ages back.

452. *And out of their mouths issued fire and smoke and brimstone*, signifies that in their thoughts and discourses viewed interiorly, there is nothing else, and from them proceeds nothing else, but the love of self and of the world which is the proprium (ownhood) of the will, the pride of self-intelligence which is the proprium of the understanding

and the lusts of evil and falsity which is the general proprium flowing forth from those two. "Out of their mouths" means from their thoughts and discourses. By the fire is signified the love of self and of the world, which love is the proprium of man's will (n. 450, 468, 494): by the smoke the pride of one's own intelligence is signified, which is the proprium of his understanding, going forth from the love of self and of the world, as smoke from a fire (n. 422): and by the brimstone is signified the lust of evil and falsity, which is the general proprium flowing forth from those two. But these things do not appear from their discourses before men in the world, but manifestly before the angels in heaven; on which account it is said that viewed interiorly they are of such a quality. Fire signifies infernal love, and brimstone the lusts flowing forth from that love through the pride of one's own intelligence, in the following passages: *I will make it rain fire and brimstone upon him* (Ez. xxxviii. 22). *Jehovah will rain upon the wicked fire and brimstone* (Ps. xi. 6). *The day of the vengeance of Jehovah; the streams shall be turned into pitch, and the dust of it into brimstone: the smoke of it shall go up for ever* (Isa. xxxiv. 8–10). *In the day that Lot went out of Sodom it rained fire and brimstone from heaven: so shall it be in the day when the Son of Man shall be revealed* (Luke xvii. 29, 30; Gen. xix. 24). *He that worshippeth the beast and his image shall be tormented with fire and brimstone* (Apoc. xiv. 9, 10). *The beast, the false-prophet, and the devil shall be cast into the lake of fire and brimstone* (Apoc. xix. 20; xx. 10; xxi. 8). *The breath of Jehovah, like a stream of brimstone, shall kindle the pile* (Isa. xxx. 33). *The whole land is brimstone, salt, and burning; it shall not be sown, it shall not put forth, according to the overthrow of Sodom and Gomorrah* (Deut. xxix. 21, 23). *Brimstone shall be strewn upon the habitation of the wicked* (Job xviii. 15).

453. *By these three was a third part of men killed, by the smoke and by the fire and by the brimstone issuing out of their*

mouths, signifies that it is from those things that the men of the church perish. A third part of men being killed, signifies that the men of the church perish from those three things spoken of just above (n. 452): for by being killed is signified to be killed spiritually, which is to perish as to the soul; and by a third part is signified all who are in those falsities, as often said above. What is signified by the fire, the smoke, and the brimstone, and what by their going forth out of their mouths, may be seen just above (n. 452). It is owing to those falsities that it is not known in the whole Christian world, that the fire which is here treated of is the love of self and of the world, and that that love is the devil; also that the smoke from that fire is the pride of one's own intelligence, and that that pride is satan; as also that the brimstone kindled from that fire by means of that pride, is the lusts of evil and falsity; and that these lusts are the crew of the devil and satan, of which hell consists: and when these things are not known, it cannot be known what sin is; for sin draws all its enjoyment and pleasantness from those things.

454. *And their power was in their mouth*, signifies that they prevail only by discourse that confirms faith. By power in the mouth is signified power in discourse confirming doctrine: for finish and elegance of discourse, assumed zeal, the ingenious confirmation of falsity, especially from the appearances in the Word, authority, the closing of the understanding, and other similar things, do all, and the truth nothing, nor yet the Word. For the truth does not shine before any others but those who are in charity and thence in faith; nor does the Word teach any others.

455. *For their tails were like unto serpents, having heads, and with them do they hurt*, signifies the reason; that they are sensual and inverted, speaking truths with the mouth, but falsifying them from the principle which makes the head of the doctrine of their religion; and so they de-

ceive. Similar things are here signified as above concerning the locusts (n. 438, 439): but it is there said that they had tails like unto scorpions, but here like unto serpents; because those who are described by the locusts, speak and persuade from the Word, from knowledges, and from erudition; but these only from arguments, which are the appearances of truth, and fallacies: and they that speak from these elegantly and as it were wisely, do indeed deceive, but not to so great a degree. By serpents in the Word are signified the sensual things which are the ultimates of man's life, treated of above (n. 424). The reason is, that all animals signify man's affections; on which account the affections of the angels and spirits also in the spiritual world appear at a distance like animals, and the merely sensual affections like serpents. The reason is, that serpents creep on the ground and lick up the dust: and sensual things are the lowest things of the understanding and will: for they stand forth next to the world, and are nourished from its objects and its enjoyments, which affect only the material senses of the body. Noxious serpents, which are of many kinds, signify the sensual things which are derived from the evil affections, which make up the interiors of the mind with those who are insane from the falsities of evil; and harmless serpents signify the sensual things which are derived from the good affections, which make up the interiors of the mind with those who are wise from the truths of good. The sensual things that grow out of the evil affections are signified by serpents in these passages: *They lick the dust like a serpent* (Mic. vii. 17). *Dust shall be the serpent's meat* (Isa. lxv. 25). *He said to the serpent, Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life* (Gen. iii. 14). The sensual is thus described, which, because it communicates with hell, where all are sensual, turns heavenly wisdom into infernal insanity in spiritual things. *Rejoice not, Philistia, for out of the serpent's root shall go forth a basilisk,*

whose fruit is a flying fiery serpent (Isa. xiv. 29) *They lay asp's eggs; he that eateth of its eggs dieth, and when one presses it out, a viper is hatched* (Isa. lix. 5). Because *the sons of Israel desired to return into Egypt, they were bitten by serpents* (Num. xxi. 1–10). "To return into Egypt," signified to become sensual from being spiritual; on which account it is said, *The hirelings of Egypt have turned themselves away, the voice thereof shall go like a serpent* (Jer xlvi. 21, 22). Because Dan was the farthest of the tribes, and thence signified the ultimate of the church, which is the sensual subject to the interiors, it is therefore said thus of him: *Dan is a serpent upon the way biting the horse's heels, and the rider shall fall backwards* (Gen. xlix. 17). By the horse's heels the ultimates of the understanding, which are sensual, are signified: by biting is signified to adhere to them: by the rider is signified the lack of knowledge from them, by which truths are perverted; for which reason it is said, "His rider shall fall backwards." Since sensual men are crafty and cunning as foxes, the Lord therefore says, *Be ye prudent as serpents* (Matt. x. 16): for the sensual man speaks and reasons from appearances and fallacies; and if he is strong in the gift of arguing, he knows how to confirm every falsity shrewdly, and also the heresy concerning faith alone, and still is so dull in the power of seeing truth that it is scarcely possible to be duller.

456. *And the rest of the men, who were not killed by these plagues*, signifies those in the Church of the Reformed who are not so spiritually dead from visionary reasonings and the love of self, the pride of their own intelligence, and from the lusts thence, as the former, and still make faith alone the head of their religion. By "the rest of the men" are meant those who are not such, but still make faith alone the head of their religion: by "who were not killed" those are signified who are not so spiritually dead: by "these plagues" are meant the love of self, the pride of their own intelligence, and the lusts of evil and falsity from them;

which three things are signified by the fire, the smoke, and the brimstone, spoken of above (n. 452, 453). That the plagues signify such things will be seen below; but concerning these something shall first be said. "These also it has been given me to see, and to speak with them. They dwell in the northern quarter towards the west, where some have huts with roofs, and some without roofs. Their beds are of rushes, their garments of goats' hair. In the light flowing in from heaven there appears in their faces a lividness and also a stupor. The reason is, because they know nothing else from that religion, but that there is a God, that there are three persons, that Christ suffered the cross for them, and that it is faith alone by which they are saved, and also by worship in the temples, and by prayers at stated times. To the rest of the things which are of religion and its doctrine they give no attention; for the worldly and corporeal things with which their minds are entirely occupied, close their ears to them. There are many of the Presbyters among them, whom I have asked what they thought when they read in the Word of works, of love and charity, of fruits, of the precepts of life, of repentance, in a word, of the things to be done. They answered that they read them indeed, and so saw them, but still did not see them, because they held their minds in faith alone, and thence in the idea that all those things are faith; and that they did not think that they are the effects of faith. That such ignorance and stupidity belongs to those who have once embraced faith alone, and have made it the all of their religion, can scarcely be believed; although it has been given me to know it by much experience." That by plagues spiritual plagues are signified, by which a man dies in spirit or soul, is manifest from these passages: *Thy wound is incurable, thy plague grievous; I will restore health unto thee, I will heal thee of thy plagues* (Jer. xxx. 12, 14, 17). *Every one that passeth by Babylon shall hiss at all her plagues* (Jer. l. 13). *In one day shall the plagues come upon Babylon, death and lamentation*

(Apoc. xviii. 8). *I saw the seven angels that had the seven last plagues, by which the anger of God is to be consummated* (Apoc. xv. 1). *Woe to the sinful nation, to the people heavy with iniquity; from the sole of the foot even to the head there is no soundness in it, a wound and a scar and a recent plague, not pressed, not bound up, not mollified with oil* (Isa. i. 4, 6). *In the day that Jehovah bound up the fracture of His people, and healed the wound of their plague* (Isa. xxx. 26. Besides other places, as Deut. xxviii. 59; Jer. xlix. 17; Zech. xiv. 12, 15; Luke vii. 21; Apoc. xi. 6; xvi. 21).

457. *Yet repented not of the works of their hands*, signifies that neither did they shun as sins the things of their own, which are evils of every kind. The reason that by the works of a man's hands the man's own things, which are evils and the falsities from them, are signified, is because the things which proceed from the man are signified in the sum by the hands; for the powers of his mind and thence of his body are determined into the hands, and are there terminated: on which account by the hands power is signified. Hence it is that by the works of a man's hands the things of his own are signified, which are evils and falsities of every kind; his own things in the will are evils, and his own things in the understanding are the falsities from them. It is said of those who are here treated of, that they repented not; because they who make faith alone the all of religion say in themselves, "What is the need of repentance, when sins are remitted and we are saved by faith alone? What do our works do towards this? I know that I was born in sins, and that I am a sinner. If I confess this, and pray that my faults may not be imputed to me, is not repentance then done? What need of more?" And so he does not think any thing about his sins, even till he does not know that they are sins; and therefore he is borne on continually by enjoyment and pleasantness from them, in them, and into them, as a ship with a favorable wind and current is borne upon the rocks, while the

helmsman and sailors are asleep. By the works of a man's hands in the Word in its natural sense are meant graven images, molten images, and idols: but in the spiritual sense evils and falsities of every kind are signified by them, which are the things of man's own; as in these passages: *Provoke me not to anger by the works of your hands; if ye provoke me to anger by the works of your hands, to your own hurt: I will recompense them according to their works, and according to the deeds of their hands* (Jer. xxv. 6, 7, 14). *The children of Israel provoked me to anger by the works of their hands* (Jer. xxxii. 30; xliv. 8). *I will speak judgments against them touching all their wickedness, that they have bowed themselves down to the works of their hands* (Jer. i. 16). *In that day their eyes shall look to the Holy One of Israel, and not to the altars the work of their hands, and which their fingers have made* (Isa. xvii. 7, 8; xxxi. 7; xxxvii. 19; Jer. x. 9). That the work of a man's hands is his proprium (ownhood), and the evil and falsity thence, may be manifestly evident from this, that for that reason it was prohibited to build the altar and the Temple of hewn stones, and to lift up a tool of iron upon those stones; for by this the work of man's hands was signified. *If thou makest an altar of stones unto Me, thou shalt not build them hewn; because if thou lift up a chisel upon it, thou wilt profane it* (Ex. xx. 25). *Joshua built an altar of stones, upon which he did not lift up any iron* (Josh. viii. 30, 31). *The Temple at Jerusalem was built of whole stone, and neither hammer nor axe nor any instruments of iron were heard when it was building* (1 Kings vi. 7). All things also which are done by the Lord, are called the works of His hands; which are His own, and in themselves goods and truths; as in these places: *The works of the hands of Jehovah are truth and judgment* (Ps. cxi. 7). *O Jehovah, thy mercy is for ever; forsake not the works of thy hands* (Ps. cxxxviii. 8). *Thus said Jehovah, the Holy One of Israel, and His Maker, ask signs of Me concerning my sons, concerning the work of my hands command ye Me* (Isa. xlv. 11).

Thy people shall all be just, the branch of my planting, the work of my hands (Isa. lx. 21). *O Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hands* (Isa. lxiv. 8).

458. *That they should not worship demons*, signifies that thus they are in the evils of their lusts, and make one with their like in hell. By demons the lusts of evil arising from the love of the world are signified. The reason is, that in hell they are called demons who are in those lusts; and men also who are in the same become demons after death. Such men also have conjunction with them; for every man is conjoined with spirits as to his affections, to such a degree that they make one. From which it is manifest, that to worship demons is to sacrifice to those lusts from the love of them. He, therefore, who invokes faith alone as the head of his religion, or as his idol, because he does not search out any evil in himself which he calls a sin, and therefore does not wish to remove it by repentance, remains in it; and because every evil is made up of lusts, and is nothing but a bundle of lusts, it follows that he who does not search out any evil in himself, and shun it as a sin against God, which is done solely by repentance, becomes a demon after death. Nothing but such lusts are signified by demons in the following passages: *They sacrifice to demons, not to God* (Deut. xxxii. 17). *The children of Israel shall no longer sacrifice to demons, after whom they have committed whoredom* (Lev. xvii. 7; Ps. cvi. 37). *The Ziim shall meet with the Ijim, and the demon of the forest shall come to his companion* (Isa. xxxiv. 14). *The Ziim shall sing there, and the Ochim shall fill their houses, and the daughters of the owl shall dwell there, and the demons of the forest shall dance there* (Isa. xiii. 21). By the Ziim, the Ijim, the Ochim, and the daughters of the owl, various lusts are signified. The demons of the forest are lusts such as those of the Priapi and Satyrs. *Babylon has become the habitation of demons, and the hold of every unclean spirit* (Apoc. xviii. 2). The demons which the Lord cast out were

such lusts when they lived in the world, concerning whom Matt. viii. 16, 28 ; ix. 32, 33 ; x. 8 ; xii. 22 ; xv. 22 ; Mark i. 32–34 ; Luke iv. 33–37, 41 ; viii. 2, 26–40 ; ix. 1, 37–50 ; xiii. 32.

459. *And idols of gold and silver and brass and stone and wood*, signifies that thus they are in worship from mere falsities. By idols in the Word are signified the falsities of worship, and hence by adoring them worship from falsities is signified ; and by adoring idols of gold, and silver, and brass, and stone, and wood, is signified worship from falsities of every kind ; and, taking them together, worship from mere falsities. Even the materials, the forms, and the garments of the idols among the ancients represented the falsities of religion from which the worship of them was performed. Idols of gold signified falsities concerning Divine things, idols of silver falsities concerning spiritual things, idols of brass falsities concerning charity, idols of stone falsities concerning faith, and idols of wood falsities concerning good works. All these falsities are in those who do not repent, that is, shun evils as sins against God. These things are signified in the spiritual sense by the idols which were graven images and molten images, in the following passages : *Every man has become foolish by knowledge, every founder is affected with shame by his graven image, because his molten image is a lie, neither is there breath in them ; they are vanity, a work of errors ; in the time of their visitation they shall perish* (Jer. x. 14, 15 ; li. 17, 18). *The graven images are the work of the hands of the workman ; they speak not ; they are infatuated and grow foolish together ; the wood is a teaching of vanities ; they all are the work of the wise* (Jer. x. 3–5, 8–10). *What profiteth the graven image, that the maker and teacher of lies has graven it ; that the maker of a lie hath trusted in it ? there is no breath in the midst of it* (Hab. ii. 18–20). *In that day a man shall cast his idols of silver and his idols of gold, which they made for themselves to bow themselves down to, to the moles and to the bats* (Isa. ii. 18, 20). *They have made themselves a molten*

image of their silver, idols according to their own understanding, the whole the work of the artificers (Hos. xiii. 2). *I will sprinkle clean waters upon you, that ye may be cleansed from all your uncleannesses, and from all your idols* (Ez. xxxvi. 25). "Clean waters" are truths; the idols are the falsities of worship. *Ye shall pronounce unclean the covering of thy graven images of silver and the veil of thy molten image of gold; thou shall cast it away as a menstruous cloth, thou shalt call it dung* (Isa. xxx. 22). Nor is any thing but the falsities of religion and thence of worship signified by *the gods of gold, of silver, of brass, of iron, of wood, and of stone, which Belshazzar, king of Babylon, praised (worshipped), when he drank wine with his lords, wives, and concubines out of the vessels of gold and silver of the Temple of Jerusalem; for which the king was slain* (Dan. v. 1–5, &c.): besides many other places, as Isa. x. 10, 11; xxi. 9; xxxi. 7; xl. 19, 20; xli. 29; xlii. 17; xlviii. 5; Jer. viii. 19; l. 38, 39; Ez. vi. 4, 5; xiv. 3–6; Mic. i. 7; v. 13; Ps. cxv. 4, 5; cxxxv. 15, 16; Lev. xxvi. 30. By idols are properly signified the falsities of worship from one's own intelligence. How a man fashions them, and afterwards accommodates them, so as to appear as truths, is fully described in Isaiah xliv. 9–20.

460. *Which neither can see, nor hear, nor walk*, signifies in which there is nothing of spiritual and truly rational life. These things are said because idolaters believe that their idols see and hear; for they regard them as gods. But still this is not the meaning of those words; but that in falsities of worship there is nothing of spiritual nor truly rational life: for by seeing and hearing is signified to understand and to perceive (n. 7, 25, 87); and by walking is signified to live (n. 167): hence by the three, spiritual and truly rational life is signified. These things are signified because by idols falsities of worship are signified, and in these there is nothing of spiritual and rational life. That idols do not see, hear, and walk, is too manifest to be mentioned here, unless there is something within which is

signified. Similar things are also said of idols elsewhere in the Word, as in these places: *They know not, nor understand, and their eyes do not see, their hearts do not know; they have no knowledge nor intelligence* (Isa. xliv. 18, 19). *They do not speak nor walk* (Jer. x. 3–10). *They have mouths, but they speak not; and they have eyes, but do not see* (Ps. cxv. 5; cxxxv. 15, 16): by which similar things are signified, because falsities of worship are signified by idols; and in falsities of worship there is nothing of life, which is life.

461. *And repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts*, signifies that the heresy of faith alone induces in the hearts stupidity, tergiversation, and hardness, so that they do not think any thing of the precepts of the Decalogue, nor indeed of any sin that it is to be shunned because it is with the devil and against God. What murders, whoredoms, and thefts signify in every sense, may be seen in the "Doctrine of Life for the New Jerusalem from the Precepts of the Decalogue," where it is shown; on which account there is no need of explaining them here. But what enchantments signify will be told in the following paragraph. That faith alone induces stupidity, tergiversation, and hardness in the hearts of them that are in the Churches of the Reformed, is because goodness of life is not religion where faith alone prevails; and if goodness of life is not religion, then the second table of the Decalogue, which is a table of repentance, is like a smoothed tablet, on which nothing is written. That the second table of the Decalogue is a table of repentance, is manifest; since it is not said in it that good works are to be done, but that evil works are not to be done; as, "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely, Thou shalt not covet the things that are thy neighbor's;" and if these are not of one's religion, this comes to pass, "And they repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts."

That good of life is not religion where faith alone prevails, will be clearly seen in what follows.

462. As it is not known at this day what is meant by *enchantments*, it will be briefly told. Enchantments are mentioned just above in place of the eighth precept of the Decalogue, "Thou shalt not testify falsely;" for the remaining three evils, which are murders, whoredoms, and thefts, are there named. By "testifying falsely" is signified in the natural sense to act as false witness, to lie, and defame; and in the spiritual sense, to confirm and persuade that falsity is truth and that evil is good: from which it is manifest, that by enchanting is signified to persuade to falsity, and so to destroy truth. Enchantments were in use among the ancients, and were effected in three ways. *First:* They kept the hearing of another, and thus his mind, continually in their words and sayings, not relaxing any thing from them; and at the same time breathing and inspiring thought conjoined with affection through the breath in the sound of the speech, in consequence of which the hearer could not think any thing of himself; and thus the falsifiers infused their falsities by force. *Secondly:* They infused a persuasion; which was done by keeping the mind away from every thing contrary, and holding it intent in the sole idea of the things said by them: hence the spiritual sphere of their mind dispelled the spiritual sphere of the other's mind, and suffocated it. This was the spiritual witchcraft which the magi of old used; and it was called the binding and tying of the understanding. This kind of enchantment was of the spirit or thought alone, but the former was also of the mouth or the speech. *Thirdly:* The hearer kept his mind so fixedly on his own belief, as almost to stop his ears against hearing any thing from the speaker; which was done by keeping in the breath of the mouth, and sometimes by a tacit mumbling, and so by continual denial of the sentiments of his adversary. This kind of enchantment was that of those

who heard others, but the two former were used by those who spoke to others. These three kinds of enchantment were among the ancients, and are still with infernal spirits; but with men in the world there is only the third kind, remaining with those who have confirmed in themselves the falsities of religion from pride in their own intelligence: for when these hear things contrary, they admit them no nearer into their thought than to contact, and then emit from the interior bosom of their mind a fire as it were which consumes them; of which the other knows nothing, except by the indications from the face and the tone in the answer, if the enchanter does not keep down that fire, that is, the anger of his pride, by simulation. This kind of enchantment, at the present day, causes truths not to be received, and with many, not to be understood. That in ancient times there were many magic arts, and among them enchantments, is manifest in Moses: *When thou shalt come into the land, thou shalt not learn to do after the abominations of those nations; there shall not be found in thee one that passeth his son or his daughter through the fire; a diviner by divinations, a magician and a soothsayer, a sorcerer, and an enchanter of enchantment, and one that interrogateth a python, and an augurer, and one that inquireth of the dead; for all these are an abomination to Jehovah* (Deut. xviii. 9–11). The persuasion of falsity, and thus the destruction of truth, are signified by enchantments in these passages: *Thy wisdom and thy knowledge hath seduced thee; therefore shall evil come upon thee: persist in thine enchantments, and in the multitude of thy divinations* (Isa. xlvii. 10–12). *All nations were seduced by the enchantment of Babylon* (Apoc. xviii. 23). *Without shall stand dogs, enchanters, whoremongers, murderers* (Apoc. xxii. 15). *Jehoram said to Jehu, Is it peace? he said, What peace to the whoredoms of thy mother Jezebel, and her many enchantments* (2 Kings ix. 22). By her whoredoms are signified falsifications (n. 134), and by her enchantments the destructions of truth by persuasions of

falsity. That enchantment, on the other hand, signifies the rejection of falsity by truths, which was also done by tacitly thinking and muttering charms from a zeal for truth against falsity, is manifest from these passages: *Jehovah will remove out of Zion the mighty, the man of war, the counsellor, the learned in muttering charms, the skilful in enchantment* (Isa. iii. 1–3). *Their poison is as the poison of the deaf asp; that stoppeth her ear that she may not hear the voice of the charmers, of the wise enchanter of enchantments* (Ps. lviii. 4, 5). *Behold, I send against you basilisk serpents, against which there is no enchantment* (Jer. viii. 17). *In distress they sought thee, they cried out in murmuring speech* (Isa. xxvi. 16).

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463. To this I will add this RELATION. I looked forth to the sea-coast in the spiritual world, and saw there a magnificent dock. I drew near, and looked at it; and, behold, there were vessels there large and small, and merchandise in them of every kind; and upon the decks were boys and girls distributing it to those that wished. And they said, We are waiting to see our beautiful tortoises, which now and then come up to us out of the sea. And, behold, I saw tortoises great and small, upon whose shells and scales young tortoises were sitting, which were looking at the islands around. The father tortoises had two heads, the one large, covered over with a shell similar to the shell of their body, whence they had a reddish glow; and the other small, such as tortoises have, which they were wont to draw back into the front parts of the body, and also to insert in an unobserved manner in the larger head. But I kept my eyes on the great reddish head; and I saw that it had a face like a man's, and spoke with the boys and girls upon the decks, and licked their hands. And the boys and girls then stroked them, and gave them eatables and dainties, and also costly things, as pure silk for garments, thyine wood for tablets, purple for decorations, and scarlet for paints. Seeing these things, I desired to know what

they represented; as I knew that all the things that appear in the world of spirits are correspondences, and represent something spiritual coming down from heaven. And they then spoke with me out of heaven, and said, "You know yourself what the dock represents, also what the ships, and the boys and girls upon the decks; but you do not know what the tortoises represent." And they said, "The tortoises represent those of the clergy there, who altogether separate faith from charity and its good works, affirming in themselves that there is plainly no conjunction between them; but that the Holy Spirit, through faith in God the Father for the sake of the Son's merit, enters into a man, and purifies his interiors even to his own will, out of which they make an oval plane as it were; and that when the operation of the Holy Spirit approaches this plane, it bends itself around it on the left side, and by no means touches it: and thus that the inner or higher part of a man's constitution is for God, and that the outer or lower is for man; and that so nothing that the man does, neither good nor evil, appears before God: not the good, because this is meritorious; and not the evil, because this is evil: since, if either appeared before God, the man would perish; and since it is so, that man is permitted to will, think, speak and do whatever he pleases, provided he is careful before the world." I asked whether they also assert that it is permitted to think of God, that He is not omnipresent and omniscient? They said from heaven, that this also is permitted them; because God, in him who has once been purified and so justified, does not look at any thing of his thought and will; and that he still retains in the inner bosom or higher region of the mind or constitution the faith which he had received in its first operation; and that that operation may sometimes return, when the man does not know it. These are the things which the *small head* represents, which they draw into the fore parts of the body, and conceal, and also insert in the great head, when they

speak with the laity: for they do not speak with them from the small head, but the large one, which appears in front as furnished with a human face. And they speak with them from the Word concerning love, charity, good works, the precepts of the Decalogue, repentance; and they quote from the Word almost all the things that are there on these subjects. But they then insert the small head into the large one, from which they understand inwardly in themselves, that all those things are not to be done for the sake of God, of heaven, and of salvation; but only for public and private good. But as they speak concerning these things from the Word, especially concerning the Gospel, the operation of the Holy Spirit, and salvation, agreeably and elegantly, they therefore appear before their hearers as handsome men, and as wise above all others in the whole world: for which reason also you saw that costly and precious things were given to them by the boys and girls that sat upon the decks of the vessels. It is these, therefore, whom you saw represented as tortoises. In your world they are little distinguished from others, — only by this, that they believe themselves to be wiser than all, and laugh at others, — especially at their companions who they say are not wise, — as those whom they despise. They carry a kind of small mark with them on their garments, by which they are known to one another. He that spake with me said, "I shall not tell you what they think concerning other matters of faith; as election, free agency, baptism, the Holy Supper: which are such things as they do not divulge, but we in heaven know. But because they are such in the world, and after death it is not permitted any one to speak otherwise than he thinks, therefore because they cannot then do otherwise than speak from the insanity of their thoughts, they are reputed as insane, and are cast out of the societies, and are at length let down into the pit of the abyss, and become corporeal spirits, and appear like mummies: for a callousness is induced over

the interiors of their minds, because in the world also they had interposed a barrier. There is an infernal society of them on the confines next the society from the Machiavellists, and they sometimes enter from the one into the other, and call themselves companions; but they go away because there is a contrariety, on this account, that there was with them some religion concerning faith in act, but none among the Machiavellists.

After I saw them cast out of the societies, and gathered together to be cast down, there was seen a vessel in the air flying with seven sails, and therein officers and sailors clothed in a purple dress, having magnificent laurels upon their hats, crying, "Lo, we are in heaven; we are the purple-robed doctors, and crowned above all, because we are the chief of the wise from all the clergy in Europe." I wondered what this was; and it was told me that they were images of the pride, and the ideal thoughts which are called fantasies, from those who were before seen as tortoises, and now as the insane ones cast out of the societies, and gathered together into one, and standing together in one place. And I then desired to speak with them; and I came to the place where they were standing, and saluted them, and said, "Are you they who have separated men's internals from their externals, and the operation of the Holy Spirit as in faith from its co-operation with man outside of faith, and so have separated God from man? Have you not thus removed not only charity itself and its works, from faith, like many other doctors of the clergy, but also faith itself as to its manifestation before God, from man? But, I pray, Do you wish that I should speak with you on this matter from reason, or from the sacred Scripture?" They said, "Speak first from reason." And I spoke, saying, "How can the internal and the external with a man be separated? Who does not see, or cannot see, from common perception, that all of a man's interiors proceed and are continued into his

exteriors and even into the outermosts, that they may produce their effects and do their works? Are not the internals for the sake of the externals, that they may terminate in them, and subsist in them, and so exist, scarce otherwise than as a column does upon its pedestal? You can see that if there were not continuation, and so con junction, the outermosts would be dissolved, and would disperse like bubbles in the air. Who can deny that the interior operations of God with men are myriads of myriads, of which man knows nothing? And what good does it do to know them, provided he knows the outermosts, in which he is with his thought and will, together with God? But this shall be illustrated by an example. Does a man know the interior operations of his speech? as how the lungs draw in the air, and fill the vesicles, the bronchiae, and the lobes with it? how they emit this air into the trachea, and there turn it into sound? how that sound is modified in the glottis by the help of the larynx? and how the tongue then articulates it, and the lips complete the articulation, so that it becomes speech? · All these interior operations, of which the man knows nothing, are they not for the sake of the outermost, that man may be able to speak? Remove or separate one of those internal things from its continuous connection with the outermosts, — could the man speak any more than a stock? Take another example: The two hands are the ultimates of man. Are there not interiors, which are continued thither? They are from the head through the neck, also through the breast, the shoulders, the arms, and the forearms; and there are the innumerable muscular textures, the numberless orders of the moving fibres, the innumerable bundles of the nerves and blood-vessels, and the many connections of the bones with their membranes and ligaments. Does man know any thing concerning these? and yet they all combine in the motion of his hands. Suppose that those interiors around the elbow were turned to the left,

and did not enter the hand; would not the hand from the elbow pine away, and go to decay like something torn off without life? Indeed, if you are willing to believe it, it would be as it would with the body, if the man were beheaded. It would be altogether similar with the will and thought of man, if the Divine operation should leave off before it reaches them, and not flow into them. This is according to reason. Now if you are willing to hear it, these same things are also according to the Sacred Scripture. Does not the Lord say, *Abide in me, and I in you: I am the Vine, and ye are the branches: he that abideth in me, and I in him, the same beareth much fruit; for without me ye cannot do any thing?* (John xv. 4, 5). Is not this fruit the good works which the Lord does through the man, and which the man does as of himself? Does not the Lord also say that *He stands at the door and knocks; and that to him who opens He will enter in, and will sup with him, and he with Him?* (Apoc. iii. 20). Does not the Lord *give the pounds and the talents, that man may trade with them, and get gain; and as he gains, give him eternal life?* (Matt. xxv. 14–34; Luke xix. 13–26). Also that He *gives reward to every one according to his labor in His vineyard* (Matt. xx. 1–17). These are but a few passages. Pages might be filled from the Word concerning this, — that man ought to bear fruit as a tree, to do the commandments, to love God and the neighbor, and other like things. But I know that your own intelligence can hold no such principle, as it really is, in common with the Word, which although you quote, still your ideas pervert it. And you cannot do otherwise, because you remove all the things of God away from man as regards communication and thence conjunction. What then remains, except also all the things of worship?" They were afterwards seen by me in the light of heaven, which discloses and makes manifest what the quality of each one is; and then they were not seen as before in a ship in the air as it were in heaven, nor in pur-

ple garments, nor with heads crowned with laurel; but in a sandy place, and in garments of rags, and girded with fishing nets as it were around the loins; through which their nakedness appeared: and they were then cast down into the society on the confines next the Machiavellists, spoken of above.

CHAPTER TENTH.

1. And I saw another mighty angel coming down from heaven, encompassed with a cloud, and a rainbow was over his head, and his face was as the sun, and his feet as pillars of fire.

2. And he had in his hand a little book open; and he set his right foot upon the sea, and his left upon the earth.

3. And he cried with a great voice, as a lion roareth; and when he cried, the seven thunders uttered their voices.

4. And when the seven thunders uttered their voices, I was about to write. And I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not.

5. And the angel whom I saw standing upon the sea and upon the earth, lifted up his hand unto heaven.

6. And sware by Him that liveth for ever and ever, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that time shall be no longer.

7. But in the days of the voice of the seventh angel, when he is about to sound, the mystery of God shall also be finished, as He hath declared to His servants the prophets.

8. And the voice which I heard from heaven spake again unto me, and said, Go, take the little book that is open in the hand of the angel that standeth upon the sea and upon the earth.

9. And I went unto the angel, saying unto him, Give me the little book; and he said unto me, Take it and eat it up; and it shall make thy belly bitter; but in thy mouth it shall be sweet as honey.

10. And I took the little book out of the angel's hand,

and eat it up; and it was in my mouth sweet as honey; and when I had eaten it up, my belly was made bitter.

11. And he saith unto me, Thou must prophesy again over peoples and nations and tongues and many kings

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The exploration and manifestation of those who are in the Churches of the Reformed is still treated of; here what they believe concerning the Lord as being the God of heaven and earth, as He taught (Matt. xxviii. 18); and as to His Humanity being Divine: and that this is not received there, and that it can with difficulty be received as long as the dogma concerning justification by faith alone is seated in their hearts.

THE CONTENTS OF EACH VERSE. "And I saw another mighty angel coming down from heaven," *signifies* the Lord in Divine Majesty and Power. "Encompassed with a cloud, and a rainbow was over his head," *signifies* His Divine Natural and Divine Spiritual. "And his face was as the sun," *signifies* the Divine Love and at the same time the Divine Wisdom. "And his feet as pillars of fire," *signifies* the Lord's Divine Natural as to the Divine Love, which sustains all things. "And he had in his hand a little book open," *signifies* the Word as to this point of doctrine therein, that the Lord is the God of heaven and earth, and that His Human is Divine. "And he set his right foot upon the sea and his left upon the earth," *signifies* that the Lord has the universal church under his auspices and dominion. "And he cried with a great voice as a lion roareth," *signifies* grievous lamentation that the Church was taken away from Him. "And when he cried, the seven thunders uttered their voices," *signifies* that the Lord will disclose through the universal heaven what is in the little book. "And

when the seven thunders uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not," *signifies* that those things are indeed manifested, but that they are not received, until after they who are meant by the dragon, the beast, and the false-prophet have been cast out of the world of spirits; because there would be danger if they were received before. "And the angel whom I saw standing upon the sea and upon the earth lifted up his hand unto heaven, and sware by Him that liveth for ever and ever," *signifies* attestation and testification of the Lord by Himself. "Who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it," *signifies* who gives life to all who are in heaven and who are in the church and each and every thing within them. "That time shall be no longer," *signifies* that there would not be any state of the church, nor any church, unless one God were acknowledged, and that the Lord is He. "But in the days of the voice of the seventh angel, when he is about to sound," *signifies* the final exploration and manifestation of the state of the church, that it would perish if a new one were not established by the Lord. "And the mystery of God shall be finished, as He hath declared to His servants the prophets," *signifies* that it will then appear that it has been foretold in the Word of both Testaments, and has hitherto been hidden, that after the last judgment upon those who have devastated the church, the Lord's kingdom will come. "And the voice which I heard from heaven spake unto me again, saying, Take the little book that is open in the hand of the angel that standeth upon the sea and upon the earth," *signifies* a command from heaven that they should take to themselves that doctrine, but that it would be made manifest through John how it would be received in the church, before they who are meant by the dragon, the beast, and the false-prophet, were removed

"And I went unto the angel, saying unto him, Give me the little book," *signifies* an inclination of the natural mind with many to receive the doctrine. "And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey," *signifies* that the reception from acknowledgment that the Lord is the Saviour and Redeemer is agreeable and pleasant, but that the acknowledgment that He alone is the God of heaven and earth, and that His Human is Divine, is disagreeable and difficult owing to falsifications. "And I took the little book out of the angel's hand, and eat it up; and it was in my mouth sweet as honey; and when I had eaten it up, my belly was made bitter," *signifies* that it was so done, and so manifested. "And he said unto me, Thou must prophesy again over peoples and nations and tongues and many kings," *signifies* that because it is so, it must be further taught of what quality they are who are in faith alone.

THE EXPLANATION.

464. In this and the following chapter the Lord is treated of, that He is the God of heaven and earth, and that He is also God as to His Human: consequently that He is Jehovah. That this is treated of in these two chapters may be seen from the particulars in the spiritual sense, and from the conclusion of them (chap. xi. 15–17).

465. *And I saw another mighty angel coming down from heaven*, signifies the Lord in Divine Majesty and Power. That this angel is the Lord is manifest from the description of him; that he was encompassed with a cloud, a rainbow over his head, his face as the sun, his feet as pillars of fire, and that he set his feet upon the sea and upon the earth; also that he cried as a lion roareth, and spake like thunder. He was seen as an angel, because He appears in the heavens and below the heavens as an angel, when He

manifests Himself: for He fills some angel with His Divine accommodated to the reception of those to whom He gives to see Him. His presence itself, such as it is in itself or in its essence, not any angel, and still less any man, can sustain; on which account He appears above the heavens as the Sun, which is distant from the angels as the sun of the world from men. There He is in His Divine from eternity, and at the same time in His Divine Human, which are one, as soul and body. He is here called "a mighty angel" from the Divine Power: and He is said to be "another angel" from the fact that His Divine is described here different from before.

466. *Encompassed with a cloud, and a rainbow was over His head*, signifies His Divine Natural and Divine Spiritual. By the cloud with which He was encompassed the Divine Natural is signified; on which account the Word in the natural sense, which also is from Him, thus His and Himself, is signified by a cloud (n. 24). By the rainbow is signified the Divine Spiritual; and because this is above the Natural, the rainbow was therefore seen over His head. It is to be known, that the Lord in His Divine Natural is with men, but in His Divine Spiritual with the angels of the spiritual kingdom, and in the Divine Heavenly (Celestial) with the angels of the heavenly (celestial) kingdom; but still He is not divided, but appears to each one according to his quality. The Lord's Divine Spiritual is also signified by the rainbow in Ezekiel: *Upon the expanse of the cherubs was the likeness of a throne, and upon it the appearance of a man; and from the fire of his loins as the appearance of the rainbow which is in the cloud on a day of rain; this was the appearance of the glory of Jehovah* (Ez. i. 26–29). By the throne heaven is signified: by the man upon it the Lord: by the fire of his loins heavenly (celestial) love; and by the rainbow the Divine Truth Spiritual, which also is of His Divine Wisdom. By the rainbow, of which this is said in Moses, *I have set my bow in the cloud, which shall be*

a sign of the covenant between me and the earth; and when I see it in the cloud, I will remember the eternal covenant (Gen. ix. 12–17), nothing else is meant but the Divine Truth spiritual in the natural with the man who is being regenerated; for a man, when he is being regenerated, from natural is becoming spiritual: and because there is then a conjunction of the Lord with him, it is therefore said that the bow in the cloud was for a sign of a covenant. A covenant signifies conjunction. That there is no conjunction of the Lord with man by the rainbows in the world, is manifest.

467. *And his face was as the sun.* That it signifies the Divine Love and at the same time the Divine Wisdom, is manifest from the explanations above (n. 53), where similar things are said of the Son of Man.

468. *And His feet as pillars of fire*, signifies the Lord's Divine Natural as to the Divine Love, which sustains all things. This also is manifest from the explanations above (n. 49), where it is said of the Son of Man, that *His feet were like unto fine brass, as if glowing in a furnace.* The reason that His feet were seen as pillars of fire, is because the Lord's Divine Natural, which in itself is the Divine Human which He begot in the world, sustains His Divine from eternity, as the body does the soul, and as the natural sense of the Word sustains its spiritual and heavenly (celestial) senses; respecting which see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 27–49). That the feet signify the natural may be seen (n. 49), and a pillar support (n. 191). Fire signifies love, because spiritual fire is nothing else; for which cause it is customary in worship to pray that heavenly fire may kindle the hearts, that is, heavenly love. That there is a correspondence between fire and love is known from this,—that a man grows warm from love, and grows cold from the privation of it. There is nothing else that makes vital heat but love in both senses. The origin of correspondences

is from the two Suns; the one in the heavens, which is pure love; and the other in the world, which is pure fire. Thence also there is a correspondence of all spiritual and natural things. Since fire signifies the Divine Love, therefore *Jehovah was seen by Moses upon mount Horeb in a bush in fire* (Ex. iii. 1–3). *And He came down on mount Sinai in fire* (Deut. iv. 36). And therefore *the seven lamps of the candlestick in the tabernacle were kindled every evening, that they might burn before Jehovah* (Lev. xxiv. 2–4). Also, that *the fire burned perpetually upon the altar, and was not extinguished* (Lev. vi. 13). And that *they took fire from the altar in the censers, and offered incense* (Lev. xvi. 12, 13; Num. xvi. 46, 47). That *Jehovah went before the children of Israel by night in a pillar of fire* (Ex. xiii. 21, 22). That *there was fire by night upon the tabernacle* (Ex. xl. 38; Ps. cv. 39; Isa. iv. 5, 6). That *fire from heaven consumed the burnt-offerings upon the altar*, as a sign of the Lord's good pleasure (Lev. ix. 24; 1 Kings xviii. 38). That *the burnt-offerings were called offerings made by fire to Jehovah, and the offerings by fire for an odor of rest to Jehovah* (Ex. xxix. 18; Lev. i. 9, 13, 17; ii. 2, 9–11; iii. 5, 16; iv. 31; v. 12; vi. 18; xxi. 6; Num. xxviii. 2; Deut. xviii. 1). That *the eyes of the Lord were seen as a flame of fire* (Apoc. i. 14; ii. 18; xix. 12; Dan. x. 5, 6). That *the seven lamps of fire burned before the throne* (Apoc. iv. 5). Hence it is manifest what is signified by *the lamps with oil and without oil* (Matt. xxv. 1–11). By the oil is meant fire, and thus love. Besides many other places. That fire in the opposite sense signifies infernal love, is manifest from so many places in the Word, that it is in vain to adduce them on account of their abundance: see something on this subject in the work on "Heaven and Hell," published at London (n. 566–575).

469. *And he had in his hand a little book open*, signifies the Word as to this point of doctrine therein, that the Lord is the God of heaven and earth, and that His Human is Divine. That by the Book which the Lamb took from Him

that sat upon the throne, and whose seven seals He loosed (Apoc. v. 1, 7; vi. 1), is meant the Word, may be seen above (n. 256, 259, 295, &c.); for which reason by the little book in the hand of the angel, who also is the Lord (n. 465), nothing else is meant but the Word as to some essential therein. That this is the point of doctrine in the Word, that the Lord is the God of heaven and earth, and that His Human is Divine, is manifest from the particulars in this chapter and in the following, in the spiritual sense; and also from the natural sense (chap. xi. 15–17). The little book is said to be open, because that point stands out openly in the Word, and is manifest to every one who reads, if he attends. This is now treated of, because this is the essential itself of the New Church. The reason is, that on the knowledge and acknowledgment of God depends the salvation of every one: for it is as it was said in the Preface, that "upon a just idea of God the universal heaven is founded, and the entire church on earth, and in general all religion; because by that there is conjunction, and by conjunction light, wisdom, and eternal happiness." Now as the Lord is Himself the God of heaven and earth, if therefore He is not acknowledged, no one is admitted into heaven; for heaven is His body: but he stands beneath, and is bitten by serpents; that is, by infernal spirits, against whom there is given no healing, except that which was given to the children of Israel, that they should look to the serpent of brass (Num. xxi. 1–9); that by this the Lord is meant as to His Divine Human, is manifest from this in John: *As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that every one that believeth in Him should not perish, but have everlasting life* (iii. 14, 15).

470. *And he set his right foot upon the sea and his left upon the earth*, signifies that the Lord has the universal church under His auspices and dominion, as well those therein who are in its externals as those who are in its in-

ternals. By the sea and the earth the universal church is signified; by the sea the external church, that is, those who are in its externals; and by the earth the internal church, that is, those who are in its internals (n. 398). By setting His feet upon them is signified to have all things subject to Himself, consequently under His Divine auspices and dominion. Since the Lord's church on the earth is under the heavens, it is therefore called the footstool of His feet; as in these passages: *He hath cast forth out of heaven unto the earth the beauty of Israel, He doth not remember the footstool of His feet* (Lam. ii. 1). *The earth is the footstool of my feet* (Isa. lxvi. 1). *We will enter into His habitations, we will bow ourselves down at the footstool of His feet* (Ps. cxxxii. 7). *Thou shalt not swear by heaven, because it is the throne of God, neither by the earth, because it is the footstool of His feet* (Matt. v. 34, 35). *I will make the place of my feet honorable* (Isa. lx. 13). *Thou hast made Him to rule over the works of thy hands, thou hast put all things under His feet* (Ps. viii. 6). This is said of the Lord. That he put his right foot upon the sea and his left upon the earth is because they who are in the externals of the church have not so confirmed falsities with themselves as those who are in its internals.

471. *And he cried with a great voice as a lion roareth,* signifies grievous lamentation that the church was taken away from Him. That by "crying as a lion roareth" a grievous lamentation concerning the church is signified, and that it has been taken away from Him, is manifest from the explanations in the preceding chapter, where the states of life of those who are of the church were explored and manifested, which were lamentable: also from these things in this chapter, that "the angel sware by Him that liveth for ever and ever, that time shall be no longer;" by which is signified that there is not a church: as also in the following chapter, that "the beast that came up out of the abyss slew His two witnesses;" particularly that He is not acknowledged and approached, although He is the God of heaven

and earth. Lamentation concerning these things is signified by his roaring like a lion; for the lion roars when he sees his enemies and their insults, and when he sees his whelps and his prey taken away: and so by comparison the Lord, when He sees His church taken away by devils. That this is signified by roaring as a lion, may be evident from these passages: *As the lion roareth, and the young lion, over his prey, when a multitude of shepherds goeth forth against him, so Jehovah Zebaoth cometh down to fight for mount Zion* (Isa. xxxi. 4). *The anger of Jehovah was kindled against His people, His roaring is like a lion's, He roared like the young lions, and He growled and seized the prey; for, behold, darkness and sorrow; and the light shall be darkened in the ruins thereof* (Isa. v. 25–30). *Jehovah shall roar from on high, and shall utter His voice from the habitation of His holiness; He shall mightily roar against His habitations* (Jer. xxv. 29–31). *Jehovah shall roar out of Zion, and shall utter His voice out of Jerusalem* (Joel iii. 16). *I will not destroy Ephraim; they shall go after Jehovah; as a lion shall He roar, because He shall roar* (Hos. xi. 9–11). *The lion roareth, who shall not fear? the Lord Jehovah spake, who will not prophesy* (Am. iii. 7, 8). *God roareth with His voice, He thundereth with the voice of His majesty* (Job xxxvii. 4, 5). That roaring signifies grievous lamentation is evident from these: *My bones have become old through my roaring all the day* (Ps. xxxii. 3). *I am feeble and broken; I have roared because of the roaring of my heart* (Ps. xxxviii. 8). *My sighing comes before my bread, and my roarings are poured out as water* (Job iii. 24).

472. *And when he cried, the seven thunders uttered their voices*, signifies that the Lord will disclose through the universal heaven what is in the little book. This is signified because it follows that he wished to write what the seven thunders spake; but that it was said to him from heaven that he should seal up those things, and not write them: and afterwards, that he should eat up the little book; and that it

should be sweet as honey in his mouth, but that his belly should be made bitter by it; by which is signified that such things were in it as could not yet be received. The reason may be seen in the following paragraph. But I will lay open what was in the little book. In the little book were the things which are contained in the "Doctrine of the New Jerusalem concerning the Lord," from beginning to end, which are the following: —

That the entire Sacred Scripture is concerning the Lord, and that the Lord is the Word (n. 1–7).

The Lord's fulfilling all the things of the Law means that He fulfilled all the things of the Word (n. 8–11).

That the Lord came into the world, that He might subjugate the hells, and glorify His Human; and that the passion of the cross was the last combat, by which He fully overcame the hells, and fully glorified His Human (n. 12–14).

That the Lord by the passion of the cross did not take away sins, but that He bore them (n. 15–17).

That the imputation of the Lord's merit is nothing else but the remission of sins after repentance (n. 18).

That the Lord as to His Divine Human is called the Son of God, and the Son of Man as to the Word (n. 19–28).

That the Lord made His Human Divine from the Divine in Himself, and that He thus became one with the Father (n. 29–36).

That the Lord is God Himself from whom and concerning whom is the Word (n. 37–44).

That God is one, and that the Lord is that God (n. 45).

That the Holy Spirit is the Divine proceeding from the Lord, and that it is the Lord Himself (n. 46–54).

That the Doctrine of the Athanasian Creed agrees with the truth, provided that by the Trinity of Persons is understood a Trinity of Person, which is in the Lord (n. 55–61).

It is said that the seven thunders uttered their voices, because the speech of the Lord passing down through the heavens into the lower parts is heard as thunder; and because He speaks at the same time through the whole heaven, and thus fully, they are called the seven thunders: for by seven are signified all, all things, and the whole (n. 10, 391). For which reason instruction and the perception of truth is also signified by thunder (n. 236); here also disclosure and manifestation. That a voice out of heaven, when from the Lord, is heard as thunder, is manifest from these passages: *Jesus said, Father, glorify thy name: and there came forth a voice out of heaven, and said, I have both glorified it, and will glorify it: the multitude heard this as thunder* (John xii. 28–30). *God roareth with His voice, He thundereth with the voice of His majesty* (Job xxxvii. 4, 5). *Jehovah thundered out of heaven, and the Highest uttered His voice* (2 Sam. xxii. 14). *I heard a voice out of heaven, as the voice of great thunder* (Apoc. xiv. 2). *Thou calledst unto me, and I answered thee in secret thunder* (Ps. lxxxi. 7).

473. *And when the seven thunders uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up the things which the seven thunders uttered, and write them not*, signifies that those things are indeed manifested, but that they are not received, until after they who are meant by the dragon, the beast, and the false-prophet, have been cast out of the world of spirits; because there would be danger, if they were received before. The

voices which the seven thunders uttered are the things which are treated of just above (n. 472), which, because they are the very essentials of the New Church, are mentioned thrice. By writing, in the natural sense, is signified to commit to paper, and thus to posterity, for remembrance. But in the spiritual sense by writing is signified to commit to the heart for reception. Hence by sealing up and not writing those things, is signified that they are not committed to the heart and received, until after the dragon, the beast, and the false-prophet were cast out of the world of spirits, because there would be danger if they should be received before. The reason is, because by the dragon, the beast, and the false-prophet those are signified who are in faith separate from charity; and these constantly and tenaciously adhere to their faith, that God the Father is to be approached, and not the Lord immediately; also that the Lord is not the God of heaven and earth as to His Human: on which account, if that doctrine, stated just above (n. 472), which has been manifested and is still being manifested, — which is signified by the *little book being open* — should be received by any others but those who are in charity and its faith, who are also they that are signified by John (n. 5, 17), before the dragon is cast out, it would be rejected not only by them, but also through them by the rest: and if it should not be rejected, it would still be falsified, yea, profaned. That it is so is plainly manifest from the things that now follow in the Apocalypse, when seen in series; which are, that they killed the Lord's two witnesses (chap. xi.); that the dragon stood near the woman that was to bring forth, to devour her offspring, and after he had fought with Michael, persecuted the woman (chap. xii.); and that the two beasts coming up, the one out of the sea and the other out of the earth, made one with him (chap. xiii.); also that they gathered their associates together to war at the place called Armageddon (chap. xvi.); and lastly, that they called together to the war the nations, Gog and Magog (chap. xx

8, 9): but that the dragon, the beast, and the false-prophet were cast into the lake of fire and brimstone (chap. xx. 10): after which the New Church, which is to be the Lamb's Wife, came down from heaven (chap. xxi., xxii). These are the things that are meant by this: *Seal up the things which the seven thunders uttered, and write them not.* Also by this in this chapter: *In the days of the voice of the seventh angel the mystery of God shall be finished, as He hath declared to His servants the prophets* (vers. 7). As also by this in the following chapter: *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's* (vers. 15): and by many similar things besides in the chapters which follow. See something on this subject in the "Doctrine of the New Jerusalem concerning the Lord" (n. 61).

474. *And the angel whom I saw standing upon the sea and upon the earth, lifted up his hand unto heaven, and sware by Him that liveth for ever and ever*, signifies attestation and testification of the Lord by Himself. The Lord is meant by the angel standing upon the sea and the earth (n. 470): By lifting up the hand unto heaven is signified attestation; here, that time shall be no longer (vers. 6): By "swearing" testification is signified; here, that in the the days of the voice of the seventh angel the mystery of God shall be finished (vers. 7). By "Him that liveth for ever and ever" is meant the Lord Himself, as above (chap. i. 18; iv. 9, 10; v. 14; Dan. iv. 34). That the Lord testifies by Himself, will be seen presently. From these things it is manifest that by these words: *And the angel whom I saw standing upon the sea and upon the earth, lifted up his hand unto heaven, and sware by Him that liveth for ever and ever*, is signified the Lord's attestation and testification by Himself. That Jehovah swears, that is, testifies by Himself, is evident from these passages: *I have sworn by myself, the word hath gone out of my mouth which shall not be revoked* (Isa. xlv. 23). *I have sworn by myself, that*

this house shall be a desolation (Jer. xxii. 5). *Jehovah hath sworn by His soul* (Jer. li. 14; Am. vi. 8). *Jehovah hath sworn by His holiness* (Am. iv. 2). *Jehovah hath sworn by His right hand, and by the arm of His strength* (Isa. lxii. 8). *Behold, I have sworn by my great name* (Jer. xliv. 26). That Jehovah, that is, the Lord, sware by Himself, signifies that the Divine Truth testifies; for He is the Divine Truth, and this testifies from itself and by itself. Besides these passages declaring that Jehovah sware, see Isa. xiv. 24; liv. 9; Ps. lxxxix. 3, 35; xcv. 11; cx. 4; cxxxii. 11. The reason that it is said that Jehovah sware, is because the church instituted with the children of Israel was a representative church, and hence the conjunction of the Lord with the church was represented by a covenant, such as is made between two who swear to their compact: on which account, because an oath was part of a covenant, it is said that Jehovah sware; by which, however, is not meant that He sware, but that the Divine Truth attests it. That an oath was part of a covenant, is manifest from these passages: *I have sworn unto thee, and have entered into a covenant with thee, that thou shouldest be mine* (Ez. xvi. 8). *To remember the covenant, the oath which He sware* (Luke i. 72, 73; Ps. cv. 9; Jer. xi. 5; xxxii. 22; Deut. i. 34; x. 11; xi. 9, 21; xxvi. 3, 15; xxxi. 20; xxxiv. 4). Because a covenant was representative of the conjunction of the Lord with the church, and reciprocally of the church with the Lord, and as the oath was a part of the covenant, and was to be sworn from the truth in itself, and thus also by it, it was therefore permitted the children of Israel to swear by Jehovah, and thus by the Divine Truth (Ex. xx. 7; Lev. xix. 12; Deut. vi. 13; x. 20; Isa. xlviii. 1; lxv. 16; Jer. iv. 2; Zech. v. 4). But after the representatives of the church were abrogated, the use of oaths in covenants was also abrogated by the Lord (Matt. v. 33–37; xxiii. 16–22).

475. *Who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and*

the things that are in it, signifies Who gives life to all who are in heaven and who are in the church and each and every thing within them. By creating in the natural sense is signified to create, but in the spiritual sense by creating is signified to reform and regenerate (n. 254, 290), which also is to vivify. By heaven is meant the heaven where the angels are. By the earth and the sea the church is signified; by the earth those who are in its internals, and by the sea they that are in its externals (n. 398, 470); by "the things that are in them" are signified each and every thing within them.

476. *That time should be no longer*, signifies that there would not be any state of the church, nor any church, unless one God were acknowledged, and that the Lord is He. By "time" state is signified; and as the church is here treated of, the state of the church is signified: hence by time being no longer is signified that there will not be any state of the church. It follows that it is also meant that there will not be any church, unless one God is acknowledged, and that the Lord is He. Yet how is it at this day? That God is one, is not denied; but it is denied that the Lord is He. And yet there is not one God, and in whom there is at the same time a trinity, except the Lord. That the church is from Him who is the Saviour and Redeemer, is not denied; but that He is to be approached immediately as the Saviour and Redeemer, is denied. Hence it is manifest, that the church is about to expire, unless a new one comes into existence, which acknowledges the Lord alone as the God of heaven and earth, and therefore goes immediately to Him (see Matt. xxviii. 18): for which reason this expression, that "time shall be no longer," that is, that there will be no church, has reference to the things which follow in this chapter (vers. 7), and these to the things in chap. xi. 15; where it is said that there will be a church which will be the Lord's alone. That state is signified by time is because time is

not measured in the spiritual world by days, weeks, months, and years, but by states, which are the progressions of their life, from which they remember the past; on which subject see the work on "Heaven and Hell," published at London in the year 1758 (n. 162–169); where time in heaven is treated of. The state of the church is here meant by time, because day and night, morning and evening, summer and winter, make time in the world; and these, understood in the spiritual sense, make the states of the church: on which account, when these states are no longer, there is not any church; and there is none, when good and truth are no longer, and thus when the light of truth is thick-darkness, and the heat of good is cold. These are the things that are meant by time being no longer. Similar things are understood by these passages in the Word: *The fourth beast thought to change the times* (Dan. vii. 25). *It shall be one day which shall be known to Jehovah, not day nor night*, thus not time (Zech. xiv. 7). *I will make the sun to set at noon, and I will darken the earth in the daylight*, thus not time (Amos viii. 9). *One evil, behold, has come; an end is come; the end has come; the morning has come upon thee, O inhabitant of the earth; the time has come* (Ez. vii. 5–7). "The morning" is the beginning of a new church (n. 151); and therefore it is said, "the time has come."

477. *But in the days of the voice of the seventh angel, when he is about to sound*, signifies the final exploration and manifestation of the state of the church, that it would perish, if a new one were not established by the Lord. That by sounding a trumpet is signified to explore and manifest the state of life of those who are of the church, consequently also the state of the church, may be seen above (n. 397): and because seven angels sounded, by the voice of the seventh angel the final exploration and manifestation is signified; which is, that the church would perish, if a new one were not established by the Lord

That it would perish is meant by time being no longer (n. 476); and that a new church is to be established by the Lord, is meant by the things which now follow.

478. *And the mystery of God shall be finished, as He hath declared to His servants the prophets*, signifies that it will then appear that it has been foretold in the Word of both Testaments, and has hitherto been hidden, that after the last judgment upon those who have devastated the church, the Lord's kingdom will come. By being finished is signified to be fulfilled, to have an end, and then to appear. By the mystery of God declared to the prophets is signified that which has been foretold by the Lord in the Word, and has hitherto been hidden. By declaring (evangelizing) is signified to announce the Lord's coming and His kingdom, for the Gospel (evangel) is a glad messenger. That this will come to pass, after the last judgment upon those who have devastated the church has been executed, is also foretold in the Word; and therefore this also is signified. From this it may be evident that all these things are meant by those words. Something shall first be said here concerning the prediction of the Lord's coming and His kingdom in the Word of each Testament. In that part of the Word of the Old Testament which is called prophetic, in its spiritual sense, and also in the natural sense where the former sense shines forth, the Lord alone is treated of; namely, His coming in the fulness of time, which is when there should be no longer the good of charity and the truth of faith in the church; which state of it is called consummation, devastation, desolation, and termination: His combats with the hells and His victories over them are then treated of, which also are the last judgment executed by Him: and after these the creation of a new heaven and the institution of a new church are treated of, which are the coming kingdom of the Lord. These things are also treated of in the Word of the New Testament, which is called apostolic, and especially in the Apocalypse. That it is the Lord's kingdom

which will be evangelized in the days of the voice of the seventh angel, is manifest in the eleventh chapter following, from this: *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world have become our Lord's and His Christ's, and He shall reign for ever and ever: and the twenty-four elders fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God, who art and who wast and who art to come, that thou hast taken to thee thy great power, and hast begun to reign* (vers. 15–17). This mystery is described in Daniel almost in the same manner as here in the Apocalypse, where are these words: *I heard the man clothed in linen, that he lifted up his hands to heaven, and sware by Him that liveth for ever, that it should be unto the stated time of stated times and a half, when all these things should be finished: but he said, Go, Daniel, because the words are shut up and sealed even to the time of the end* (xii. 7, 9). "Even to the time of the end" is even to this time. That then the Son of Man will take the kingdom he foretells in these words: *I saw in the visions of the night, and behold, there was one like the Son of Man coming with the clouds of heaven; and to Him was given dominion, and glory, and kingdom; and all peoples, nations, and tongues shall worship Him: His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish* (Dan. vii. 13, 14). That to bring good tidings (evangelize) signifies the Lord's coming, and His kingdom at that time, is manifest from these passages: *O Zion, that bringest good tidings, get thee up upon the mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; say, Behold your God; behold the Lord Jehovih cometh in strength, and His arm shall rule for Him* (Isa. xl. 9, 10). *How delightful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith to Zion, Thy God shall reign* (Isa. lii. 7, 8; Nah. i. 15). *Sing unto Jehovah, bless His name, declare the good*

tidings of His salvation from day to day; for Jehovah cometh (Ps. xcvi. 2, 13). *The Spirit of the Lord Jehovah is upon me, therefore Jehovah hath anointed me to preach glad tidings to the poor, to preach liberty to the captives, to proclaim the year of the favor of Jehovah* (Isa. lxi. 1, 2). *The angel said to Zechariah, Behold, thy wife shall bring forth a son, who shall go forth before the Lord God in the spirit and power of Elias, and to prepare a people for the Lord: I am Gabriel, and I was sent to show thee this glad tidings* (Luke i. 13, 17, 19). *The angel said to the shepherds, Fear not; behold, I bring you good tidings of great joy; for unto you is born this day in the city of David a Saviour who is Christ the Lord* (Luke ii. 10, 11). *The Lord preached the glad tidings of the kingdom of God* (Matt. iv. 23; ix. 35; Mark i. 15; Luke vii. 22; viii. 1; ix. 1, 2). John the Baptist also (Luke iii. 18). *Jesus also said to the Disciples, Go out into all the world, and preach the Gospel to every creature* (Mark xvi. 15). This also is the *everlasting Gospel which the angel had that was flying in the midst of heaven, to preach to them that dwell upon the earth* (Apoc. xiv. 6). It is said that the mystery of God shall be finished; by which is meant that now will be fulfilled that which has not been fulfilled before, which is, that the kingdom will be the Lord's. For it was not fulfilled by the Jews, because they did not acknowledge the Lord. Nor was it fulfilled by the Christians, for neither did they acknowledge the Lord as the God of heaven and earth even as to His Human; for they make this like the human of another man: wherefore they do not go immediately to him; when yet He is Jehovah, who came into the world.

479. *And the voice which I heard from heaven spake unto me again, saying, Take the little book that is open in the hand of the angel that standeth upon the sea and upon the earth*, signifies a command from heaven that they should take to themselves that doctrine concerning the Lord, but that it would be made manifest through John how it would be received

in the church, before they who are meant by the dragon, the beast, and the false-prophet, were removed. By the voice which he heard from heaven now speaking with him again, is meant the voice which told him to seal up what the seven thunders spake, and not write them (vers. 4); by which was signified that that doctrine concerning the Lord would not be received until after they who are meant by the dragon, the beast, and the false-prophet were cast out of the world of spirits; because, if received before, there would be danger: see above (n. 473). That it is so, is now made manifest through John, by his eating up the little book, as now follows. That the doctrine concerning the Lord is meant by the little book, may be seen (n. 469, 472): and that the Lord is meant by the angel standing upon the sea and the earth (n. 465, 470).

480. *And I went unto the angel, saying unto him, Give me the little book*, signifies an inclination of the natural mind with many in the church to receive the doctrine. This is signified because it is here made manifest through John how the doctrine concerning the Lord is received by many in the church, as was said just above. An inclination of the natural mind with these to receive it is meant, because there was an inclination in John; for he went and asked for it. Since this involves such things, it was therefore first said to John that he should take the little book; he next went and asked for it; then the angel said that he would give it, but that the little book would make his belly bitter; and at length it is added that it was given, and that it so came to pass. All these things are significative.

481. *And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey*, signifies that the reception from acknowledgment that the Lord is the Saviour and Redeemer is agreeable and pleasant, but that the acknowledgment that He alone is the God of heaven and earth, and that His Human is Divine, is disagreeable and difficult, owing to falsifications.

By taking the little book is signified to receive the doctrine concerning the Lord: by eating it up is signified to acknowledge it: by making the belly bitter is signified that it will be disagreeable and difficult on account of falsifications, for truth falsified is signified by bitter (n. 411): by being sweet as honey in the mouth, is signified that the first reception is agreeable and pleasant. These things now applied to that doctrine which is meant by the little book open in the angel's hand (n. 469, 472), signify that the reception from acknowledgment that the Lord is the Saviour and Redeemer is agreeable and pleasant; but that the acknowledgment that He alone is the God of heaven and earth, and that His Human is Divine, is disagreeable and difficult by reason of falsifications. The principal falsifications on account of which that doctrine will be perceived to be disagreeable and difficult are, that they did not acknowledge the Lord to be one with the Father; which, however, He taught: and that they did not acknowledge the Lord's Human to be Divine, which yet is the Son of God (Luke i. 35): and thus, it may be said, they made God three, and the Lord two; besides the falsities flowing from them. From the latter falsities flows faith alone, and faith alone afterwards confirms the former falsities. That from these there arises so great bitterness and internal repugnance, that they cannot, after death, even name the Divine Human from acknowledgment in the thought, may be seen above (n. 294).

482. *And I took the little book out of the angel's hand, and eat it up; and it was in my mouth sweet as honey, and when I had eaten it up, my belly was made bitter*, signifies that it was so done, and thus made manifest what would be the reception of that doctrine, before they who are meant by the dragon, the beast, and the false-prophet, were removed. As this is a consequence of what is said above, it is not further explained. We read that the prophet Ezekiel also *eat up, by command, the roll of a book; and that in his mouth it was sweet as honey* (Ez. ii. 8–10; iii. 1–3).

483. *And He said unto me, Thou must prophesy again over peoples and nations, and tongues and many kings*, signifies that, because it is so, they must be further taught of what quality they are who are in faith alone. That this is signified is manifest from what follows, — that those who are in faith alone are treated of as far as chapter xvii: and afterwards the Roman Catholic religion is treated of; and after this, the casting out of the dragon, the beast, and the false-prophet, into hell; and then the New Church, in which the Lord alone will be worshipped. By prophesying is signified to teach (n. 8, 133); hence by prophesying again is signified to teach further: by peoples those who are in truths or falsities of doctrine are signified; and by nations those who are in goods or evils of life, treated of below; by tongues those are signified who are in these things exteriorly (n. 282); and by kings those who are in them interiorly. That those are signified by kings who are in truths from good, and in the opposite sense, who are in falsities from evil, and abstractly truths from good or falsities from evil, may be seen (n. 20, 664, 704, 720, 830, 921). And because they who are in interior falsities are treated of in particular in what follows, it is said "and many kings," by whom falsities of evil in abundance are signified. They are called peoples, nations, tongues, and kings, that all who are such in the church may be understood. Its being said to John that he must prophesy again, signifies that it must be further taught what is the quality of those who are in faith alone, to the end that their falsities may be disclosed, and so abolished; since no falsity is abolished before it is disclosed. That peoples signify those who are in truths or falsities of doctrine, and nations those that are in goods or evils of life, may be evident from many places in the Word where peoples and nations are mentioned: but to prove this, the passages only where people and nations are mentioned together shall be adduced here, from which this may be concluded; since in the Word, in each and every thing

of it, there is the marriage of the Lord and the church, and thence the marriage of good and truth: and "people" has reference to truth, and "nations" to good. That there is such a marriage in each and every thing in the Word, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 80–90). The passages in the Word are these: *Woe to the sinful nation, to the people laden with iniquity* (Isa. i. 4). *I will send him against a hypocritical nation, I will command him against the people of my wrath* (Isa. x. 6). *Jehovah smote the people with a plague not curable, He ruled the nations with anger* (Isa. xiv. 6). *In that day shall there be brought as a present to Jehovah a people distracted and plundered, and a nation meted out and trodden down* (Isa. xviii. 7). *The strong people shall honor thee, the city of the powerful nations shall fear thee* (Isa. xxv. 3). *Jehovah shall swallow up the covering over all people, and the veil over all the nations* (Isa. xxv. 7). *Approach, ye nations, and listen, ye people* (Isa. xxxiv. 1). *I have called thee for a covenant of the people, and for a light of the nations* (Isa. xlii. 6). *Let all the nations be gathered together, and let the people assemble* (Isa. xliii. 9). *Behold, I will lift up my hand to the nations, and my standard to the people* (Isa. xlix. 22). *I have given Him for a witness to the people, a leader and a lawgiver to the nations* (Isa. lv. 4). *Behold a people coming from the land of the north, and a great nation from the sides of the earth* (Jer. vi 22). *Many people shall come, and numerous nations, to seek Jehovah Zebaoth in Jerusalem* (Zech. viii. 22). *Jehovah rendereth void the counsel of the nations, He overturneth the devices of the people* (Ps. xxxiii. 10). *Jehovah will subdue the peoples under us, and the nations under our feet: Jehovah reigned over the nations; the nobles of the people are gathered together* (Ps. xlvii. 3, 8, 9). *The people shall confess to thee, the nations shall be glad, for thou shalt judge the people righteously, and lead the nations on the earth* (Ps. lxvii. 2–4). *Remember me, O Jehovah, with the favor*

that thou bearest to thy people, that I may be glad in the joy of thy nations (Ps. cvi. 4, 5). *All people, nations, and tongues shall worship the Son of Man* (Dan. vii. 14). Besides other places, as Ps. xviii. 43; Isa. ix. 1, 2; xi. 10; Ez. xxxvi. 15; Joel ii. 17; Zeph. ii. 9; Apoc. v. 9; Luke ii. 30–32.

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484. To this I will add three *Relations*, of things that occurred in the spiritual world. The *First Relation* is this: I once heard there a sound as of a mill: it was in the northern quarter. I wondered at first what this was; but I recollected that by a mill and by grinding in the Word is meant to seek from the Word what is serviceable for doctrine (n. 794). On which account I went up to the place where the sound was heard; and when I was near, the sound died away; and I then saw a kind of arched roof above the ground, the entrance to which was through a cave. Seeing which, I descended and entered; and behold, there was a chamber, in which I saw an old man sitting among books, holding before him the Word, and seeking therefrom what might be serviceable to his doctrine. Scraps of paper lay around, on which he wrote down what served him. There were scribes in an adjoining room, who gathered up the papers, and copied them upon an entire sheet. I asked first about the books around him. He said that they all treated of *justifying faith;* those which were from Sweden and Denmark profoundly, those which were from Germany more profoundly, and those that were from Britain more profoundly still, and most profoundly those from Holland. And he added that they disagree in various things, but that in the article of justification and salvation by faith alone they all concurred. He afterwards told me that he was now collecting from the Word this first point of justifying faith, that God the Father fell away from grace towards the human race on account of their iniquities; and

that it was therefore a Divine necessity for the saving of men, that satisfaction, reconciliation, propitiation, and mediation should be made by some one, who should take upon himself the condemnation of justice; and this could by no means be done but by His only Son: and that after this was done, access to God the Father was open for His sake. And he said, "I see and have seen, that this is according to all reason. How, otherwise, could God the Father be approached, except through faith in that merit of the Son? I have now found also, that this is likewise according to Scripture." I heard this, and was astonished that he should say that it was according to reason and according to Scripture, when yet it is contrary to reason and contrary to Scripture; which I also told him plainly. He then rejoined in the wrath of his zeal, "How can you speak so?" For which reason I explained my meaning, saying, "Is it not contrary to reason to think that God the Father fell away from grace towards the human race, and rejected them? Is not the Divine Grace an attribute of the Divine Essence? Wherefore, to fall away from grace would be to fall away from His Divine Essence; and to fall away from His Divine Essence, would be to be no longer God. Can God be alienated from Himself? Believe me, that grace on the part of God, as it is infinite, is also eternal. The grace of God may be lost on the part of man, if he does not receive it; but in no wise on God's part. If grace should recede from God, there would be an end of the universal heaven and the entire human race, insomuch that man would no longer be man in any respect; for which reason grace on the part of God endures for ever, not only towards angels and men, but also towards the devil himself. Since this is according to reason, why do you say that the only access to God the Father is through faith in the Son's merit, when yet there is perpetual access through grace? But why do you say, access to God the Father for the sake of the Son? and why not to God the Father through the

Son? Is not the Son the Mediator and Saviour? Why do you not go to the Mediator and Saviour Himself? Is He not God and Man? Who on the earth goes immediately to any emperor, king, or prince? Must there not be a deputy or introducer? Do you not know that the Lord came into the world, that He might introduce us to the Father; and that access is not given, except through Him? Search now in the Scriptures, and you will see that this is according to them; and that your way to the Father is contrary to them, as it is contrary to reason. I tell you, too, that it is presumption to climb up to the Father, and not through Him who is in the bosom of the Father, and alone is with Him. Have you not read John xiv. 6?" Hearing these things, the old man was so angry, that he leaped from his seat, and cried out to his scribes to cast me out. And when I immediately went out of myself, he threw out of doors after me the book which his hand by chance took hold of, and that book was the Word.

THE SECOND RELATION. After I went out, I again heard a harsh sound, but like that of two millstones in collision with each other. I went in the direction of the sound, and it died away; and I saw a narrow gate leading obliquely downwards into a kind of roofed building divided into little cells, in each of which two were sitting, who were also collecting from the Word confirming texts in favor of faith. The one collected, and the other wrote; and this alternately. I went up to one of the cells, and stood in the door, and asked, "What are you collecting and writing?" They said, "Concerning *the act of justification*, or, Concerning *Faith in act;* which is faith itself justifying, vivifying, and saving, and is the chief doctrine in the Christian world." And I then said to him, "Tell me some sign of the act, when that faith is brought into the heart and into the soul of a man." He answered, "The sign of the act is in the moment when the man, overcome with distress that he is condemned, thinks of Christ, that He took away the con-

demnation of the law, and takes hold of this His merit with confidence ; and with this in his thought, goes to God the Father, and prays." Then I said, "Thus is the act done, and this is the moment." And I asked, "How shall I comprehend what is said of this act, that not any thing of the man contributes to it, any more than it would if he were a stock or a stone ; and that the man, as to that act, cannot begin, will, understand, think, operate, co-operate, apply, and accommodate himself in any respect. Tell me how this agrees with your saying, that the act takes place at the time when the man thinks of the rightful power of the law, of his condemnation as taken away by Christ, of the confidence by which he takes hold of that merit of His ; and when in thought concerning this he goes to God the Father, and prays : and all those things are done by the the man as of himself." But he said, "they are not done actively by the man, but passively." And I replied, "How can one think, have confidence, and pray, passively? Take away action or reaction from the man at that time, do you not take away receptiveness also, and thus the whole, and with it the act itself? What then becomes of your act, unless it be a mere ideal, which is called a thing of the imagination? I know that you do not believe, with some, that such an act is given only with the predestinated, who know nothing whatever of the infusion of faith with themselves. These may play at dice, to find out whether it is so. For which reason, my friend, believe that in the things of faith man operates and co-operates as of himself ; and that without that co-operation the act of faith, which you have called the chief of doctrine and of religion, is nothing but the statue of Lot's wife, tinkling as mere salt when scratched by the scribe's pen, or finger-nail (Luke xvii. 32). I have said this, because, as to that act, you make yourselves like statues." When I said this, he rose, and seized the candle stick with the full force of his hand to cast it in my face but the candle being then suddenly extinguished, in the

darkness he threw it against the forehead of his companion; and I went away smiling.

THE THIRD RELATION. In the northern quarter of the spiritual world I heard as it were the roar of waters; and I therefore went up thither; and when I was near, the roar ceased, and I heard a sound like that from a multitude. And then a house was seen full of holes, surrounded by a rough wall, from which that sound proceeded. I approached the door-keeper and asked him who were there. He said that they were the wisest of the wise, who decide among themselves concerning supernatural things. He spoke thus from his simple belief. And I asked whether it was permitted to enter. He said that it was, "provided you say nothing. I may admit you, because I have leave to admit gentiles, who stand with me at the door." I therefore entered; and behold, it was a circus, and in the midst of it a pulpit; and an assembly of the wise, as they were called, were discussing the arcana of faith. And the matter or proposition then submitted for discussion was, whether the good which a man does in the *state of justification by faith*, or in the progress of it after the act, is the good of religion, or not. They said unanimously, that by the good of religion was meant the good which contributes to salvation. The discussion was sharp: but those prevailed, who said that the good which a man does in the state or the progress of faith, is only moral, civil, and political good, which contributes nothing to salvation; but that faith only can do this. And they proved it thus. "How can any work of man be conjoined with free-grace? Is not salvation of free-grace? How can any good of man be conjoined with Christ's merit? Is not salvation by that alone? And how can man's operation be conjoined with the operation of the Holy Spirit? Does not this do all, without the man's help? Are not these three things alone saving in the act of faith? and these three things also remain as alone saving in the state or progress of faith. For which reason ac-

cessory good from the man can by no means be called the good of religion, which, as was said, contributes to salvation. But if one does this for the sake of salvation, it is rather to be called the evil of religion." Two Gentiles were standing in the entry near the door-keeper; and they heard these things, and said to each other, "These people have not any religion. Who does not see that to do good to the neighbor for the sake of God, and thus with God, and from God, is what is called religion?" And the other said, "Their faith has infatuated them." And they then asked the door-keeper, "Who are these?" The door-keeper said, "They are wise Christians." And they answered, "Nonsense, you are deceiving us: they are play-actors; they speak like them." And I went away. And when I looked, after a time, to the place where that house was, behold it was a marsh.

These things which I saw and heard, I saw and heard in the wakefulness of my body and at the same time of my spirit; for the Lord has so united my spirit to my body, that I may be in both at the same time. It was of the Divine auspices of the Lord, that I came to those houses, and that they then deliberated concerning these matters; and that it took place as it is described.

CHAPTER ELEVENTH.

1. And there was given to me a reed like unto a staff; and the angel stood, saying, Arise, and measure the temple of God, and the altar, and them that worship in it.

2. And the court which is without the temple cast out, and measure it not; for it is given to the Gentiles: and the holy city shall they trample down forty-two months.

3. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

4. These are the two olive-trees, and the two candlesticks, which are standing before the God of the earth.

5. And if any one will hurt them, fire shall go forth out of their mouth, and shall devour their enemies; and if any one will hurt them, thus must he be killed.

6. These have power to shut heaven, that the rain fall not in the days of their prophecy: and they have power over the waters, to turn them into blood; and to smite the earth with every plague, as often as they will.

7. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.

8. And their bodies shall lie upon the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the peoples and tribes and tongues and nations shall see their bodies three days and a half, and shall not suffer their bodies to be put into sepulchres.

10. And they that dwell upon the earth shall rejoice over them, and shall be glad, and shall send gifts one to

another, because those two prophets tormented them that dwell upon the earth.

11. And after the three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them.

12. And they heard a great voice from heaven, saying unto them, Come up hither: and they ascended up into heaven in a cloud, and their enemies beheld them.

13. And in that hour there was a great earthquake, and a tenth part of the city fell; and there were slain in the earthquake names of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; behold, the third woe cometh quickly.

15. And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's; and He shall reign for ever and ever.

16. And the twenty-four elders, who sat before God upon their thrones, fell upon their faces, and worshipped God;

17. Saying, We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come, that thou hast taken thy great power, and hast entered upon thy kingdom.

18. And the nations were angry, and thy wrath is come, and the time to judge the dead, and to give the reward to thy servants the prophets, and to the saints, and to them that fear thy name, both small and great; and to destroy them that destroy the earth.

19. And the temple of God was opened in heaven; and there was seen in His temple the ark of His covenant; and there were lightnings and voices and thunders and an earthquake and great hail.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The state of the church with the Reformed is still treated of, of what quality they who are interiorly in faith alone, are in their opposition to the two essentials of the New Church; which are, that the Lord alone is the God of heaven and earth, and that His Human is Divine; and that men ought to live according to the precepts of the Decalogue. That these two things were proclaimed before them (vers. 3–6). But they were altogether rejected (vers. 7–10). That they were resuscitated by the Lord (vers. 11–12). That those who rejected them perished (vers. 13). That the state of the New Church was made manifest from the New Heaven (vers. 15–19).

THE CONTENTS OF EACH VERSE. "And there was given to me a reed like unto a staff," *signifies* that there was given the faculty and the power of knowing and seeing the state of the church in heaven and in the world. "And the angel stood, saying, Arise and measure the temple of God and the altar and them that worship in it," *signifies* the Lord's presence and His command, that he should see and know the state of the church in the New Heaven. "And the court which is without the temple cast out, and measure it not," *signifies* that the state of the church on the earth, such as it is as yet, is to be removed, and not to be known. "For it is given to the Gentiles," *signifies* because the state of that church is destroyed and desolated by evils of life. "And the holy city shall they trample down forty-two months," *signifies* that it had dispersed all the truth of the Word until not any remains. "And I will give unto my two witnesses," *signifies* those who confess and acknowledge from the heart that the Lord is the God of heaven and earth, and that His Human is Divine, and who are conjoined to Him by a life accord-

ing to the precepts of the Decalogue. "And they shall prophesy a thousand two hundred and sixty days," *signifies* that these two things, the acknowledgment of the Lord, and a life according to the precepts of the Decalogue, which are the two essentials of the New Church, are to be taught until the end and the beginning. "Clothed in sackcloth," *signifies* mourning meantime on account of the non-reception of the truth. "These are the two olive-trees and the two candlesticks which are standing before the God of the earth," *signifies* love and intelligence, or charity and faith, from the Lord with them. "And if any one will hurt them, fire shall go forth out of their mouth and shall devour their enemies," *signifies* that he who would destroy these two essentials of the New Church perishes from infernal love. "And if any one will hurt them, thus must he be killed," *signifies* that he who condemns them shall in like manner be condemned. "These have power to shut heaven that the rain fall not in the days of their prophecy," *signifies* that they who turn themselves away from those two essentials cannot receive any truth from heaven. "And they have power over the waters to turn them into blood," *signifies* that they who turn themselves away from them falsify the truths of the Word. "And to smite the earth with every plague as often as they will," *signifies* that they who would destroy them cast themselves into evils and falsities of every kind, as often and as far as they do it. "And when they shall have finished their testimony," *signifies* that after the Lord has taught these two essentials of the New Church. "The beast that cometh up out of the abyss shall make war with them, and shall overcome them, and shall kill them," *signifies* that those who are in the internals of the doctrine concerning faith alone will reject those two essentials. "Their bodies shall lie upon the street of the great city," *signifies* that they are altogether rejected. "Which spiritually is called Sodom and Egypt," *signifies* that the two infernal loves, which are the

love of ruling from the love of self, and the love of governing from the pride of one's own intelligence, which are in the church where God is not One, and the Lord is not worshipped, and where they do not live according to the precepts of the Decalogue. "Where also our Lord was crucified," *signifies* the non-acknowledgment of the Lord's Divine Human, and thus a state of rejection. "And they of the peoples and tribes and tongues and nations shall see their bodies three days and a half," *signifies* when all who have been and shall be in falsities of doctrine and in evils of life from faith alone at the end of the Church which still is, until the beginning of the New, have heard and shall hear concerning these two essentials. "And shall not suffer their bodies to be put into sepulchres," *signifies* that they have condemned and will condemn them. "And they that dwell upon the earth shall rejoice over them and be glad," *signifies* the delight of the affection of the heart and soul in the Church among those who were in faith alone. "And shall send gifts one to another," *signifies* consociation by love and friendship. "Because those two prophets tormented them that dwell upon the earth," *signifies* that those two essentials of the New Church, from their contrariety with the two essentials received in the church of the Reformed, are looked upon with contempt, dislike, and aversion. "And after the three days and a half the spirit of life from God entered into them, and they stood upon their feet," *signifies* that the two essentials, while the New Church is beginning and advancing, are vivified by the Lord with those who receive them. "And great fear fell upon those that saw them," *signifies* commotion of mind and consternation on account of Divine truths. "And they heard a great voice from heaven, saying unto them, Come up hither," *signifies* the two essentials of the New Church taken up by the Lord into heaven, whence they are and where they are, and their protection. "And they ascended up into heaven in

a cloud," *signifies* the being taken up into heaven, and conjunction with the Lord there through the Divine Truth of the Word in its literal sense. "And their enemies beheld them," *signifies* that they who are in faith separate from charity heard them, but remained in their falsities. "And in that hour there was a great earthquake, and a tenth part of the city fell," *signifies* that a marked change of state then took place with them, and that they were torn away from heaven and cast down into hell. "And there were slain in the earthquake names of men seven thousand," *signifies* that all those who professed faith alone, and therefore made the works of charity of no account, perished. "And the remnant were affrighted and gave glory to the God of heaven," *signifies* that they who saw their destruction, acknowledged the Lord, and were separated. "The second woe is past; behold, the third woe cometh quickly," *signifies* lamentation over the perverted state of the church, and then a last lamentation to be described presently. "And the seventh angel sounded," *signifies* the exploration and manifestation of the state of the church after its consummation, when the coming of the Lord and of His kingdom takes place. "And there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ever and ever," *signifies* celebrations by the angels, that heaven and the church have become the Lord's, as they were from the beginning, and that now also they have become the kingdom of His Divine Human; and thus that the Lord as to both will now reign over heaven and the church for ever. "And the twenty-four elders, who sat before God upon their thrones, fell upon their faces, and worshipped God," *signifies* the acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and the highest adoration. "Saying, We give thee thanks, O Lord God Almighty, who art and who wast and who art to come," *signifies* confession and glorification by the angels of

heaven, that the Lord is He who is, who lives, and has power of Himself, and governs all things, because He alone is Eternal and Infinite. "That thou hast taken thy great power and hast entered upon thy kingdom," *signifies* the New Heaven and the New Church, where they will acknowledge Him as the only God. "And the nations were angry," *signifies* those who are in faith alone and thence in evils of life, that they became enraged and infested those who are against their faith. "And thy wrath is come, and the time to judge the dead," *signifies* their destruction, and the last judgment upon those who have not any spiritual life. "And to give reward to His servants the prophets and to the saints," *signifies* the happiness of eternal life to those who are in truths of doctrine from the Word, and in a life according to them. "And to them that fear thy name, both small and great," *signifies* who love the things which are the Lord's in a greater or less degree. "And to destroy them that destroy the earth," *signifies* the casting into hell of those who have destroyed the church. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant," *signifies* the New Heaven, in which the Lord is worshipped in His Divine Human, and they live according to the commandments of the Decalogue; which are the two essentials of the New Church, by which there is conjunction. "And there were lightnings and voices and thunders and an earthquake and great hail," *signifies* that then below there were reasonings, commotions, and falsifications of good and truth.

THE EXPLANATION.

485. *And there was given to me a reed like unto a staff*, signifies that there was given to him by the Lord the faculty and power of knowing and seeing the state of the church

in heaven and in the world. By "a reed" is signified feeble power such as man has of himself; and by a staff great power is signified, such as man has from the Lord: and therefore, by there being given a reed like unto a staff is signified power from the Lord. That it is the faculty and power of knowing and seeing the state of the church in heaven and in the world, is manifest from the things that follow in this chapter even to the end. That feeble power, such as man has of himself, is signified by a reed or cane, is manifest from these passages: *Behold, thou hast trusted upon a staff of bruised reed, upon Egypt, upon which when a man leaneth, it entereth into his hand, and pierceth it* (Isa. xxxvi. 6). *That the dwellers in Egypt may know that I am Jehovah, because they have been a staff of reed to the house of Israel; when they held thee by the hand, thou wast broken, and didst pierce every shoulder for them* (Ez. xxix. 6, 7). By Egypt is signified the natural man who trusts to his own powers, on which account it is called "a staff of bruised reed." Feeble power is signified by a reed in Isaiah: *A bruised reed shall He not break, the smoking flax shall He not quench* (Isa. xlii. 3). But by a staff is signified great power, which is from the Lord, here that of knowing the state of the church, because the temple and the altar were measured by the staff; and by measuring is signified to know, and by the temple and the altar the church is signified, spoken of in what follows. Power is signified by a staff, because wood, of which staves were made among the ancients in the church, signifies good; and because it is in place of the right hand, and supports it; and by the right hand power is signified. Hence it is that a sceptre is a short staff, and by a sceptre is signified the power of a king. Sceptre and staff are also the same word in the Hebrew language. That a staff signifies power is manifest from these passages: *Say ye, How is the strong staff broken, the beautiful staff; descend from glory, and sit in thirst* (Jer. xlviii. 17, 18). *Jehovah will send the staff*

of thy strength out of Zion (Ps. cx. 2). *Thou didst strike through with staves the head of the unbelieving* (Hab. iii. 14). *Israel the staff of Jehovah's inheritance* (Jer. x. 16; li. 19). *Thy rod and thy staff shall comfort me* (Ps. xxiii. 4). *Jehovah hath broken the staff of the ungodly* (Isa. ix. 4; xiv. 5; (Ps. cxxv. 3). *My people inquire of a stock; and their staff answers them* (Hos. iv. 12). *Jehovah that removeth from Jerusalem the whole staff of bread and the whole staff of water* (Isa. iii. 1, 2; Ez. iv. 16; v. 16; xiv. 13; Ps. cv. 16; Lev. xxvi. 26). By the staff of bread and of water the power of good and truth is signified, and by Jerusalem the church. By *the staff of Levi, upon which Aaron's name was written, which blossomed with almonds in the tent* (Num. xvii. 2–8), nothing else is signified in the spiritual sense but the power of truth and good, because by Levi and Aaron the truth and good of the church were signified. That power is signified by a staff is manifest from the power of Moses' staff [or rod]: That by *the stretching out of the staff the waters were turned into blood* (Ex. vii. 20). That *frogs came up upon the land of Egypt* (Ex. viii. 1, &c.). That *there were made lice* (Ex. viii. 16, &c.). That *there were thunders and hail* (Ex. ix. 23, &c.) That *the locusts went forth* (Ex. x. 12, &c.). That *the Red Sea was divided and turned back* (Ex. xiv. 16, 21, 26). That *the waters flowed forth from the rock of Horeb* (Ex. xvii. 5, &c.; Num. xx. 7–13). That by it *Joshua with Moses prevailed over the Amalekites* (Ex. xvii. 9–12). That *fire was made to issue out of the rock by the staff of the angel* (Judg. vi. 21). From these passages it is manifest that by a staff power is signified: and also elsewhere, as Isa. x. 5, 24, 26; xi. 4; xiv. 5; xxx. 31, 32; Ez. xix. 10–14; Lam. iii. 1, 2; Mic. vii. 14; Zech. x. 11; Num. xxi. 18.

486. *And the angel stood, saying, Arise, and measure the temple of God, and the altar and them that worship in it,* signifies the Lord's presence, and His command that he should see and know the state of the church in the New

Heaven. By the angel is meant the Lord, here as n. 5, 415, and elsewhere; since an angel does nothing from himself, but from the Lord: on which account He said, *I will give to my two witnesses* (vers. 3); and they were the Lord's witnesses. By his standing the Lord's presence is signified; and by his saying is signified His command. By arising and measuring is signified to see and know. That to measure signifies to know and to search out the quality of the state, will be seen below. By the temple, the altar, and them that worship in it, the state of the church in the New Heaven is signified: by the temple the church as to truth of doctrine (n. 191); by the altar the church as to good of love (n. 392); and by "them that worship" is signified the church as to worship from these two. By them that worship is here signified adoration, which is worship; since the spiritual sense is abstracted from persons (n. 78, 79, 96); which is here manifest also from this, that he is said to measure them that worship. Those three are also the things which make the church, the truth of doctrine, the good of love, and worship from them. That it is the church in the New Heaven which is meant, is manifest from the last verse of this chapter, where it is said that *the temple of God was opened in heaven, and the ark of the covenant was seen in the temple* (vers. 19). The measuring of the temple is spoken of in the beginning of this chapter, that the state of the church in heaven might be seen and known before it should be conjoined to the church in the world. The church in the world is meant by the court without the temple, which he should not measure because it was given to the gentiles (vers. 2); and it is afterwards described by the great city which is called Sodom and Egypt (vers. 7, 8); but after that great city fell (vers. 13), it follows that the church became the Lord's (vers. 15, &c.). It is to be known that there is a church in the heavens equally as on earth, and that they make one like the internal and the external with

men; for which reason the church in the heavens is first provided by the Lord, and from it or through it the church on earth: hence it is said that the New Jerusalem came down from God out of the New Heaven (Apoc. xxi. 1, 2). By the New Heaven is meant a new heaven from Christians, which is treated of many times in what follows. To measure signifies to know and search out the quality, because by a measure is signified the quality of a thing or a state. This is signified by all the measures of the New Jerusalem in chapter xxi., and by these things there: *that the angel that had the golden reed measured the city and its gates; and that he measured the wall a hundred and forty-four cubits, the measure of a man which is of an angel* (vers. 15, 17). And as the New Church is signified by the New Jerusalem, it is manifest that by measuring it and the things which are of it, is signified to know the quality. The same is signified by measuring in Ezekiel, where it is said that *the angel measured the house of God, the temple, the altar, the court, the chambers* (xl. 3–17; xli. 1–5, 13, 14, 22; xlii. and xliii.); and that *he measured the waters* (xlvii. 3–5, 9): and therefore it is said, *Show the pattern to the house of Israel, and let them be ashamed of their iniquities: and they shall measure the pattern and the going out of it and the entering in of it and all the forms of it, that they may guard all the pattern* (Ez. xliii. 10, 11). The same is signified by measuring in these places: *I lifted up my eyes, and behold, a man, in whose hand was a measuring line; and I said, Whither goest thou? and he said, To measure Jerusalem* (Zech. ii. 1, 2). *He stood and measured the earth* (Hab. iii. 6). *The Lord Jehovah measured the waters in the hollow of His hand, and meted out the heavens with the span, and weighed the mountains in scales, and the hills in the balance* (Isa. xl. 12). *Where wast thou when I founded the earth? who set the measures of it? and who stretched out the line upon it* (Job xxxviii. 4–6).

487. *And the court which is without the temple cast out,*

and measure it not, signifies that the state of the church on earth, such as it is as yet, is to be removed, and not to be known. By "the court without the temple" the church on earth is signified, because this is without heaven, which is the temple (n. 486). By casting out is signified to remove, here from heaven, because its state is such: and by not measuring is signified not to search out and know its quality (n. 486). The reason follows: *because it is given to the gentiles, and they shall trample down the holy city forty-two months.* That by the court without the temple the church on earth is here signified, such as it is as yet, is manifest from the things that follow in this chapter, where it is described by the great city, which spiritually is called Sodom and Egypt, in which the Lord's two witnesses lay slain, and which soon after fell in the great earthquake; and in this there were slain names of men seven thousand: besides other things. Elsewhere by a court in the Word the external of the church is signified; for there were two courts, which were passed through in entering the temple itself at Jerusalem: and because the church as to its internal was signified by the temple, by the courts therefore the church as to its external was signified; for which reason foreigners who were from the gentiles were admitted into the courts, but not into the temple itself. And as the external of the church is signified by the court, therefore also the church on earth and also heaven in the ultimates are signified by it, because the church on earth is the entrance into heaven, and in like manner heaven in ultimates. This is signified by the court in these passages: *Blessed is he whom thou choosest, he shall dwell in thy courts. we shall be satisfied with the goodness of thy house, with the holiness of thy temple* (Ps. lxv. 4). *Praise ye the name of Jehovah, ye who stand in His house, in the courts of the house of our God* (Ps. cxxxv. 1, 2). *How lovely are thy tabernacles, O Jehovah; yea, my soul fainteth for the courts of Jehovah* (Ps. lxxxiv. 1, 2). *Enter into His gates with*

thanksgiving, into His courts with praise (Ps. c. 4). *The just shall flourish like the palm-tree; they that be planted in the house of Jehovah shall flourish in the courts of our God* (Ps. xcii. 12. 13). *A day in thy courts is better than a thousand; I have chosen to stand at the door in the house of my God* (Ps. lxxxiv. 10). Besides other places, as Ps. xcvi. 8; cxvi. 19; Isa. i. 12; lxii. 9; Zech. iii. 7; Ez. x. 3–5. Concerning *the courts of the temple at Jerusalem*, 1 Kings vi. 3, 36. Concerning *the courts of the new temple*, Ez. xl. 17-31–44; xlii. 1–14; xliii. 4–7. And *the court without the tabernacle*, Ex. xxvii. 9–18.

488. *For it is given to the gentiles.* That it signifies because the state of that church is destroyed and desolated by evils of life, is evident from the signification of gentiles, as being those who are in evils of life, and abstractly evils of the life (n. 147, 483).

489. *And the holy city shall they trample down forty-two months*, signifies that it had dispersed all the truth of the Word until not any remains. By "the holy city," or walled-town, the Holy Jerusalem is meant; and by the Holy Jerusalem is meant the New Church which is in truths of doctrine: for holy is predicated of the Divine Truth (n. 173); and a walled town signifies doctrine (n. 194): on which account by trampling down that city or walled-town is signified to disperse the truths of its doctrine. By "forty-two months" is signified even to the end when not any thing remains. By truths of doctrine are meant truths out of the Word, because from that is the doctrine of the church and every thing of it. That they who are in the internals of the church at this day have in this manner dispersed the truths of the Word, and hence of the doctrine of the church, and every thing of it, is described in this chapter by the beast coming up out of the abyss, and by his killing the two witnesses (vers. 7); and it may also be seen from the *Relations* from the spiritual world, which are annexed to each of the chapters.

That by forty-two months is signified even to the end when not any truth and good of the church remains, is because the like is signified by forty-two as by six weeks; for six times seven are forty-two: and by six weeks, complete even to the end is signified. For the number six signifies this; and a week signifies state, and the seventh week a holy state, which is the new state of the church when the Lord begins His reign. The same is signified by this number in the following passage: *There was given to the beast that came up out of the sea a mouth speaking great things and blasphemies, and power was given unto him to do it forty-two months* (Apoc. xiii. 5, n. 583). Six signifies complete to the end, because three has that meaning (n. 505); and six is twice three: and in numbers the double and the single have the same signification. Besides, the like is signified by this number as by three and a half, because forty-two months make three and a half years. They are called months, because by a month a full state is signified; as in Isa. lxvi. 23; Apoc. xxii. 1, 2; Gen. xxix. 14; Num. xi. 18–20; Deut. xxi. 11, 13.

490. *And I will give unto my two witnesses*, signifies those who confess and acknowledge from the heart that the Lord is the God of heaven and earth, and that His Human is Divine, and who are conjoined to Him by a life according to the precepts of the Decalogue. These are they who are here meant by the two witnesses, because those two things are the two essentials of the New Church. That the *First Essential*, that the Lord is the God of heaven and earth, and that His Human is Divine, is a testimony, and hence that they who in heart confess and acknowledge it are witnesses, may be seen n. 6, 846, and also from these passages: *I am the fellow-servant of thy brethren that have the testimony of Jesus; for the testimony of Jesus is the spirit of prophecy* (Apoc. xix. 10). *The angels of Michael overcame the dragon by the blood of the Lamb and by the Word of His testimony: and the dragon went away to make war with the*

rest of her seed, who kept the commandments of God, and had the testimony of Jesus Christ (Apoc. xii. 11, 17). *The souls of them that were smitten with the axe for the testimony of Jesus and for the Word of God* (Apoc. xx. 4). These are they who acknowledged the Lord. This is called the testimony of Jesus, because the Lord testifies it from His Word, and thus from Himself; on which account He is called *the Faithful and True Witness* (Apoc. i. 5; iii. 14): and He says, *I testify of myself, and my testimony is true, because I know whence I come, and whither I go* (John viii. 14): also, *When the Comforter, the Spirit of truth, is come, He shall testify of me* (John xv. 26). That the Comforter, the Spirit of truth, which is also the Holy Spirit, is the proceeding Divine, and that this is the Lord Himself, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 46–54). Now beeause the Lord Himself is the Witness, therefore those also are meant by witnesses who testify this from the Lord as John did: *Jesus said, Ye sent unto John, and he was a witness to the truth; yet I receive not testimony from man* (John v. 33, 34). *John came for testimony, that he might testify concerning the light: he was not the Light, but that he might testify of the Light. The Word, which was with God, and which was God, was the true Light* (John i. 1–14, 34). That the *Second Essential* of the New Church, which is conjunction with the Lord by a life according to the precepts of the Decalogue, is a Testimony, is manifest from the fact that the Decalogue is called the Testimony; as in these places. *Thou shalt put into the ark the Testimony which I will give thee* (Ex. xxv. 16). *Moses put the Testimony into the ark* (Ex. xl. 20). *The mercy-seat which is over the Testimony* (Lev. xvi. 13). *Leave the staves of the tribes before the Testimony* (Num. xvii. 4. Besides other places, as Ex. xxv. 22; xxxi. 7, 18; xxxii. 15; Ps. lxxii. 5; Ps. cxxxii. 12). Something shall here be said concerning conjunction with the Lord by a life according to the precepts of the Decalogue.

There are two tables upon which those precepts are written, —the one for the Lord, the other for man. The First Table teaches that many Gods are not to be worshipped, but One: the Second Table, that evils are not to be done. When therefore one God is worshipped, and man does not do evils, conjunction takes place; for as far as a man desists from evils, that is, repents, so far he is accepted of God, and does good from Him. But who now is the One God? A trinal God or a triune God is not One God, when the trinal and triune is in three persons; but He in whom the trine or triune is in one person, He is the One God; and that God is the Lord. Perplex the ideas as far as you can, yet you still will not bring it out clear that God is One, unless He is also One in person. The whole Word, as well the Old Prophetic as the New Apostolic, teaches that it is so; as may manifestly be seen from the "Doctrine of the New Jerusalem concerning the Lord."

491. *And they shall prophesy a thousand two hundred and sixty days*, signifies that those two things, the acknowledgment of the Lord, and a life according to the precepts of the Decalogue, which are the two Essentials of the New Church, are to be taught until the end and the beginning. That these two things, the acknowledgment of the Lord and a life according to the precepts of the Decalogue, are the two essentials of the New Church, and are meant by the two witnesses, may be seen just above (n. 490): and that by prophesying is signified to teach (n. 8, 133). By the thousand two hundred and sixty days is signified to the end and the beginning; that is, to the end of the former church and thus to the beginning of the New. The reason that this is signified by that number is because the same is signified by that number as by three and a half: for the number a thousand two hundred and sixty, reduced to years, makes three years and a half; and by three and a half an end and a beginning are signified (n. 505). In the following chapter the same is signified by this number as

here: *And the Woman fled into the desert, where she hath a place prepared of God, that they may nourish her there a thousand two hundred and sixty days* (Apoc. xii. 6).

492. *Clothed in sackcloth*, signifies mourning meantime on account of the non-reception of the truth. By being clothed in sackcloth is signified mourning on account of the vastated truth in the church; for garments signify truths (n. 166, 212, 328, 378, 379): and therefore, to be clothed in sackcloth, which is not a garment, signifies mourning that there is no truth; and where there is no truth, there there is no church. The children of Israel represented mourning by various things, which were significative from correspondences; as by putting ashes upon the head, by rolling themselves in the dust, by sitting upon the earth in silence for a long time, by shaving themselves, by wailing and howling, by rending their clothes, and also by putting on sackcloths; besides other things: and each of them signified some evil of the church within them, on account of which they were punished. And when they were punished, they by such things represented repentance; and on account of the representation of repentance, and that of humiliation at the same time, they were heard. That mourning on account of vastated truth in the church was represented by putting on sackcloth, may be seen from these passages: *The lion hath come up from the thicket, he hath gone forth out of his place to lay waste the earth; for this gird ye on sackcloth, wail, howl* (Jer. iv. 7, 8). *Daughter of my people, gird thee with sackcloth, and roll thee in ashes, because the waster shall come suddenly upon you* (Jer. vi. 26). *Woe unto thee, Chorazin, and Bethsaida; for if the mighty works had been done in Tyre and Sidon which have been done in you, they would have repented in sackcloth and ashes* (Matt. xi. 21; Luke x. 13). *The king of Nineveh, after he heard the words of Jonah, laid aside his robe from him, and put on sackcloth, and sat in ashes and proclaimed a fast, and that man and beast should be covered with sackcloth* (Jonah iii. 5, 6, 8. Besides other places.

as Isa. iii. 24; xv. 2, 3; xxii. 12; xxxvii. 1, 2; l. 3; Jer. xlviii. 37, 38; xlix. 3; Lam. ii. 10; Ez. vii. 17, 18; xxvii. 31; Dan. ix. 3; Joel i. 8, 13; Amos viii. 10; Job xvi. 15, 16; Ps. xxx. 11; xxxv. 13; lxix. 11; 2 Sam. iii. 31; 1 Kings xxi. 27; 2 Kings vi. 30; xix. 1, 2).

493. *These are the two olive-trees and the two candlesticks, which are standing before the God of the earth*, signifies love and intelligence, or charity and faith, both from the Lord, with them. By an olive-tree love and charity are signified, as will be seen presently: and by a candlestick is signified enlightenment in truths (n. 43), and thence intelligence and faith; because intelligence is from enlightenment in truths, and faith is from that. By standing before God is signified to hear and do what He directs (n. 366); here therefore that those two with them are from the Lord, who is the God of the earth; that is, with those who are in the two essentials of the New Church, spoken of above. It is hence manifest that by the two witnesses being the two olive-trees and the two candlesticks is signified that they were love and intelligence, or charity and faith. For these two constitute the church, — love and charity its life, and intelligence and faith its doctrine. An olive signifies love and charity, because the olive-tree signifies the heavenly (celestial) church; and thence the olive, which is its fruit, signifies heavenly love, which love is love to the Lord. Therefore this love is signified by the oil with which all the holy things of the church were anointed. The oil which was called the oil of holiness was from olives and spices mixed (Ex. xxx. 23, 24): and *from olive oil the lamps of the candlestick in the Tabernacle were also lighted every evening* (Ex. xxvii. 20; Lev. xxiv. 2). Similar things are signified by the olive-tree and the olives in Zechariah: *Two olive-trees were by the candlestick, the one at the right of the bowl, the other at the left of it, and two olive berries; these are the two sons of the olive-tree standing before the Lord of the whole earth* (iv. 3, 11, 12, 14). In David:

I am like a green olive-tree in the house of God (Ps. lii. 8). And in Jeremiah: *Jehovah hath called thy name a green olive-tree, fair, with beautiful fruit* (xi. 16, 17). Besides elsewhere. Since the church was signified by Jerusalem, therefore also such things as are of the church were signified by many things which were in it and around it. Near it also was the *Mount of Olives*, and by this the Divine Love was signified; on which account *Jesus was teaching in the Temple during the days, and at night He went out and abode in the Mount of Olives* (Luke xxi. 37; xxii. 39; John viii. 1). And *upon that mountain Jesus spake with the disciples of the consummation of the age, and of His coming at that time* (Matt. xxiv. 3, &c.; Mark xiii. 3, &c.). And *from that mountain also He went to Jerusalem and suffered* (Matt. xxi. 1; xxvi. 30; Mark xi. 1; xiv. 26; Luke xix. 29, 37): and this according to the prediction in Zechariah: *His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east* (xiv. 4). Because the olive-tree signifies the heavenly of the church, therefore *the cherubs in the midst of the Temple of Jerusalem were made of olive-wood: in like manner the doors of the oracle and the posts* (1 Kings vi. 23–33).

491. *And if any one will hurt them, fire shall go forth out of their mouth, and shall devour their enemies*, signifies that he who would destroy these two essentials of the New Church, perishes from infernal love. To wish to hurt the two witnesses signifies to wish to destroy those two essentials of the New Church, which are, the acknowledgment of the Lord as the God of heaven and earth even as to His Human, and a life according to the precepts of the Decalogue. That they are the witnesses may be seen above (n. 490). "Fire shall proceed out of their mouth," signifies infernal love: "and shall devour their enemies" signifies that they who harm them will perish from it. But it is not to be understood here that the fire will proceed out of the mouth of the witnesses, but from those who wish to

destroy the two essentials of the New Church, which are meant by the witnesses (n. 490). The fire is infernal love; for he who does not live according to the precepts of the Decalogue, and does not go to God the Saviour and Redeemer, cannot do otherwise than be in infernal love, and perish. This is the same as in other places in the Word, where it is said that there is a fire from Jehovah which consumes the wicked; and that Jehovah acts from the fire of wrath, of anger, and of fury; besides other similar things: by which it is not meant that it is from Jehovah, but from the infernal love of the wicked. Such things are said in the Word because they are appearances, and the Word in the sense of the letter is written by appearances and correspondences. Since it is said that the fire should go forth out of their mouth, and by this is meant that it is from those who are in infernal love, a few places shall be adduced where fire is said to be from Jehovah: *The breath of Jehovah like a river of brimstone shall consume it* (Isa. xxx. 33). *A smoke went up from His nose, and fire out of His mouth; coals were kindled by it* (Ps. xviii. 8). *I will pour upon them the wrath of mine anger, since in the fire of my zeal the whole earth shall be devoured* (Zeph. iii. 8). *Behold, Jehovah will come in fire, to recompense with the wrath of His anger, and His rebuke with flames of fire* (Isa. lxvi. 15). *Thou shalt be visited by Jehovah with a flame of devouring fire* (Isa. xxix. 6; xxx. 30. Besides many other places).

495. *And if any one will hurt them, thus must he be killed*, signifies that he who condemns them shall in like manner be condemned. By hurting is here signified to condemn, because it follows, "thus must he be killed;" and by being killed in the Word is signified to be killed spiritually, which is to be condemned: for the Lord says, *With what judgment ye judge, ye shall be judged* (Matt. vii. 1).

496. *These have power to shut heaven, that the rain fall not in the days of their prophecy*, signifies that they who

turn themselves away from the two essentials of the New Church cannot receive any truth from heaven. By "heaven" is here meant the angelic heaven; hence by "rain" the truth of the church therefrom is signified: and therefore by shutting heaven that rain should not fall is signified that they cannot receive any truth of the church from heaven. The truth of the church from heaven is the truth of doctrine from the Word. It is said that the witnesses have this power; but it is meant here as above (n. 494), that they have not the power of shutting heaven, but that those who turn themselves away from the two essentials of the New Church shut it against themselves, because they remain in their falsities. That rain signifies the Divine Truth from heaven, is evident from these passages: *My doctrine shall flow down as the rain, my word shall distil as the dew* (Deut. xxxii. 2). *If ye serve other gods, Jehovah will shut up the heaven, that there be no rain* (Deut. xi. 11, 14, 16, 17). *I will lay waste my vine, and I will command the clouds that they rain no rain upon it* (Isa. v. 6). *The showers have been withholden, and there hath been no latter rain; but yet thou hadst the forehead of a harlot* (Jer. iii. 3). *As the rain cometh down from heaven, so shall my Word be which goeth forth out of my mouth* (Isa. lv. 10, 11). *Ye children of Zion, rejoice and be glad in Jehovah, because He shall give you the former rain in justice* (Joel ii. 23). *Thou, O God, didst send a plentiful rain* (Ps. lxviii. 9). *He shall come down like rain upon the mown grass, in His days shall the righteous flourish* (Ps. lxxii. 6, 7). *Jehovah shall come unto us as the rain, as the latter rain watereth the earth* (Hos. vi. 3). *My word shall drop upon them, and they shall wait for me as for the rain, and he shall open his mouth to the latter rain* (Job xxix. 22, 23). *Son of man, say, thou art the land that is not cleansed, which has no rain in the day of anger, there is a conspiracy of the prophets in the midst of it* (Ez. xxii. 24, 25. Besides other places, Isa. xxx. 23; Jer. v. 24; x. 12, 13; xiv. 3, 4;

li. 16; Ez. xxxiv. 26, 27; Amos iv. 7, 8; Zech. x. 1; Ps. lxv. 9, 10; cxxxv. 7; 2 Sam. xxiii. 3, 4). An inundating rain stands for the devastation of truth, Ez. xiii. 11, 13, 14: xxxviii. 22; and for temptation, Matt. vii. 24–27.

497. *And they have power over the waters to turn them into blood*, signifies that they who turn themselves away from those two essentials falsify the truths of the Word. By "waters" truths are signified (n. 50); and by "blood" the falsification of the truth of the Word (n. 379); hence by turning the waters into blood is signified to falsify the truths of the Word. This is understood in like manner as before, namely, that they who turn themselves away from the two essentials of the New Church can see nothing but the falsities in which they are; and if they confirm these by the Word, they falsify its truths.

498. *And to smite the earth with every plague as often as they will*, signifies that they who would destroy the two essentials of the New Church cast themselves into evils and falsities of every kind, as often and as far as they do it. By "the earth" is signified the church (n. 285); and by "plague," evil and falsity (n. 456): hence by smiting the earth with every plague is signified to bring ruin upon the church by evils and falsities of every kind. But this is to be understood in the same manner as the foregoing passages; namely, that they who wish to smite with a plague, that is, to destroy, the two essentials of the New Church, which is done from evil by falsities, cast themselves into evils and falsities of every kind: and as the natural sense is thus inverted when it becomes spiritual, this therefore, "as often as they will," is also inverted in like manner into this, as often and as far as they do this. The reason is, that as far as any one destroys these two essentials, he so far destroys the truths of the Word; and as far as he destroys the truths of the Word, he so far casts himself into evils and falsities. For these two essentials are the truths of the Word, as may be manifestly evident from two of the "Doctrines of the

New Jerusalem," one "concerning the Lord," and the other which is called the "Doctrine of Life from the Precepts of the Decalogue." This, that the Witnesses have power to smite the earth with every plague as often as they will, is similar to many things in the Word which are attributed to Jehovah, that is, to the Lord; that He smites men with plagues, and that this is of His will; when yet it is to be understood that He does not smite, and that it is not of His will; as in Zechariah: *This shall be the plague with which Jehovah shall smite all peoples who shall fight against Jerusalem* (xiv. 12, &c.). And in Jeremiah: *With the plague of an enemy have I smitten thee, with the chastisement of a tyrant, for the greatness of thy iniquity* (xxx. 14: and so in many other places). See also above (n. 494).

499. *And when they shall have finished their testimony*, signifies that after the Lord has taught that He is the God of heaven and earth, and that there is conjunction with Him by a life according to the precepts of the Decalogue. When they shall have finished signifies after the Lord has taught. The two witnesses taught indeed, yet not from themselves, but from the Lord. That the testimony signifies these two essentials, see above (n. 490).

500. *The beast that cometh up out of the abyss shall make war with them, and shall overcome them, and shall kill them*, signifies that they who are in the internals of the doctrine of faith alone will oppose, and fight against those two essentials of the New Church, and will themselves reject them, and, as far as they have influence, will cause others to reject them. By the beast that cometh up out of the abyss are meant those who come up out of the abyss and were seen as locusts (chap. ix. 1–12); and that these were they who are in the internals of the doctrine of faith alone, may be seen in the explanation there. By making war is signified to set themselves in opposition, and to fight against the two essentials of the church, as described in what follows. By overcoming and killing them is signified to reject and

extirpate them in themselves, and, as far as they have influence, in others. The reason that they who are in the internals of the doctrine of faith alone will fight against and reject the two essentials, is that they have confirmed in themselves the *two things that are antagonistic to them:* FIRST, that not the Lord, but God the Father, is to be approached; and SECOND, that a life according to the Commandments of the Decalogue is not spiritual life, but only moral and civil life: and this they confirm, that no one may believe that he can be saved by works, but only by their faith. All they who have impressed these dogmas deeply upon their minds in schools and academies do not afterwards recede from them. For this there are three causes, hitherto unknown: *First*, that they have introduced themselves, as to their spirit, into society with their like in the spiritual world, where the greater part are satans, who are delighted solely with falsities, from whom they can in no way be separated, unless they reject those falsities: and neither can this be done, unless they go immediately to God the Saviour, and commence a Christian life according to the Commandments of the Decalogue. The *Second Cause* is, that they believe that the remission of sins, and thus salvation, is given in a moment in the act of faith, and afterwards in its state or progress by the same act continued, preserved, and retained by the Holy Spirit, separately from the exercises of charity; and they who have once imbibed these things, afterwards make sins of no account before God, and thus live in their uncleannesses. And because they know how to confirm such things subtly among the unlearned by falsifications of the Word, and among the learned by sophistry, it is here said that the beast out of the abyss overcame and killed those two witnesses. But this takes place with no others but those who love to follow their inclinations and are carried away by the enjoyments of their lusts. These, when they are thinking concerning salvation, favor those things in heart, and embrace the

belief of them with both hands; because they can thus be saved by a few words uttered with a tone of confidence, and need not attend to any thing of their life for the sake of God, but only for the sake of the world. The *Third Cause* is, that they who had in youth drunk deeply of the internals of that faith, which are called the mysteries of justification, being afterwards promoted to an honored ministry, do not think in themselves concerning God and heaven, but concerning themselves and the world; only retaining the mysteries of their faith for the sake of reputation, that they may be honored as wise, and on account of their wisdom be esteemed worthy to be remunerated with wealth. That this is the effect of that faith, is because there is nothing of religion in it. That it is so, see the *Third Relation* above (n. 484). That by wars in the Word spiritual wars are signified, which are fightings against the truth, and are carried on by reasonings from falsities, is evident from these passages: *Spirits of demons go forth to gather them together to the battle in the great day of God Almighty* (Apoc. xvi. 14). *The dragon was wroth with the Woman, and went away to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ* (Apoc. xii. 17). *It was given to the beast of the dragon to make war with the saints* (Apoc. xiii. 7). *Consecrate the battle against the daughter of Zion, and let us go up at noon* (Jer. vi. 3–5). *Ye have not gone up into the breaches to stand in the battle in the day of Jehovah* (Ez. xiii. 5). *In Salem is the tabernacle of God, and His dwelling-place in Zion; where He brake the fiery darts, the bow, and the battle* (Ps. lxxvi. 2, 3). *Jehovah shall go forth as a Mighty man, He shall stir up zeal as a man of war* (Isa. xlii. 13; Ps. xxiv. 8). *In that day Jehovah shall be for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle from the gate* (Isa. xxviii. 6). *Deliver me from the evil man, and from the man of violence preserve me; the whole day they gather together for war, they sharpen their tongue as serpents*

(Ps. cxl. 1–3). *Many shall come in my name, saying, I am Christ, and shall deceive many; and ye shall hear of wars and rumors of wars; see that ye be not troubled* (Matt. xxiv. 5–8; Mark xiii. 6–9; Luke xxi. 8–11). *The wars of the kings of the north and of the south, and the other wars,* in Daniel, chap. x., xi., xii., signify no other than spiritual wars: besides the wars in other places, as Isa. ii. 3–5; xiii. 4; xxi. 14, 15; xxxi. 4; Jer. xlix. 25, 26; Hos. ii. 18; Zech. x. 5; xiv. 3; Ps. xxvii. 3; xlvi. 8, 9. Since spiritual wars are signified by the wars in the Word, the ministry of the Levites was therefore called military service; as is manifest from these passages: *It was commanded that the Levites should be numbered, to perform military service, to do the work in the tent of the congregation* (Num. iv. 23, 35, 39, 43, 47). *This is the office of the Levites, to perform military service in the ministry of the tent of the congregation; but from the age of fifty years he shall withdraw from the military service of the ministry, nor shall he minister any longer* (Num. viii. 24, 25). See also above (n. 447), where it is proved from the Word that armies signify the goods and truths of the church, and in the opposite sense its evils and falsities.

501. *And their bodies shall lie upon the street of the great city,* signifies that the two essentials of the New Church are altogether rejected by those who are interiorly in the falsities of the doctrine of justification by faith alone. By the bodies of the two witnesses the two essentials of the New Church are signified, which are, the acknowledgment of the Lord, that He alone is the God of heaven and earth, and that conjunction with Him is through a life according to the commandments of the Decalogue (n. 490, &c.). By "the street of the great city" is signified the falsities of the doctrine of justification by faith alone: by a street is signified falsity, as may be seen presently; and by a city is signified doctrine (n. 194). It is called "the great city," because it is the reigning doctrine among the clergy in the

whole Reformed Christian world, but not in like manner among the laity. By streets in the Word almost the same is signified as by ways, because streets are the ways in a city. But still the truths or falsities of doctrine are signified by streets, because a city signifies doctrine (n. 194); and by ways the truths or falsities of the church are signified, because the earth signifies the Church (n. 285). That streets signify the truths or falsities of doctrine, may be seen from the following passages: *Judgment is rejected, and justice hath stood afar off; for truth hath fallen in the street, and equity cannot enter* (Isa. lix. 14). *The chariots shall rage in the streets, they shall run to and fro in the broadways* (Nah. ii. 4). *In the days of Jael the ways ceased, the streets ceased in Israel* (Judg. v. 6, 7). *How is the city of glory left? therefore her young men shall fall in the streets* (Jer. xlix. 25, 26; l. 30). *They that did feed delicately are desolate in the streets. The form of the Nazarites is darker than blackness, they are not known in the streets. They wandered as blind men in the streets. They hunted our steps that we cannot go in the streets* (Lam. iv. 5, 8, 14, 18). *I will cut off the nations, their corners shall be laid waste, I will desolate their streets* (Zeph. iii. 6). *After sixty-two weeks the street of Jerusalem shall be built, but in troublous times* (Dan. ix. 25). *The street of the city New Jerusalem was pure gold, as clear glass* (Apoc. xxi. 21). *In the midst of the street of it on this side and on that was the tree bearing twelve fruits* (Apoc. xxii. 1, 2. Besides other places, as Isa. xv. 3; xxiv. 10, 11; li. 20; Jer. v. 1; vi. 16; vii. 17; ix. 21; xi. 13; Ez. xvi. 24, 25, 31; Jer. xliv. 9, 17; Lam. ii. 11, 19; Ez. xi. 6; xxvi 11, 12; Amos v. 16; Zech. viii. 3–5; Ps. cxliv. 13; Job xviii 17). Since streets signify the truths of the doctrine of the church, therefore *they taught in the streets* (2 Sam. i. 20); and it is said, *We have eaten before thee and drunk before thee, and thou hast taught in our streets* (Luke xiii. 26): and on this account *the hypocrites prayed at the corners of the streets* (Matt. vi. 2, 5): and therefore *the householder commanded*

his servants to go into the streets and ways, and call them in (Luke xiv. 21). For this reason falsity and what is falsified is called *the mud, the dirt, and the dung of the streets* (Isa. v. 25; x. 6; Mic. vii. 10; Ps. xviii. 42). *The prophets that prophesied falsity were cast out into the streets of Jerusalem, and there was none to bury them* (Jer. xiv. 16).

502. *Which spiritually is called Sodom and Egypt*, signifies the two infernal loves, which are the love of ruling from the love of self, and the love of governing from the pride of one's own intelligence, which are in the church where God is not one and the Lord is not worshipped, and where they do not live according to the commandments of the Decalogue. By Sodom in the spiritual sense the love of ruling from the love of self is signified, treated of in what follows; and by Egypt is signified in the spiritual sense the love of governing from the pride of one's own intelligence, which also will be spoken of presently: and as these two loves are signified, it is therefore said "Sodom and Egypt spiritually." The reason that these loves are in the church where God is not one and the Lord is not worshipped, and where they do not live according to the precepts of the Decalogue, is because man is born into these two loves, and comes into them while he is growing up: and these loves cannot be removed except by God the Saviour, and by a life according to His commandments. And they cannot by God the Saviour, unless He is approached; nor can a life according to His commandments be given, unless the man is led by Him. It may indeed be given, but not a life in which there is any thing of heaven and thence of the church. This life is given only by Him who is life. That the Lord is that life may be seen in John i. 1, 4; v. 26; vi. 33, &c.; xi. 25, 26; xiv. 6, 19; and in many other places. That the love of ruling from the love of self and the love of governing from the pride of one's own intelligence are the heads of all the loves in hell, and thus of all the evils and thence the falsities in the church, is not at this day known. The enjoyments of those loves, which

exceed the enjoyments of all the pleasures of the natural mind, cause it not to be known, when yet they are spiritually Sodom and Egypt. That Sodom is the love of ruling from the love of self may be evident from the description of Sodom in Moses, that they wished to do violence to the angels that came thither into the house of Lot, and that fire and brimstone rained down out of heaven upon them (Gen. xix.). By the fire and brimstone is signified that love with its lusts. I saw similar things, when the cities and societies of such were overturned at the day of the last judgment, and themselves were cast down into hell. Those loves and their evils are signified by Sodom and Gomorrah in these passages: Isa. i. 10; iii. 8, 9; xiii. 19; Jer. xxiii. 14; xlix. 18; l. 37, 40; Lam. iv. 6; Ez. xvi. 46–50; Amos iv. 11; Zeph. ii. 9, 10; Deut. xxix. 23; xxxii. 32; Matt. x. 14, 15; xi. 23; Mark vi. 11; Luke x. 10, 11, 12; xvii. 28, 29. It is not known in the world that that love is signified by Sodom; but retain this, and recollect it when you come into the spiritual world,—which takes place after death,—and you will be fully confirmed. But it is to be known that there is the love of ruling from the love of self, and the love of ruling from the love of uses: this love is heavenly, but the former infernal. On which account, when the one makes the head, the other makes the feet; that is, when the love of ruling from the love of self makes the head, then the love of ruling from the love of uses, which also is the love of being serviceable to the neighbor from the Lord, makes at first the feet, afterwards the soles of the feet, and at length is trampled upon. But yet, when the love of ruling from the love of uses, which, as was said, is a heavenly love, makes the head, then the love of ruling from the love of self, which is, as was said, an infernal love, at first makes the feet, afterwards the soles of the feet, and is at length trampled upon. But in the world these two loves can with difficulty be distinguished by man,—because their external forms are alike. Yet they are known from each other by

this, that the heavenly love is with those who go to the Lord, and live according to the commandments of the Decalogue; and that the infernal love is with those who do not go to the Lord, and do not live according to the commandments of the Decalogue.

503. What *Egypt* signifies in the Word shall be told. Egypt signifies the natural man conjoined to the spiritual, and then the affection for truth, and knowledge and intelligence therefrom; and in the opposite sense it signifies the natural man separated from the spiritual, and then the pride of one's own intelligence, and thence insanity in spiritual things. Egypt signifies the natural man conjoined to the spiritual, and affection for truth and knowledge and intelligence thence, in the following passages: *In that day there shall be five cities in the land of Egypt swearing to Jehovah Zebaoth. In that day there shall be an altar to Jehovah in the midst of the land of Egypt; then shall Jehovah be made known unto Egypt, and the Egyptians shall know Jehovah in that day* (Isa. xix. 18–21). *In that day shall there be a highway out of Egypt into Assyria; that Assyria may come into Egypt, and Egypt into Assyria; and that the Egyptians may serve with Assyria: in that day shall Israel be the third with Egypt and Assyria, a blessing in the midst of the land; whom Jehovah Zebaoth shall bless, saying, Blessed be my people Egypt, and Assyria the work of my hands, and Israel mine inheritance* (Isa. xix. 23–25). Egypt here is the natural, Assyria is the rational, and Israel is the spiritual: these three make the man of the church. Hence *the king of Egypt was called the son of the wise, the son of the kings of antiquity; and Egypt was called the corner-stone of the tribes* (Isa. xix. 11, 13): and it is said of Solomon, that *his wisdom excelled the wisdom of the Egyptians* (1 Kings iv. 30): and that *he took the daughter of Pharaoh to wife, and brought her into the city of David* (1 Kings iii. 1): and that *he built for the daughter of Pharaoh a house beside the porch* (1 Kings vii. 8)

For this reason also *Joseph was brought down into Egypt, and became the ruler of the whole land there* (Gen. xli.). Since Egypt signified the natural man as to affection for truth, and thence knowledge and intelligence, therefore *Joseph, the husband of Mary, at the angel's monition, went with the infant Lord down into Egypt* (Matt. ii. 14, 15), according to the prediction, *When Israel was a child, then I loved him, and out of Egypt I called my Son* (Hos. xi. 1). *Thou hast brought a vine out of Egypt; thou hast planted it, and hast caused it to take deep root* (Ps. lxxx. 8, 9). For man is born natural, becomes rational, and afterwards spiritual; and thus the vine out of Egypt is planted and takes root. For the sake of that representation *Abraham also sojourned in Egypt* (Gen. xii. 10, &c.). And *Jacob with his sons was commanded to go down into Egypt, and also tarried there* (Gen. xlvi.). Hence also the land of Canaan, by which the church is signified, is described as extending *even to the river of Egypt* (Gen. xv. 18; 1 Kings iv. 21; Mic. vii. 12); and Egypt is likened to *the garden of Eden, the garden of God* (Ez. xxxi. 2, 8, 9; Gen. xiii. 10): and the knowledges of the natural man are called *the desirable things of Egypt* (Dan. xi. 43); and *the fine linen in needlework from Egypt* is mentioned (Ez. xxvii. 7. Besides other places where Egypt is spoken well of, as Isa. xxvii. 12, 13; Ez. xxix. 13–16; xxxi. 1–8; Hos. xi. 11; Zech. x. 10, 11; xiv. 16–18; Ps. lxviii. 31, 32; 2 Kings xix. 23, 24). But in the opposite sense Egypt signifies the natural man separated from the spiritual, and then the pride of one's own intelligence, and thence insanity in spiritual things, in the following passages: *Because the heart of Pharaoh is lifted up in his height, and he hath shot up his top among the thick boughs, strangers shall cut him off and cast him forth. In the day that thou shalt go down into hell, I will cover the deep over him, and thou shalt lie in the midst of the uncircumcised* (Ez. xxxi. 10–18). *The foundations of Egypt shall be overturned; the pride of his strength*

shall come down; and his cities shall be laid waste in the midst of the desolate cities: I will send fire into Egypt, and I will disperse Egypt among the nations, and scatter them in the lands (Ez. xxx. 1, to the end). *Woe to them that go down into Egypt for help, and look not to the Holy One of Israel; for Egypt is man, and not God; and its horses are flesh and not spirit* (Isa. xxxi. 1, 3). *Egypt riseth up as a flood; it saith, I will go up, I will cover the earth, and I will destroy: come up, ye horses; rage, ye chariots; the sword shall devour you, and shall be made drunk with blood; there is no healing to thee* (Jer. xlvi. 2, 8–11). *How say ye to Pharaoh, I am the son of the wise, the son of the kings of antiquity? where now are thy wise men? let them know: the princes of Zoar have become foolish; they have seduced Egypt, the corner-stone of the tribes: there shall be no work for Egypt, that it may make the head or the tail* (Isa. xix. 1–17). *Prophesy against Egypt: O great sea-beast, that liest in the midst of thy rivers: because he hath said, The river is mine, and I made me; therefore I will put hooks in thy jaws, and I will make the fish of thy rivers to stick to thy scales, and I will leave thee in the desert: and therefore shall the land of Egypt become a wilderness and a waste* (Ez. xxix. 1–12. Besides other places, as Isa. xxx. 2, 7; Jer. ii. 17, 18, 36; xlii. 13–18; Ez. xvi. 26, 28, 29; xxiii. 2–33; Hos. vii. 11, 13, 16; ix. 1, 3, 6; xi. 5; xii. 1; Joel iii. 19; Lam. v. 2, 4, 6, 8; Deut. xvii. 16; 1 Kings xiv. 25, 26; 2 Kings xviii. 21). Since the Egyptians became such, they were therefore vastated as to all the goods and truths of the church. Their vastations are described by the miracles done there, which were plagues, and signified so many lusts of the natural man separated from the spiritual, which acts solely from its own intelligence and the pride of it. The plagues significative of its lusts were, that *the waters in the river were turned into blood, so that the fish died, and the river stank* (Ex. vii.). That *out of the rivers and lakes were brought forth frogs over the land of Egypt. That the dust of the*

earth was turned into lice. That a swarm of noxious winged things was sent (Ex. viii.) *That a sore inflamed with pustules broke out upon man and beast. That it rained hail mingled with fire* (Ex. ix.). *That the locust was sent. That there was thick-darkness in all the land of Egypt* (Ex. x.) *That all the first born in the land of Egypt died* (Ex. xii). And at length *that the Egyptians were drowned in the Red Sea* (Ex. xiv.), by which hell is signified. What is signified in particular by all these things may be seen in the "Heavenly Arcana" published at London, where they are explained. It is hence manifest, what is signified *by the plagues and diseases of Egypt* (Deut. vii. 15; xxviii. 60): what by *being drowned in the flood of Egypt* (Amos viii. 8; ix. 5): and whence it is that Egypt is called the *land of bondage* (Mic. vi. 4); *the land of Ham* (Ps. cvi. 22): also *the furnace of iron* (Deut. iv. 20; 1 Kings viii. 51). The reason that Egypt signifies both intelligence and insanity in spiritual things, is that the Ancient Church, which had spread into many kingdoms of Asia, was also in Egypt; and the Egyptians more than others then cultivated a knowledge of the Correspondences between spiritual and natural things, as is manifest from the hieroglyphics there. But when that knowledge with them was turned into magic, and became idolatrous, then their intelligence in spiritual things became insanity: hence Egypt, in the opposite sense, signifies the latter. It may be seen from this, what is meant by the great city which spiritually is called Sodom and Egypt.

504. *Where also our Lord was crucified*, signifies the non-acknowledgment of the Lord's Divine Human, and thus a state of rejection. It is said in the church, that those crucify the Lord who blaspheme Him; as also those who, like the Jews, deny Him to be the Son of God. They who deny His Human to be Divine are like the Jews, because every one regards the Lord as a Man; and he who regards His Human as the equal of the human of another man cannot

then think of His Divine, howsoever this is said to be the Son of God, born from eternity, equal to the Divine of the Father. When this is said and read, it is heard indeed; but still it is not at the same time believed, when it is thought that the Lord is a material man like another man, retaining similar properties of the flesh. And as the hearer then removes His Divine, and does not regard it, he in that state is therefore as if he denied it; for he denies that His Human is the Son of God, as the Jews also did, and on that account crucified Him. Yet it is plainly said that the Lord's Human is the *Son of God* (Luke i. 32, 35; Matt. iii. 16, 17; and elsewhere). It is manifest from these things why the men of the church go immediately to God the Father, and many also immediately to the Holy Spirit, and rarely any one immediately to the Lord. Since the Jews, from the denial that the Lord was the Messiah, the Son of God, crucified Him, therefore their Jerusalem is also called Sodom (Isa. iii. 9; Jer. xxiii. 14; Ez. xvi. 46, 48); and the Lord says, *In the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day that the Son of Man shall be revealed* (Luke xvii. 29, 30). What fire and brimstone signify, may be seen n. 452, 494.

505. *And they of the peoples and tribes and tongues and nations shall see their bodies three days and a half*, signifies when all who have been and shall be in falsities of doctrine and thence in evils of life from faith alone, at the end of the church which still is, until the beginning of the New, have heard and shall hear of the two essentials, which are the acknowledgment of the Lord and of works according to the Decalogue. By the peoples and tribes and tongues and nations are meant all of the Reformed who have been and will be in falsities of doctrine and thence in evils of life from faith alone. By peoples those are signified who are in falsities of doctrine (n. 483); by tribes the falsities and evils of the church (n. 349); by tongues the confession

and reception of them (n. 483); and by nations they who are in evils of life (n. 483): hence by these four are meant all and each who have been and who will be such; and thus all who have been in the great city, and who will be in it, from those of similar character who are still to come out of the world. By their bodies, or those of the two witnesses, are signified the two essentials of the New Church, spoken of above (n. 501). By their seeing is signified when they have heard and shall hear of them; since to see is said in regard to their bodies, and to hear in regard to the two essentials. By three days and a half is signified unto the end and the beginning; that is, to the end of the church which as yet is, and to the beginning of the New. From these things now gathered into one sense, it is manifest that by "they of the peoples and tribes and tongues and nations shall see their bodies three days and a half," the things said above are signified in the spiritual sense. Three days and a half signify to the end and a beginning, because day signifies state, the number three what is complete to the end, and a half, a beginning. For the same is signified by three days and a half as by a week, six days of which signify what is complete even to the end, and the seventh day signifies what is holy: for the number three and a half is half of the number seven, which makes a week; and a doubled number and the divided number from which it is, signify the same. That three signifies complete, thus to the end, may be seen from these passages in the Word: That *Isaiah went naked and barefoot three years* (xx. 3). That *Jehovah called Samuel three times, and Samuel ran to Eli three times; and that the third time Eli understood* (1 Sam. iii. 1–8). That *Elijah stretched himself upon the widow's son three times* (1 Kings xvii. 21). That *Elijah commanded that they should pour water upon the burnt-offering three times* (1 Kings xviii. 34). That *Jesus said, that the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was*

leavened (Matt. xiii. 33). That *Jesus said to Peter that he would deny Him thrice* (Matt. xxvi. 34). That *the Lord thrice asked Peter, Lovest thou Me?* (John xxi. 15–17). That *Jonah was in the whale's belly three days and three nights* (Jonah i. 17). That *Jesus said that He would destroy the Temple, and would Himself build it in three days* (Matt. xxvi. 61). That *Jesus prayed three times in Gethsemane* (Matt. xxvi. 39–44). That *Jesus rose again on the third day* (Matt. xxviii. 1. Besides many other places, as Isa. xvi. 14; Hos. vi. 2; Ex. iii. 18; x. 22, 23; xix. 1, 11, 15, 16, 18; Lev. xix. 23–25; Num. xix. 11 to the end; xxxi. 19–25; Deut. xix. 2, 3; xxvi. 12; Josh. i. 11; iii. 2; 1 Sam. xx. 5, 12, 19, 20, 35, 36, 41; 2 Sam. xxiv. 11–13; Dan. x. 1–3; Mark xii. 2, 4–6; Luke xx. 12; xiii. 32, 33). Seven signifies full and complete equally as three; but seven is said of holy things, and three of things not holy.

506. *And shall not suffer their bodies to be put into sepulchres*, signifies that they have condemned and will condemn them. By the bodies are here signified the two essentials of the New Church, spoken of n. 505 and above: and by not suffering them to be put into sepulchres is signified to reject them as condemned. This is signified, because by putting into sepulchres or burying, resurrection and continuation of life is signified; for then the things are committed to the earth, which are from the earth, thus which are earthly and thence unclean. Therefore by not being put into sepulchres, or not being buried, is signified to remain in things earthly and unclean, and on that account to be rejected as condemned. Hence it was, that in the church among the children of Israel, which was a representative church, it was established that they who were regarded as condemned should be cast forth and not buried; as is manifest from these passages: *Jehovah said concerning them, they shall die grievous deaths, they shall not be mourned nor buried; they shall be as dung upon the face of the earth, and their carcasses shall be for food to the birds*

of the heavens and to the beast of the earth (Jer xvi. 3, 4). *The prophets that prophesy a lie shall be cast out in the streets of Jerusalem, and shall have none to bury them* (Jer. xiv. 16). *In that day they shall bring out the bones of the kings of Judah, the bones of his princes, and the bones of the priests, and the bones of the prophets, out of their sepulchres; they shall not be collected nor buried; they shall be for dung upon the face of the earth* (Jer. viii. 1, 2). That *the dogs devoured Jezebel in the field, and there was none to bury her* (2 Kings ix. 10). *Thou wast cast out of thy sepulchre as an abominable branch, as a carcass trodden under foot* (Isa. xiv. 19, 20. Besides other places, as Jer. xxv. 32, 33; xxii. 19; vii. 32, 33; xix. 11, 12; 2 Kings xxiii. 16).

507. *And they that dwell upon the earth shall rejoice over them and be glad*, signifies the delight of the affection of the heart and the soul in the church on that account with those who were in faith alone as to doctrine and life. By "them that dwell on the earth" are meant they who are in the church, here those that are in the church where is faith alone: the earth signifies the church in which they are (n. 285). To rejoice and to be glad signifies to have delight of the affection of the heart and the soul. Delight of the affection of the heart is of the will, and delight of the affection of the soul is of the understanding; for by heart and soul in the Word, man's will and understanding are meant. Hence it is said, "to rejoice and be glad," although joy and gladness appear as one thing: but in these two is the marriage of the will and the understanding, which is also the marriage of good and truth, which is in each and every thing of the Word: see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 80–90). Hence it is that both, to rejoice and to be glad, or joy and gladness, are spoken of in many other places in the Word; as in these: *Behold joy and gladness* (Isa. xxii. 13). *They shall obtain joy and gladness* (Isa. xxxv. 10; li. 11). *Joy and gladness are cut off from the*

house of our God (Joel i. 16). *The voice of joy and the voice of gladness shall cease* (Jer. vii. 34; xxv. 10). *The fast of the tenth shall be for joy and gladness* (Zech. viii. 19). *Be glad with Jerusalem, and rejoice with her* (Isa. lxvi. 10). *Rejoice and be glad, O daughter of Edom* (Lam. iv. 21) *Let the heavens be glad, let the earth rejoice* (Ps. xcvi. 11). *Make me to hear joy and gladness* (Ps. li. 8). *Joy and gladness shall be found in Zion* (Isa. li. 3). *Thou shalt have joy and gladness, and many shall rejoice at his birth* (Luke i. 14). *I will cause to cease the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride* (Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 10, 11). *Let all those that seek thee rejoice and be glad* (Ps. xl. 16; lxx. 4). *Let the just be glad, let them rejoice with gladness* (Ps. lxviii. 3). *Be glad in Jerusalem, rejoice for joy with her* (Isa. lxvi. 10).

508. *And shall send gifts one to another*, signifies consociation by love and friendship. To send gifts signifies to be consociated by love and friendship, because a gift consociates; for it produces love, and causes friendship. "To one another" signifies mutually.

509. *Because those two prophets tormented them that dwell upon the earth*, signifies that those two essentials, the one concerning the Lord and the Divine Human, and the other concerning a life according to the commandments of the Decalogue, are in opposition to the two essentials received in the Reformed Church, of which the one relates to a Trinity of Persons, and the other to salvation by faith alone without the works of the law; and that owing to that opposition the two essentials of the New Church, which is the New Jerusalem, are looked upon with contempt, dislike, and aversion. That these things are signified, when by the two prophets, or witnesses, the two essentials of the New Church are meant, and when by them that dwell upon the earth are meant those who are in the two essentials of the church of the Reformed, follows as a necessary conclusion. By tormenting is signified to be a matter of contempt, dislike, and aversion.

510. *And after the three days and a half the spirit of life from God entered into them, and they stood upon their feet,* signifies that the two essentials of the New Church, at the end of the former, when the New Church is beginning and advancing, are vivified by the Lord with those who receive them. By "the three days and a half" is signified to the end and a beginning (n. 505); and thus from the end of the church which as yet is, to the beginning of the New; here with those among whom the New Church commences and is progressing: because it is now said of the witnesses, that "the spirit of life entered into them, and they stood upon their feet." By the spirit of life from God spiritual life is signified; and by standing upon the feet is signified natural life agreeing with the spiritual life, and thus to be vivified by the Lord. This is signified because by the spirit of life the internal of man is meant, which is called the internal man, which viewed in itself is spiritual: for the spirit of man thinks and wills; and to think and will is in itself spiritual. By standing upon the feet the external of man is signified, which is also called the external man, which in itself is natural; for the body speaks and does what its spirit thinks and wills, and to speak and do is natural. That the feet signify things natural, may be seen n. 49, 468. It shall be told what in particular is meant by this. Every man who is reformed, is reformed first as to his internal man, and afterwards as to the external. The internal man is not reformed by only knowing and understanding the truths and goods by which man is saved, but by willing and loving them; but the external man by speaking and doing the things which the internal man wills and loves: and as far as it does this, so far the man is regenerated. He is not regenerated before, because his internal is not before in effect, but only in the cause; and the cause, unless it is in effect, is dissipated. It is like a house built upon the ice, which falls to the bottom when the ice is melted by the sun. In a word, it is like a man without feet to stand and

walk upon. It is the same with the internal or spiritual man, unless it is founded on the external or natural. This then is what is signified by the two witnesses standing upon their feet, after the spirit of life from God entered into them; and also by similar things in Ezekiel: *Jehovah said unto me, Prophesy unto the wind; and when I prophesied, the spirit entered into them, and they stood upon their feet* (xxxvii. 9, 10). Again: *The voice speaking to me said, Son of man, stand upon thy feet: then the spirit entered into me, and set me upon my feet* (ii. 1, 2). And again: *I fell upon my face; then the spirit came into me, and set me up upon my feet* (iii. 23, 24). This is also what is meant by the Lord's words to Peter: *Peter said, Thou shalt not wash my feet only, but also my hands and my head: Jesus said unto him, He that is washed needeth not save to wash his feet, and is clean every whit* (John xiii. 8, 9).

511. *And great fear fell upon them that saw them*, signifies commotion of mind and consternation on account of the Divine truths. Fear signifies various things, according to the thing which causes it. The great fear here signifies a commotion of mind and consternation on account of Divine truths: for Divine truths have those effects with the evil; for they terrify when hell and eternal damnation are heard of at the same time. But that terror is shortly dissipated, together with the belief that there is any life after death.

512. *And they heard a great voice from heaven, saying unto them, Come up hither*, signifies those two essentials of the New Church taken up by the Lord into heaven, whence they are and where they are, and their protection. By "a great voice out of heaven" is signified from the Lord; for a voice out of heaven is from no one else. By "come up hither" is signified their being taken up into heaven, whence they are and where they are, and the protection of them.

513. *And they ascended up into heaven in a cloud*, signifies the being taken up into heaven, and conjunction with the

Lord there through the Divine Truth of the Word in its literal sense. By going up into heaven is signified being taken up by the Lord into heaven, as just above (n. 512): here also conjunction with the Lord there, because they went up in a cloud; for by a cloud the sense of the letter of the Word is signified (n. 24); and through this there is conjunction with the Lord, and consociation with the angels; see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 62–69).

514. *And their enemies beheld them*, signifies that they who are in faith separate from charity heard them, but remained fixed in their falsities. By beholding the two witnesses is signified to hear the two essentials of the New Church, and also to see confirming things from the Word; because they saw them ascending in a cloud; and by a cloud the literal sense of the Word is signified (n. 24, 513). Yet that they did not receive, but remained fixed in their falsities, is manifest from this, that nothing more is said than that they beheld; and it follows that there was a great earthquake, and that they perished in it. By their enemies are meant those who were in the great city, which is spiritually called Sodom and Egypt; and that these are they who are in faith separated from charity may be seen above (n. 501, 502, &c.).

515. *And in that hour there was a great earthquake, and a tenth part of the city fell*, signifies that a remarkable change of state then took place with them, and that they were torn away from heaven and cast down into hell. "In that hour" signifies the time when they beheld the two witnesses go up into heaven, and yet remained fixed in their falsities, as just above (n. 514); for the two witnesses prophesied, that is, taught them (vers. 3). And after they were slain, and came to life again, and they also saw them ascend into heaven, and still did not recede from their falsities, then that great earthquake took place. That the same took place with "the two Doctrines of the New Jeru-

salem, one concerning the Lord, and the other concerning a Life according to the Commandments of the Decalogue," may be seen in some degree from the Relations after the chapters. *These two Doctrines are the two Witnesses which are here treated of.* By an earthquake a change of state is signified (n. 331); here their destruction, because in it a tenth part of the city fell. By a tenth part is there signified all of them; for ten signifies many and all (n. 101); in like manner the tenth part or a tenth: as the fourth part or a fourth signifies the same as four (n. 322); and the third part or a third the same as three (n. 400). By falling is signified to sink down into hell, which takes place when they are torn away from heaven. For the cities in the world of spirits which are in evils and falsities, — after they who are there have been visited, informed, and admonished, and still persist in their evils and falsities, — are shaken by an earthquake; and thereby a gulf is opened, into which they sink down: and the inhabitants then appear to themselves to be at the bottom, as it were in a desert; out of which they are sent away one by one to their places in hell. That it was so done with this city, will be seen below (n. 531).

516. *And there were slain in the earthquake names of men seven thousand*, signifies that in that state all those who professed faith alone, and therefore made the works of charity of no account, perished. By being slain is signified here as before to be spiritually slain, which is to perish as to the soul. By the earthquake is signified a change of state with them, and their destruction, as just above. By "the names of men seven thousand" are signified all who professed faith alone, and for that reason made no account of the works of charity, and therefore condemned the two holy essentials of the New Church. By names are signified they who are of such a quality, for the name signifies the quality of the man (n. 81, 122, 165): and by seven thousand are signified all who are such; for the same is

signified by seven thousand as by seven, just as by twelve thousand the same as twelve (n. 348). That seven signifies all, and is predicated of the holy things of heaven and the church, and in the opposite sense of profane things, may be seen (n. 10, 391).

517. *And the remnant were affrighted, and gave glory to the God of heaven*, signifies that they who joined any goods of charity to their faith, when they saw the destruction of those, acknowledged the Lord, and were separated. By "the remnant" are here meant those who adjoined to faith any goods of charity. Their being affrighted signifies through fear when they saw the destruction of the others. By giving glory to the God of heaven is signified to acknowledge the Lord as the God of heaven and earth: by giving glory is signified to acknowledge and to worship; and by the God of heaven and earth the Lord is meant, because He is the God of heaven and earth (Matt. xxviii. 18). Because these, through fear, acknowledged the Lord, they were separated, that they might be explored as to the origin from which they did good, — whether from themselves or from the Lord. All those do goods from themselves, who do not shun evils as sins, that is, who do not live the commandments of the Decalogue; but they who so shun and live, do goods from the Lord.

518. *The second woe is past; behold, the third woe cometh quickly*, signifies a lamentation over the perverted state of the church, and then a last lamentation, to be described presently. That "woe" signifies a lamentation over the perverted state of the church, may be seen above (n. 416). By the third woe the last lamentation is signified, when there is a completion and end; for three and the third signify these (n. 505). To come quickly signifies hereafter; and the hereafter is described in the twelfth to the seventeenth chapters following, and finally in chapter twentieth, where the last judgment upon them is treated of.

519. *And the seventh angel sounded*, signifies the explora-

tion and manifestation of the state of the church after its consummation, when the coming of the Lord and of His kingdom takes place. By sounding the trumpet is signified to explore and make manifest the state of the church after its consummation, when the coming of the Lord and of His kingdom takes place. The reason is, because this is signified by the seventh angel sounding; for by the six angels and their trumpets sounding, the explorations and manifestations of the consummated church have been signified, as is manifest from the preceding chapter, where only its consummation is described. But that its state after consummation is now treated of, which is the coming of the Lord and of His kingdom, is manifest from these things that follow in this verse and afterwards: in this verse, *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ever and ever*, &c. The reason that this manifestation was made by the sounding of the seventh angel, is because seven signifies the same as a week; and six days of it are days of labor and of what belongs to man, and the seventh is holy and the Lord's. That the devastation of the church, when there is no longer any truth of doctrine and good of life therein, and thus when its end has come, is meant by consummation, may be seen n. 658, 750; and because then is the coming of the Lord and of His kingdom, therefore both, the consummation of the age and the coming of the Lord, are spoken of in Matt. xxiv. 3; and both are also foretold in that chapter.

520. *And there were great voices in heaven, saying, The kingdoms of this world are become our Lord's and His Christ's, and He shall reign for ever and ever*, signifies celebrations by the angels, that heaven and the church have become the Lord's, as they were from the beginning; and that now also they have become the kingdom of His Divine Human; and thus that the Lord as to both will now reign

over heaven and the church for ever. "There were great voices," signifies celebrations by the angels: "saying, the kingdoms of the world have become our Lord's and His Christ's," signifies that heaven and the church have become the Lord's as they were from the beginning, and now also the kingdom of His Divine Human: "and He shall reign for ever and ever," signifies that the Lord is to reign over them as to both. That great voices in heaven signify celebrations of the Lord, because He has now taken His great power, is manifest from verse seventeenth following, where those great voices appear in full. By the Lord here is meant the Lord from eternity, who is Jehovah; and by Christ His Divine Human is meant, which is the Son of God (Luke i. 32, 35). That the Lord will reign as to His Divine Human also, is plainly manifest from these passages: *The Father hath given all things into the hand of the Son* (John iii. 35). *The Father hath given to the Son power over all flesh* (John xvii. 2). *Father, all mine are thine, and thine are mine* (John xvii. 10). *All power is given unto me in heaven and in earth* (Matt. xxviii. 18). Concerning His Divine Human He also says that *the Father and He are one.* And that *He is in the Father and the Father in Him* (John x. 30, 38; xiv. 5–12). Add to this, that unless the Lord's Human is acknowledged to be Divine, the church perishes; since *the Lord cannot then be in man and man in the Lord*, as He teaches (John xiv. 20; xv. 4–6; xvii. 21): and this conjunction makes the man of the church, and thus the church. That the Lord's Divine Human is meant by Christ, is because Christ is the Messiah, and the Messiah is the Son of God whom they expected to come into the world. That Christ is the Messiah is manifest from these passages: *We have found the Messiah, which is, being interpreted, the Christ* (John i. 41). *The woman said, I know that the Messiah cometh, who is called the Christ* (John iv. 25). For "Messiah" in the Hebrew language is Anointed, as "Christ" is in the Greek language. That the Messiah is

the Son of God appears from these passages: *The high priest asked Him, whether He was the Christ (Messiah) the Son of God* (Matt. xxvi. 63; Mark xiv. 61; John xx. 31). *Thou art the Christ the Son of God, who should come into the world* (John xi. 27). *Peter said, We believe and acknowledge that thou art the Christ the Son of the living God* (John vi. 69). That the Lord as to His Divine Human is the Son of God is manifest from this: *The angel said to Mary, Thou shalt conceive in thy womb, and shalt bring forth a Son; He shall be great, and shall be called the Son of the Highest. The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that Holy Thing which shall be born of thee shall be called the Son of God* (Luke i. 30–35: and from many other places). From these things it is manifest what is signified by *The kingdoms have become our Lord's and His Christ's.*

521. *And the twenty-four elders, who sat before God upon their thrones, fell upon their faces, and worshipped God,* signifies the acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and the highest adoration. By the twenty-four elders sitting upon the thrones are signified all in heaven, in particular in the spiritual heaven (n. 233, 251): and by falling upon their faces and worshipping God, is signified the highest adoration, and the acknowledgment that the Lord is the God of heaven and earth.

522. *Saying, We give thee thanks, O Lord God Almighty, who art and who wast and who art to come,* signifies confession and glorification by the angels of heaven, that the Lord is He who is, who lives and has power of Himself, and governs all things, because He alone is Eternal and Infinite. By giving thanks, the acknowledgment and glo rification of the Lord is signified. That the Son of Man, who is the Lord as to the Divine Human, is Almighty, the Alpha and the Omega, the Beginning and the End, the First and the Last, also He who is and who was and who

is to come, may be seen above in the Apocalypse, chap. i. 8, 11, 17; ii. 8; iv. 8. And that they signify that it is He who is, lives and has power of Himself, governs all things, and is alone Eternal and Infinite, and God, may be seen above (n. 13, 29–31, 38, 57, 92).

523. *That thou hast taken thy great power, and hast entered upon thy kingdom*, signifies the New Heaven and the New Church, where they will acknowledge Him as the Only God, as He is and as He was. "Thou hast taken thy great power," signifies the Divine Omnipotence, which is His, and which was His from eternity. "Thou hast entered upon thy kingdom," signifies that heaven and the church are now His, as before. By His kingdom is here meant the New Heaven and New Church, spoken of in the Apocalypse (xxi., xxii.). In the Apocalypse, from the beginning to the end, the state of the former heaven and church, and their abolishment, is alone treated of; and afterwards the New Heaven and the New Church, and their establishment; in which One God is acknowledged in whom is a trinity, and that that God is the Lord. This the Apocalypse teaches from beginning to end: for it teaches that the Son of Man, who is the Lord as to the Divine Human, is the Alpha and the Omega, the Beginning and the End, the First and the Last; who is, was, and is to come; and is Almighty (n. 522): and at length that a New Church which is the New Jerusalem, will be the Church of the Lamb, that is, of His Divine Human, and thus at the same time of the Divine from Which are all things; as is plainly manifest from these passages: *Let us rejoice and exult, for the time of the marriage of the Lamb is come, and His Wife hath made herself ready* (Apoc. xix. 7). *There came one of the seven angels, and said unto me, Come hither, I will show thee the Bride the Lamb's Wife; and he showed me the Holy City Jerusalem* (Apoc. xxi. 9, 10). *I Jesus am the root and the offspring of David, the bright and morning star: the Spirit and the Bride say, Come; and let him that heareth say, Come* (Apoc. xxii

16, 17). *There was given to the Son of Man dominion, and glory, and the kingdom; His dominion is an everlasting dominion, and His kingdom shall not perish* (Dan. vii. 14).

524. *And the nations were angry*, signifies those who are in faith alone, and thence in evils of life, that they became enraged and infested those who are against their faith. By "the nations" those are meant who are in evils of life, and abstractly evils of life (n. 147, 483); but here those who are in faith alone, because these are here treated of: and these are in evils of life, because their religion is, that the law does not condemn them, provided they have faith that Christ took away its condemnation. Their being angry also signifies not only that they became enraged, but also that they infested those who are against their faith; as may be evident from the things that follow concerning the Dragon (chap. xii. 17), and afterwards.

525. *And thy wrath is come, and the time to judge the dead*, signifies their destruction and the last judgment upon those who have not any spiritual life. By "thy wrath" the last judgment is signified (n. 340), and thus their destruction. This is signified by the Lord's wrath, because it appears to them as if the Lord from anger cast them down into hell; when yet the evil casts himself down. For it is as if a malefactor should attribute it to the law, that he is punished; or to the fire that he is burnt, if he puts his hand in it; or to a drawn sword in the hand of one who is defending himself, if he is stabbed when he runs upon its point: so it happens with every one who is against the Lord, and from anger rushes against those whom the Lord protects. By the dead that are to be judged are meant in the universal sense those who have died out of the world; but in the proper sense those are meant who have not any spiritual life: of these the judgment is predicated in John iii. 18; v. 24, 29. The reason is, because those are said to be alive, who have spiritual life. Spiritual life is solely with those who go to the Lord, and at the same time shun

evils as sins. Those who have no spiritual life are meant in these passages: *They joined themselves also unto Baalpeor, and eat the sacrifices of the dead* (Ps. cvi. 28). *The enemy persecuteth my soul, he hath made me to sit in darkness as the dead of the world* (Ps. cxliii. 3). *To hear the groaning of the prisoner, and to loose the sons of death* (Ps. cii. 20). *I know thy works, that thou hast a name that thou livest, but art dead: be watchful, and strengthen the things which remain which are ready to die* (Apoc. iii. 1, 2). That these are meant by the dead, is because spiritual death is meant: on which account those also who are destroyed by that death are signified by the slain (n. 321, 325, and elsewhere). But they who have died out of the world are meant by the dead in these passages: *The dead were judged according to the things that were written in the books* (Apoc. xx. 12). *The rest of the dead lived not again* (Apoc. xx. 5). The reason is because by the first death is there meant natural death, which is to die out of the world; and by the second death spiritual death, which is damnation.

526. *And to give reward to His servants the prophets, and to the saints*, signifies the happiness of eternal life to those who are in truths of doctrine from the Word, and in a life according to them. By "reward" is signified the happiness of eternal life, as will be shown presently: by "the prophets" those are signified who are in the truths of doctrine from the Word (n. 8, 133): and by "the saints" they who are in a life according to them (n. 173). By reward is here meant the happiness of eternal life arising from the enjoyment and pleasantness of the love and affection for good and truth. For every affection of love has in itself its enjoyment and pleasantness, and the affection of the love of good and truth enjoyment and pleasantness such as the angels of heaven have; and every affection remains with man after death. The reason is, because affection is of love, and love is the life of man; on which account every one has such life after death as his reigning

love was in the world: and the reigning love of those who have loved the truths of the Word, and have lived according to them, is the love of good and truth. Nothing else but the delight of good and the pleasantness of truth is meant by reward in the following passages: *Behold, the Lord Jehovih cometh in strength; behold, His reward is with Him* (Isa. xl. 10; lxii. 11). *Behold, I come quickly; and my reward is with me* (Apoc. xxii. 12). *My judgment is with Jehovah, and the reward of my work is with my God* (Isa. xlix. 4). *I Jehovah love judgment, I will give the reward of their work* (Isa. lxi. 8). *Do good, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest* (Luke vi. 35. Besides other places, as Jer. xxxi. 15–17; Matt. v. 12; vi. 4, 6, 18; x. 41, 42; Mark ix. 41; Luke vi. 22, 23; xiv. 12–14; John iv. 35, 36).

527. *And to them that fear thy name, both small and great*, signifies who love the things which are the Lord's in a greater or less degree. By fearing the Lord's name is signified to love the things which are the Lord's. By fearing is signified to love; and by the Lord's name all things by which He is worshipped are signified (n. 81): by the small and the great are signified those who fear the Lord in a less or a greater degree. That "to fear" here signifies to love, is because every one who loves, fears also to do evil to him whom he loves. Genuine love is not given without that fear. Consequently, he who loves the Lord, fears to do evil, because evils are contrary to Him; for they are contrary to His Divine laws in the Word, which is from Him, and thus Himself; yea, they are contrary to His Divine essence, which is that He wishes to save all; for He is the Saviour; and He cannot save a man, unless he lives according to His laws and commandments. And what is more, he who loves evils, loves also to do evil to the Lord; yea, to crucify Him. This lies inmostly hid in every evil, even with those who confess Him with the mouth

in the world. That it is so is unknown to men, but well known to the angels. That to fear God signifies to love the things that are God's, by doing them, and not being willing to do the things that are contrary to Him, is manifest from these passages: *What doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all His ways, and to love Him* (Deut. x. 12). *Ye shall walk after Jehovah your God, and fear Him, and keep His commandments* (Deut. xiii. 4). *Jehovah thy God shalt thou fear, Him shalt thou serve, and to Him shalt thou cleave* (Deut. x. 20; vi. 2, 13, 14, 24; viii. 6; xvii. 19; xxviii. 58; xxxi. 12). *O that there were in them a heart to fear Me, and to keep my commandments* (Deut. v. 29). *Teach me, O Jehovah, thy way; unite my heart to the fear of thy name* (Ps. lxxxvi. 11). *Blessed is he that feareth Jehovah, that walketh in His ways* (Ps. cxxviii. 1; cxii. 1; Jer. xliv. 10). *If I am a father, where is my honor? if I am a lord, where is my fear?* (Mal. i. 6; ii. 5; Isa. xi. 2, 3). *I will give them one heart and one way to fear Me; and I will put my fear in their heart, that they may not depart from Me* (Jer. xxxii. 39, 40). *The fear of Jehovah is the beginning of wisdom* (Ps. cxi. 10. Besides other places, as Isa. viii. 13; xxv. 3; xxix. 13; l. 10; Jer. xxxiii. 9; Ps. xxii. 23; xxxiii. 8, 18; xxxiv, 7, 9; lv. 19; cxv. 11, 13; cxlvii. 11; Apoc. xiv. 7; Luke i. 50). But the fear of God with the evil is not love, but a fear of hell.

528. *And to destroy them that destroy the earth*, signifies the casting into hell of those who have destroyed the church. By destroying them that destroy the earth, is signified the casting into hell of those who have destroyed the church, because the church is signified by the earth (n. 285); and because it follows after these words, *the time to judge the dead is come;* by which the last judgment upon those who have no spiritual life is signified (n. 525). Thus by "the time is come to destroy them that destroy the earth," is here signified the casting into hell of those who have destroyed

the church. The like is said of Lucifer, by whom Babylon is meant, in Isaiah: *Thou hast destroyed thine earth, and hast slain thy people* (xiv. 20).

529. *And the Temple of God was opened in heaven, and there was seen in His temple the ark of His covenant*, signifies the New Heaven, in which the Lord is worshipped in His Divine Human, and they live according to the commandments of His Decalogue; which are the two essentials of the New Church, by which there is conjunction. By "the Temple of God" the Lord's Divine Human is signified, also heaven where the angels are, and the church on earth. That these three are signified by the temple of God, and that they cannot be separated, may be seen n. 191. But here by the temple of God is signified the Lord in His Divine Human in heaven where the angels are, because it is said, "the temple of God in heaven." By the ark in the temple the Decalogue is meant; for in the ark were only the two tables, on which the Decalogue was inscribed. By its being open is signified that these two, the Divine Human and the Decalogue, which are the two Essentials of the New Church, were now seen, and were seen after the evil were cast down into hell (n. 528). It is said, "the ark of His covenant in His temple," because a covenant signifies conjunction; of which below. But something shall first be said concerning the Decalogue. What nation in the entire world does not know that it is evil to kill, to commit adultery, to steal, and to testify falsely? Unless they knew these things, and guarded by laws against such crimes, they must perish; for society, a commonwealth, and a kingdom, without those laws, would fall. Who can suppose that the Israelitish nation was so stupid above all other nations, as not to know that those were evils? On which account one may wonder why those laws, known universally in the whole world, were promulgated with so great a miracle from mount Sinai by Jehovah Himself, and written also by His finger. But hear: They were promulgated by Jehovah

with such a miracle, and written by His finger, that it might be known that those laws were not only civil and moral laws, but also spiritual laws; and that to do contrary to them was not only to do evil against a fellow-citizen and against society, but also to sin against God. Wherefore, those laws, by promulgation from mount Sinai by Jehovah, were made laws of religion. For it is evident that whatever Jehovah God commands, He commands it that it may be a thing of religion; and that it is to be done for His sake; and for man's sake, that he may be saved. Those laws — because they were the first-fruits of the church about to be established by the Lord with the Israelitish nation, and because they were in a brief summary the aggregate of all things of religion, by which there is conjunction of the Lord with man and of man with the Lord — were on that account so holy, that nothing is more holy. That they were most holy may be evident from this: that *Jehovah Himself, that is, the Lord, descended in fire; and that the mountain then smoked and trembled, and that there were thunders, lightnings, a thick cloud, and the voice of a trumpet* (Ex. xix. 16, 18; Deut. v. 19–23). That *the people, before the descent of Jehovah, prepared and sanctified themselves for three days* (Ex. xix. 10, 11, 15). That *the mountain was enclosed by bounds, that no one might approach to its base, lest he should die* (Ex. xix. 12, 13, 20–23; xxiv. 1, 2). That *that law was written on two tables of stone, and that it was written by the finger of God* (Ex. xxxi. 18; xxxii. 15, 16; Deut. ix. 10). That *the face of Moses shone, when he brought the Tables down from the mountain the second time* (Ex. xxxiv. 29–35). That *the Tables were laid up in the Ark* (Ex. xxv. 16; xl. 20; Deut. x. 5; 1 Kings viii. 9). That *the place in the Tabernacle where the Ark was, was called the Holy of Holies* (Ex. xxvi. 33, and elsewhere). That *the Ark, on account of the Law in it, was called Jehovah There* (Num. x. 35, 36; 2 Sam. vi. 2; Ps. cxxxii. 8). That *Jehovah spake with Moses above the Ark* (Ex. xxv. 22; Num. vii. 89). That *on account of the holiness*

of that Law, it was not lawful for Aaron to enter within the Vail where the Ark was, except with sacrifices and incense, lest he should die (Lev. xvi. 2–14, &c.). That *owing to the presence and power of the Lord in the Law which was in the Ark, the waters of the Jordan were divided, and as long as it rested in the middle, the people passed over on dry land* (Josh. iii. 1–17; iv. 5–20). That *by carrying the Ark around, the walls of Jericho fell down* (Josh. vi. 1–20). That *Dagon the god of the Philistines fell down to the earth before the Ark, and afterwards lay upon the threshold of the temple with his head broken off* (1 Sam. v. 3, 4). That *the Ekronites and Bethshemites were smitten on account of the Ark to the number of many thousands* (1 Sam. v. and vi). That *the Ark was introduced into Zion by David with sacrifices and rejoicing* (2 Sam. vi. 1–19). That *Uzzah died at that time, because he touched it* (2 Sam. vi. 6, 7). That *the Ark was the inmost recess in the temple of Jerusalem* (1 Kings vi. 19, &c.; viii. 3–9). That *the Tables on which the Law was written were called the Tables of the Covenant, and from them the ark was called the ark of the covenant, and the Law itself the Covenant* (Num. x. 33; Deut. iv. 13, 23; v. 2, 3; ix. 9; Josh. iii. 11; 1 Kings viii. 19, 21; and elsewhere). That that law being called the covenant, signifies conjunction, is because covenants are made for the sake of love, of friendship, of consociation, and thus of conjunction. Therefore it is said of the Lord, that *He shall be for a covenant to the people* (Isa. xlii. 6; xlix. 8). And He is called *the Angel of the covenant* (Mal. iii. 1): and His blood, *the blood of the covenant* (Matt. xxvi. 28; Zech. ix. 11; Ex. xxiv. 4–10). And for that reason the Word is called *the Old Covenant and the New Covenant.*

530. *And there were lightnings, and voices, and thunders, and an earthquake, and great hail,* signifies that then, below, there were reasonings, commotions, and falsifications of good and truth. By the lightnings, voices, and thunders, reasonings are signified (n. 396). By the earthquake are

signified changes of the state of the church (n. 331); here commotions. By the great hail, the falsifications of truth and good are signified (n. 399). These things took place in the lower parts, where the evil still tarried, before the last judgment was executed upon them; for it is said in the eighteenth verse preceding, *The time to judge the dead is come, and to destroy them that destroy the earth.* Such things take place in the world of spirits, from the presence and influx of heaven, which is above them.

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531. To this I will add this RELATION. I was suddenly seized with a disease almost deadly: my whole head was weighed down heavily: a pestilential smoke ascended from the Jerusalem which is called Sodom and Egypt: I was half-dead with severe pain: I expected the end. I lay thus in my bed for three days and a half: my spirit was affected thus, and from it my body. And then I heard around me the voices of them that said, "Lo, he who preached repentance for the remission of sins, and the Man Christ alone, lies dead in the street of our city." And they asked some of the clergy whether he was worthy of burial; and they said that he was not: "let him lie; let him be looked at." They passed to and fro and mocked. In truth this happened to me, when this chapter of the Apocalypse was being explained. Harsh speeches of the scoffers were then heard, especially these: "How can repentance be performed without faith? How can Christ the Man be adored as God? When we are saved of free grace without any merit of our own, what need we then but the faith alone, that God the Father sent the Son, to take away the condemnation of the law, impute to us His merit, and thus justify us before Him, and absolve us from our sins by His herald the priest, and then give the Holy Spirit to operate all good in us? Is not this according to

the Scripture, and also according to reason?" These things the crowd that stood by applauded. I heard these things; but could not answer, because I lay almost dead. But after three days and a half my spirit recovered; and I went forth in the spirit from the broad way into the city and said again, "Repent, and believe in Christ; and your sins will be remitted, and ye will be saved: if not, ye will perish. Did not the Lord Himself preach repentance for the remission of sins, and that they should believe in Him? Did He not command the disciples to preach the same? Does not entire security of life follow the dogma of your faith?" But they said, "What nonsense! Has not the Son made satisfaction? Has not the Father imputed it? Has He not justified us, who have believed this? We are thus led by the spirit of grace. What sin is there then in us? What power has death over us? Do you comprehend this gospel, preacher of sin and repentance?" But then a voice came forth out of heaven, saying, "What is the faith of the impenitent but a dead faith? The end is come: the end has come upon you secure ones; blameless in your own eyes; justified in your faith; devils." And suddenly an abyss was then opened in the midst of that city; and it widened; and house fell upon house; and they were swallowed up; and soon the water boiled up out of a broad whirlpool, and overflowed the waste.

When they were thus engulfed, and seemed inundated, I desired to know their lot in the deep; and it was said to me from heaven, "Thou shalt see and hear." And then the waters in which they seemed to be inundated, disappeared before my eyes; because waters in the spiritual World are correspondences, and hence appear around those who are in falsities. And then they were seen by me in a sandy bottom, where heaps of stones were piled up; among which they were running about, and lamenting that they were cast out of their great city. And they cried out and exclaimed, "Why has this come upon us? Are

we not, through our faith, clean, pure, just, and holy?" And others cried, "Are we not, through our faith, cleansed, purified, justified, and sanctified?" And others, "Are we not, through our faith, made such that we may appear, be seen, and be reputed, before God the Father, and be declared before the angels, as clean, pure, just, and holy? Are not we reconciled, propitiated, expiated, and so absolved, washed, and cleansed from sins? Has not the condemnation of the law been taken away by Christ? Why then are we cast together here as condemned? We have heard, from an audacious preacher of sin in our great city, 'Believe in Christ, and repent.' Did we not believe in Christ, when we believed in His merit? Have we not repented, when we have confessed that we are sinners? Why, then, has this befallen us?" But a voice was then heard speaking to them from one side, "Do you know any sin in which you are? Have you in any wise examined yourselves? Have you on that account shunned any evil as a sin against God? And he that does not shun it, is in it. Is not sin the devil? Wherefore you are they of whom the Lord says, 'Then shall ye begin to say, we have eaten and drunk before Thee, and Thou hast taught in our streets: but He shall say, I say unto you, I know you not whence ye are; depart from Me, all workers of iniquity,' (Luke xiii. 26, 27): of whom He also speaks in Matt. vii. 22, 23. Depart, therefore, each to his place. You see openings into caverns: enter in thither, and to each of you will be given there his work to do, and there food in proportion to the work. If you do not, hunger will compel you to enter.

A voice afterwards came from heaven to certain ones upon the earth, who were without that great city, and who are spoken of in vers. 13, saying loudly, "Take heed to yourselves, beware of consociation with such. Can you not understand that the evils which are called sins and iniquities render a man unclean and impure? How can

the man be cleansed and purified from them, but by actual repentance, and by faith in Jesus Christ? Actual repentance is to examine one's self, to know and acknowledge his sins, to hold himself guilty, to confess them before the Lord, to implore help and power to resist them, and so to desist from them, and to lead a new life; and to do all this as of himself. Do so once or twice in a year, when you come to the Holy Communion; and afterwards, when the sins of which you have found yourselves guilty recur, then say to yourselves, 'We do not will these, because they are sins against God.' This is actual repentance Who cannot understand, that he who does not examine and see his sins, remains in them? For all evil is delightful to man from birth. For it is delightful to him to revenge, to commit adultery, to defraud, to blaspheme, and especially to rule from the love of self. Does not the delight prevent you from seeing them? And if perchance it is said that they are sins, do you not from the enjoyment of them excuse them? yea, persuade yourselves, and confirm it by falsities, that they are not sins? and so remain in them, and do them afterwards more than before? and this even until you do not know what sin is; yea, whether there is such a thing. It is otherwise with every one who actually repents. The evils which he knows and acknowledges, he calls sins, and therefore begins to shun and turn away from them, and to feel the delight of them as undelightful. And as far as he does this, he so far sees and loves goods, and at length feels the delight of them, which is the delight of heaven. In a word, as far as one rejects the devil, he is adopted by the Lord; and is taught, led, withheld from evils, and kept in good, by Him. This is the way, and there is no other, from hell to heaven." It is matter of wonder that the Protestants have a certain deep-rooted opposition, repugnance, and aversion, to actual repentance, which is so great that they cannot compel themselves to examine themselves, and see their sins, and

confess them before God. It is as if a horror invades them, when they think of it. I asked many concerning it in the spiritual world, and they all said that it was beyond their power. When they heard that still the Papists do it, that is, that they examine themselves, and openly confess their sins before a monk, they greatly wondered; and still more that the Protestants cannot do it in secret before God; although it is equally enjoined upon them before they come to the Holy Supper. And some there inquired why this was so; and they found that faith alone induced such a state of impenitence and such a heart. And it was then given them to see, that those of the Papists who worship Christ, and do not invoke saints, and thus do not adore His vicar so called, and any key-bearer of His, are saved.

After this there was heard as it were thunder, and a voice speaking from heaven, saying, "We are astonished! Say to the congregation of the Protestants, 'Believe in Christ, and repent; and ye shall be saved.'" And I said so: and I added moreover, "Is not *Baptism* a sacrament of repentance, and thence an introduction into the Church? What else do the sponsors promise for the one that is to be baptized, but that he shall renounce the devil and his works? Is not the *Holy Supper* a sacrament of repentance, and thence introduction into heaven? Is it not said to the communicants, that they should by all means repent before coming? Is not the *Catechism* — the universal Doctrine of the Christian church — a teacher of repentance? Is it not there said, in the six precepts of the second table, This and that evil thou shalt not do? and not this and that good thou shalt do? You may hence know, that as far as one shuns evil, he loves good; and that before this, he does not know what good is; **yea, nor what evil is.**"

CHAPTER TWELFTH.

1. And a great sign was seen in heaven, a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2. And she being with child, cried, travailing in birth, and pained to bring forth.

3. And another sign was seen in heaven; and behold, a great red Dragon, having seven heads and ten horns, and upon his heads seven diadems.

4. And his tail drew the third part of the stars of heaven, and cast them unto the earth. And the Dragon stood before the Woman who was ready to bring forth; that when she brought forth, he might devour her child.

5. And she brought forth a male child, who was to feed * all nations with a rod of iron; and her child was caught up unto God and His throne.

6. And the Woman fled into the wilderness, where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days.

7. And there was war in heaven: Michael and his angels fought with the Dragon; and the Dragon fought and his angels:

8. And prevailed not; neither was their place found any more in heaven.

9. And the great Dragon was cast out, that old serpent, called the Devil and Satan, that seduceth the whole world he was cast out into the earth, and his angels were cast out with him.

10. And I heard a great voice in heaven, saying, Now

* As a shepherd.

is come the salvation and the strength and the kingdom of our God and the power of His Christ; for the accuser of our brethren is cast down, that accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their life even unto death.

12. For this rejoice, O heavens, and ye that dwell in them: woe to the inhabiters of the earth and of the sea; for the devil is come down unto you, having great wrath, knowing that he hath but a short time.

13. And when the Dragon saw that he was cast unto the earth, he persecuted the Woman who brought forth the son.

14. And there were given to the Woman two wings of a great eagle, that she might fly into the wilderness into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out after the Woman out of his mouth water as a flood, that he might cause her to be swallowed up by the flood.

16. And the earth helped the Woman: and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.

17. And the Dragon was wroth with the Woman, and went away to make war with the remnant of her seed, that keep the commandments of God, and have the testimony of Jesus Christ.

18. And I stood upon the sand of the sea.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The New Church and its Doctrine are here treated of. By the Woman the New Church is meant; and by the child which

she brought forth, its doctrine. And those in the Church of the present day are also treated of, who from doctrine believe in a Trinity of Persons, and in the Duality of the person of Christ, and in justification by faith alone: these are meant by the Dragon. The persecution of the New Church by these on account of its doctrine, and its protection by the Lord until from a few it spreads among many, are then treated of.

THE CONTENTS OF EACH VERSE. "And a great sign was seen in heaven," *signifies* a revelation from the Lord concerning His New Church in the heavens and on the earth, and concerning the difficult reception of and assault upon its doctrine. "A woman clothed with the sun, and the moon under her feet," *signifies* the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be on the earth, which is the New Jerusalem. "And upon her head a crown of twelve stars," *signifies* its wisdom and intelligence from the knowledges of Divine Good and Divine Truth from the Word. "And she, being with child, cried, travailing in birth, and pained to bring forth," *signifies* the nascent doctrine of the New Church, and its difficult reception on account of resistance from those that are meant by the dragon. "And another sign was seen in heaven," *signifies* a revelation from the Lord concerning those who are against the New Church and its doctrine. "And behold, a great red dragon," *signifies* those in the church of the Reformed, who make God three and the Lord two, and who separate charity from faith, and make the latter, and not at the same time the former, saving. "Having seven heads," *signifies* insanity from the truths of the Word falsified and profaned. "And ten horns," *signifies* much power. "And upon his heads seven diadems," *signifies* all the truths of the Word falsified and profaned. "And his tail drew the third part of the stars of heaven and cast them unto the earth," *signifies* that by falsifications of the truths

of the Word they have discarded from the Church all spiritual knowledges of good and truth, and have utterly destroyed them by applications to falsities. "And the dragon stood before the Woman who was ready to bring forth, that when she brought forth he might devour her child," *signifies* that they who are meant by the dragon are eager to extinguish the doctrine of the New Church at its birth. "And she brought forth a male child," *signifies* the Doctrine of the New Church. "Who was to feed all nations [as a shepherd] with a rod of iron," *signifies* which by truths from the literal sense of the Word and at the same time by rational arguments from natural light (*lumen*) will convince all who are in dead worship from faith separated from charity, who are willing to be convinced. "And her child was caught up unto God and to His throne," *signifies* the protection of the doctrine by the Lord, and the watchful care of it by the angels of heaven. "And the Woman fled into the wilderness," *signifies* the church at first among a few. "Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days," *signifies* the state of the church at that time, that, meanwhile, preparation may be made for it among many, until it grows to its appointed state. "And there was war in heaven: Michael and his angels fought with the dragon; and the dragon fought and his angels," *signifies* the falsities of the former church fighting against the truths of the New. "And prevailed not, neither was their place found any more in heaven," *signifies* that they were convicted of being in falsities and evils, and still remained in them, and that on that account they were torn away from conjunction with heaven, and cast down. "And the great dragon was cast out, that old serpent, called the devil and satan," *signifies* that they were turned away from the Lord to themselves and from heaven to the world, and thence were in the evils of lusts and in falsities. "That seduceth the whole world," *signifies* that they pervert all things of

the church. "He was cast out into the earth, and his angels with him," *signifies* that they were cast out into the world of spirits which is in the midst between heaven and hell, from which there is immediate conjunction with men on earth. "And I heard a great voice in heaven saying, Now is come the salvation and the strength and the kingdom of our God and the power of His Christ," *signifies* the joy of the angels of heaven, that the Lord alone now reigns in heaven and in the church, and that they who believe in Him are saved. "For the accuser of our brethren is cast down, that accuseth them before our God day and night," *signifies* that those who opposed the doctrine of the New Church were removed by the last judgment. "And they overcame him by the blood of the Lamb and by the word of their testimony," *signifies* victory by the Divine Truth of the Word and by the acknowledgment of the Lord. "And they loved not their life even unto death," *signifies* who did not love themselves more than the Lord. "For this rejoice, O heavens, and ye that dwell in them," *signifies* a new state of heaven, that they are in the Lord and the Lord in them. "Woe to the inhabiters of the earth and of the sea, for the devil is come down unto you, having great wrath," *signifies* lamentation over those in the church who are in falsities of faith and thence in evils of life, because they are in conjunction with the dragonists. "Knowing that he hath but a short time," *signifies* because he knows that the New Heaven is formed, and that thus the New Church on the earth is at hand, and that he with his like will then be cast into hell. "When the dragon saw that he was cast unto the earth, he persecuted the Woman who brought forth the son," *signifies* that the dragonists in the world of spirits, after being cast down, immediately began to infest the New Church on account of its doctrine. "And there were given to the Woman two wings of a great eagle, that she might fly into the wilderness into her place," *signifies* the Divine circum-

spection for that church, and protection while it is yet among a few. "Where she is nourished for a time, and times, and half a time, from the face of the serpent," *signifies* that on account of the craftiness of them that seduce, preparation is made cautiously that it may come among more, until it grows to its appointed state. "And the serpent cast out after the Woman out of his mouth water as a flood, that he might cause her to be swallowed up by the flood," *signifies* reasonings from falsities in abundance to destroy the Church. "And the earth helped the Woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," *signifies* that those reasonings in abundance fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, bring forward. "And the dragon was wroth with the Woman, and went away to make war with the remnant of her seed, that keep the commandments of God, and have the testimony of Jesus Christ," *signifies* the hatred kindled with those who believe themselves to be wise on account of confirmations in favor of the mystic union of the Divine and the Human in the Lord, and in favor of justification by faith alone, against those who acknowledge the Lord alone as the God of heaven and earth, and that the Decalogue is the law of life, accosting novitiates with the design of seducing them. "And I stood upon the sand of the sea," *signifies* his state now spiritual-natural.

THE EXPLANATION.

532. *And a great sign was seen in heaven*, signifies a revelation from the Lord concerning His New Church in the heavens and on the earth, and concerning the difficult reception of and assault upon its Doctrine. By a sign from heaven is here meant a revelation of things to come,

and by "the great sign seen in heaven" a revelation concerning the New Church is meant; for the Woman clothed with the sun, who is treated of in this chapter, signifies that Church. The male child which she brought forth signifies its doctrine. Her being pained to bring forth, signifies its difficult reception. The dragon's wishing to devour the male child, and his persecuting the Woman afterwards, signifies assault upon it. These are the things which are meant by the great sign seen in heaven. A sign in the Word relates to future things, and then it is a revelation; or it relates to the truth, and then it is a testification; or to the quality of a state or a thing, and then it is a manifestation. A sign relates to future things, and is then a revelation, in the following passages. *Let them declare to us what shall happen, that we may know the latter end of them; or make us to hear things to come; show us the signs for the future* (Isa. xli. 22, 23). *The disciples said to Jesus, What shall be the sign of thy coming, and of the consummation of the age* (Matt. xxiv. 3; Mark xiii. 4; Luke xxi. 7). *There shall be signs from heaven, and signs in the sun, the moon, and the stars* (Luke xxi. 11, 25). *And then shall appear the sign of the Son of Man* (Matt. xxiv. 30). *It was said to king Hezekiah, This shall be a sign to thee, that Jehovah will do this thing; the shadow shall be brought back in the degrees of Ahaz. Afterwards Hezekiah said, What is the sign that I shall go up into the house of Jehovah* (Isa. xxxviii. 7, 8, 22: and elsewhere). That a sign relates to the truth, and that it is then a testification, and likewise to the quality of a state, and that it then is a manifestation, is plain from other places in the Word.

533. *A Woman clothed with the sun, and the moon under her feet*, signifies the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be on the earth, which is the New Jerusalem That the Lord's New Church is signified by this Woman, is evident from every thing in this chapter when understood

in the spiritual sense. That the church is also signified by a woman elsewhere in the Word, may be seen (n. 434): and the church is signified, because the church is called the Bride and Wife of the Lord. She was seen clothed with the sun, because it is in love to the Lord: for it acknowledges Him, and does His precepts; and this is to love Him (John xiv. 21–24). That the sun signifies love see n. 53. The moon was seen under the Woman's feet, because the church on the earth is meant, which was not yet conjoined to the church in the heavens. By the moon is signified intelligence in the natural man, and faith (n. 413); and by being seen under the feet is meant that it is to be on the earth. Generally the church itself, when it is conjoined, is signified by the feet. It is to be known, that there is a church in the heavens equally as on the earth; for the Word is there, there are temples there, and preachings in them: there are ministers and priesthoods there. For all the angels there have been men, and their departure out of the world has been to them there only the continuation of life; on which account they are being perfected in love and wisdom also, each according to the degree of affection for truth and good which they brought with them from the world. The church with them is meant here by the Woman encompassed with the sun, and upon whose head was a crown of twelve stars. But because the church in the heavens does not subsist, unless there is also a church on the earth, which is in concordant love and wisdom, and this is yet to come, therefore the moon was seen under the Woman's feet, by which specifically faith is here signified; through which, such as it is at this day, conjunction is not given. The reason that the church in the heavens does not subsist, unless there is a church conjoined to it on the earth, is because heaven where the angels are, and the church where men are, act as one, like the internal and the external with man; and the internal with man does not subsist in its state, unless the external is

conjoined to it: for the internal without the external is like a house without a foundation, or like seed upon the ground, and not in the ground, and thus like any thing without a root: in a word, like a cause without an effect in which it may be. It may be seen from this, that there is an absolute necessity that there should be a church somewhere in the world where the Word is, and the Lord is known through it.

534. *And upon her head a crown of twelve stars*, signifies its wisdom and intelligence from the knowledges of the Divine Good and the Divine Truth from the Word. By a "crown upon the head" wisdom and intelligence are signified (n. 189, 235, 252). By stars are signified knowledges of Divine Good and Divine Truth from the Word (n. 51, 420). By twelve all things of the church are signified which have reference to its good and truth (n. 348). Hence then by the crown of twelve stars upon the head of the Woman, the wisdom and intelligence of the New Church is signified, from the knowledges of Divine Good and Divine Truth from the Word.

535. *And she, being with child, cried, travailing in birth and pained to bring forth*, signifies the nascent doctrine of the New Church, and its difficult reception on account of resistance from those who are meant by the dragon. To be with child signifies the nascent doctrine, because by the offspring which she bore in the womb, whose birth is treated of in verse 5, the doctrine of the New Church is signified, for in the spiritual sense of the Word nothing else is signified by being with child, travailing, and bringing forth, but conceiving and bringing forth the things which are of spiritual life, spoken of in what follows. By crying out, travailing, and being pained to bring forth, the difficult reception of that doctrine, on account of resistance from those that are meant by the dragon, is signified. This is manifest from the things that follow in this chapter; as that the dragon stood before the Woman who was about to bring forth,

that he might devour her offspring; and that he afterwards pursued her into the wilderness. That by being with child, travailing, and bringing forth, nothing else is signified in the Word, is manifest from the following passages: *Jesus said, Except a man be born again, he cannot enter into the kingdom of God: that which is born of the flesh is flesh, but that which is born of the Spirit is spirit* (John iii. 3–6). *Sing, O barren, thou that didst not bear; cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife* (Isa. liv. 1). *They have ceased until the barren hath borne seven, and she that hath many children is waxed feeble* (1 Sam. ii. 5). By "the barren" are signified the gentiles who had not genuine truths, because they had not the Word: by "the married wife" and "she that hath many children," the Jews are signified, who had the Word. *She that hath borne seven shall languish, she shall breathe out her soul* (Jer. xv. 9): this also is concerning the Jews. *We have conceived, we have travailed, we have as it were brought forth wind, we have not wrought any deliverance in the earth* (Isa. xxvi. 18). *Before she travailed, she brought forth; before her pain came, she was delivered of a man child: hath the earth borne in one day? shall a nation be born at once? Shall I bring to the birth, and not cause to bring forth? shall I cause to bring forth, and shut the womb?* (Isa. lxvi. 7–10). *Thou travailest, O earth, at the presence of the Lord, at the presence of the God of Jacob* (Ps. cxiv. 7). *Alas for this day; the children have come to the birth, and there is not strength to bring forth* (Isa. xxx ii. 3). *Sin shall travail, and No shall be rent asunder* (Ez. xxx. 15, 16). *I have heard a voice as of a woman in travail, as of her that bringeth forth her first-born; the voice of the daughter of Zion; she bewaileth herself, she spreadeth out her hands; Woe is me, my soul is wearied because of murderers* (Jer. iv. 31). *Pangs and sorrows take hold of them, they travail like one that bringeth forth* (Isa. xiii. 8). *The iniquity of Ephraim is bound up; the sorrows of a trav*

ailing woman shall come upon him; he is an unwise son, for he should not stay long in the breaking forth of children (Hos. xiii. 12, 13). *O Ephraim, thy glory shall fly away like a bird; from the birth, and from the womb, and from conception give them, O Jehovah, a miscarrying womb and dry breasts; even when they have conceived, I will slay the beloved of their womb* (Hos. ix. 11–16). In these places also the difficulty of receiving the truths of doctrine from the Word is described by many things which relate to the pain in travailing: in like manner frequently elsewhere. Besides, *Jehovah*, that is, *the Lord, is called the Former from the womb* (Isa. xliv. 2, 24; xlix. 1, 5); and by the Former from the womb is meant the Reformer.

536. *And another sign was seen in heaven*, signifies a revelation from the Lord concerning those who are against the New Church and its Doctrine. By "a sign" revelation from the Lord is signified, as above (n. 532). It is called "another sign," because it is a revelation concerning those who will be against the New Church.

537. *And, behold, a great red Dragon*, signifies those in the church of the Reformed who make God three and the Lord two, and who separate charity from faith, and make the latter, and not at the same time the former, saving. These are meant by the Dragon here and in what follows: for they are against the two essentials of the New Church, which are that God is one in essence and person, in whom is a trinity; and that that God is the Lord; also that charity and faith are one, like essence and its form: and that no others have charity and faith but they who live according to the commandments of the Decalogue, which are, that evils are not to be done, and that as far as any one does not do evils, shunning them as sins against God, so far he does the goods which are of charity, and believes the truths which are of faith. That they who make God three, and the Lord two, and who separate charity from faith, and make the latter and not at the same time the

former saving, are against these two essentials of the New Church, may be seen by every one who considers. It is here said, those who make God three, and the Lord two and they are meant who think of three persons as three Gods, and separate the Lord's Human from His Divine: and who thinks otherwise, and can think otherwise, who prays according to the form of the belief, "That God the Father, for the sake of the Son, would send the Holy Spirit?" Does he not pray to God the Father as to one God, and for the sake of the Son as another, and in regard to the Holy Spirit as a third? From which it is manifest that although he makes the three Persons one God in his thought, he still divides them, that is, his idea of them, into three Gods, when he so prays. The same formula of faith also makes the Lord two, as the Lord's Human only, and not at the same time His Divine, is then thought of: since "for the sake of the Son" is for the sake of His Human which suffered the cross. It may now be evident from these things, who they are who are meant by the Dragon, that wished to devour the Woman's child, and afterwards persecuted the Woman on account of her child even into the wilderness. The Dragon is called great, because all the churches of the Reformed distinguish God into three persons, and make faith alone saving; except some here and there, who do not so believe concerning the trinity and concerning faith. They who distinguish God into three persons, and stick fast in these words of the Athanasian Doctrine, "There is one person of the Father, another of the Son, and another of the Holy Spirit;" also in these, "The Father is God, the Son is God, and the Holy Spirit is God;" these, I say, cannot make one God out of three. They can indeed say that they are one God, but they cannot think it. So too those who think of the Lord's Divine from eternity as of a second person of the Divinity, and of His Human in time as of the human of another man, — neither can these do otherwise than make

the Lord two, notwithstanding it is said in the Athanasian Doctrine, that His Divine and Human are one person, united like the soul and the body. The Dragon is said to be red, because red signifies falsity from the evils of lusts, which is infernal falsity. Now as these two essentials of doctrine in the churches of the Reformed are false, and falsities devastate the church, for they take away its truths and goods, they are therefore represented by a Dragon. The reason is, because the devastation of the church is signified in the Word by a Dragon; as may be evident from these passages following: *I will make Jerusalem heaps, a habitation of Dragons; and I will make the cities of Judah desolate* (Jer. ix. 11). *Behold, a great tumult cometh out of the land of the north, to make the cities of Judah desolate, a habitation of Dragons* (Jer. x. 22). *Hazor shall be a habitation of Dragons, a desolation for ever* (Jer. xlix. 33). *That it may be a habitation of Dragons, a court for the daughters of the owl* (Isa. xxxiv. 13). *In the habitation of Dragons is his couch* (Isa. xxxv. 7). *I will go stripped and naked, I will make a wailing like the dragon, and a lamentation like the daughter of the owl* (Mic. i. 8). *I cried, I am a brother to dragons and a companion to the daughters of the screech-owl* (Job xxx. 28, 29). *The ijim shall answer in his palaces, and the dragons in his temples* (Isa. xiii. 22). *Let Babylon become a heap, a habitation of dragons, a hissing and an astonishment* (Jer. li. 37). *Thou hast broken us in the place of dragons, and hast covered us with the shadow of death* (Ps. xliv. 19, 20). *I have laid the mountains of Esau, and his heritage waste for the dragons of the wilderness* (Mal. i. 3: besides other places, as Isa. xliii 20; Jer. xiv. 6; Ps. xci. 13, 14; Deut. xxxii. 33). That those are here meant by the dragon who are in faith alone, and reject the works of the law as not saving, has been several times attested to me by living experience in the spiritual world. I have seen many thousands of them gathered into a company, and they then appeared at a dis-

tance like a dragon with a long tail, which appeared to be set with spines like a brier, which signified falsities. Once also a still larger Dragon was seen, which, raising his back, erected his tail even towards heaven, with the effort of drawing down the stars therefrom. It was thus made manifest before my eyes that no others are meant by the Dragon.

538. *Having seven heads*, signifies insanity from the truths of the Word falsified and profaned. Wisdom and intelligence are signified by the head, and in the opposite sense insanity. But by the seven heads, because they were here the Dragon's, is properly signified insanity from falsified and profaned truths of the Word. For seven is predicated of holy things, and in the opposite sense of things profane (n. 10); and it therefore follows that seven diadems were seen upon his heads; and by diadems are signified the truths of the Word, there falsified and profaned. That wisdom and intelligence are signified by the head, is manifest from these passages: *I will give you wise men and intelligent, and I will set them for your heads* (Deut. i. 13). *Jehovah hath closed your eyes; the prophets, and your heads, the seers, hath he covered* (Isa. xxix. 10). *By the head of the statue of Nebuchadnezzar of pure gold* (Dan. ii. 32), nothing else is signified but the wisdom of the first age, which was with the men of the most ancient Church. In the opposite sense insanity and folly are signified by head: in David: *God shall wound the head of his enemies, the hairy crown of him that goeth on in his trespasses* (Ps. lxviii. 21). Nor is any thing else signified by *the serpent's head* which should be trodden down (Gen. iii. 15): nor by *smiting the head over many countries* (Ps. cx. 5, 6). Also by *putting dust upon the head*, and by *inducing baldness*, and by *putting the hand upon the head*, when they were ashamed or lamented that they had acted insanely or contrary to wisdom (Isa. vii. 20; xv. 2; Ez. vii. 18; xxvii. 30; Jer. ii. 37; xiv. 3, 4; Lam. ii. 10; 2 Sam. xiii. 19). But by seven

heads is also signified insanity from truths falsified and profaned, in the following places in the Apocalypse: xiii. 1, 3; xvii. 3, 7, 9.

539. *And ten horns*, signifies much power. A horn signifies power (n. 270); and ten signifies much (n. 101). It is said that the Dragon had much power, because the salvation of man by faith alone without the works of the law, which faith is meant by the Dragon, captivates the minds (*animus*) and then confirmations are convincing. For it captivates, because when a man hears that the damnation of the law is taken away, and that by mere faith in this, the Lord's merit is imputed to him, he can indulge in the pleasures of his mind (*animus*) and body, without fear of hell. From this is the power which is signified by the Dragon's ten horns. That he has had such power is evidently manifest from the reception of that faith in the whole Reformed Christian world.

540. *And upon his heads seven diadems*, signifies all the truths of the Word falsified and profaned. By diadems, or precious stones, the truths of the Word are signified, in particular the truths of the literal sense, but here the same falsified and profaned; because they were seen upon the seven heads of the dragon, by which insanity from truths falsified and profaned is signified (n. 538). That the truths of the literal sense of the Word are signified by diadems or precious stones, may be seen in the Doctrine of the New Jerusalem concerning the Sacred Scripture, n. 43–45; where it is shown that Divine Truths in ultimates, which are the truths of the literal sense of the Word, were signified by *the twelve precious stones in Aaron's breastplate, which was the Urim and Thummim* (Ex. xxviii. 6, 15–21, 30); also *by the precious stones in the garden of Eden, in which the king of Tyre is said to have been* (Ez. xxviii. 12, 13); as also *by the twelve precious stones, of which the foundations of the wall of the New Jerusalem consisted* (Apoc. xxi. 17–20). The truths of the literal sense of the Word

are signified by the diadems or precious stones, because all things of the literal sense of the Word, before the eyes of angels, are transparent from its spiritual sense, and thus from the light of heaven, in which the spiritual truths of the Word are. For a stone, in the Word, signifies truth in ultimates, hence a precious stone that truth transparent. The truths of the Word falsified and profaned are also called diadems, because they shine of themselves, with whomsoever they may be; as diadems on earth do, in whosoever hand they are. It has sometimes been given me to see adulterous women, when they first came from the earth into the world of spirits, ornamented with diadems; and Jews also selling diadems, which they procured to themselves from heaven; from which it was manifest that their evils and falsities do not change the light and splendor of the truths of the Word. Similar things are therefore signified by the *ten diadems upon the horns of the beast that came up out of the sea* (Apoc. xiii. 1); and by *the precious stones upon the woman that sat upon the scarlet beast* (Apoc. xvii. 3, 4, 5). That it is the truths of the Word that are signified by diadems, is plainly manifest in the Apocalypse; since *many diadems were seen upon the head of Him that sat upon the white horse, Whose name was the Word of God* (xix. 12, 13).

541. *And his tail drew the third part of the stars of heaven, and cast them unto the earth*, signifies that by falsifications of the truths of the Word, they have discarded from the Church all spiritual knowledges of good and truth, and have utterly destroyed them by applications to falsities. By the tail, where those are treated of who have confirmed heresies from the Word, the truths of the Word falsified are signified (n. 438). By stars the spiritual knowledges of good and truth are signified (n. 51, 420). By a third part is signified all (n. 400, 505): and by drawing down from heaven and casting to the earth is signified to discard from the church and to destroy utterly. For when they are

drawn down from heaven they are drawn down from the church, since every truth of the Word is insinuated into the man of the church by the Lord through heaven. Nor can truths be drawn down by any other means than by the falsifications of them in the Word, since the truths of heaven and the church are there and thence. It cannot be believed by any one in the world, that all the truths of the Word have been destroyed by those who are meant by the Dragon, spoken of above (n. 537); and still they have been so destroyed, that not one doctrinal truth remains. This has been investigated in the spiritual world among the learned of the clergy, and found to be so. I know the causes, but I will here tell only one. They assert that whatever proceeds from man's will and judgment is not good; and therefore that the goods of charity, or good works, because they are done by man, contribute nothing towards salvation; but faith alone: whereas the only thing by which man is man, and by which he is conjoined to the Lord, is that he can do good and believe truth as of himself; that is, as from his will according to his judgment. If this one thing were taken away, all power of conjunction of man with the Lord and of the Lord with man would also be taken away at the same time: for this is the power of reciprocating love which the Lord gives to every one who is born a man; which also He preserves in him to the end of his life, and for ever afterwards. If this were taken away from a man, every truth and good of the Word would also be taken away from him, to such a degree that the Word would be nothing but a dead letter and an empty volume. For the Word teaches nothing else but the conjunction of man with the Lord by charity and faith, both of them from the man as of himself. They who are meant by the Dragon, see above (n. 537), have broken this sole bond of conjunction, by asserting that the goods of charity, or good works, which proceed from man and his will and judgment, are nothing but the moral, civil, and political

works, by which a man has conjunction with the world, and none at all with God and with heaven; and when that bond has been so broken, not any doctrinal truth of the Word remains: and if the truths of the Word are applied to confirm faith alone as saving without the works of the law, they are then all falsified: and if the falsification proceeds even to the assertion that the Lord has not commanded good works in the Word for the sake of man's conjunction with Himself, but only for the sake of his conjunction with the world, then the truths of the Word are profaned; for the Word thus becomes no longer the Holy Book, but a profane book. But these things may be seen from experience at the end of the chapter. Similar things are signified by this concerning the he-goat in Daniel: *The he-goat cast down with his horn to the earth some of the host of heaven and of the stars, and trampled upon them; and he cast down the truth to the earth* (viii. 10, 12).

542. *And the Dragon stood before the Woman who was ready to bring forth, that when she brought forth, he might devour her child*, signifies that they who are meant by the Dragon are eager to extinguish the doctrine of the New Church in its birth. Who are meant by the Dragon may be seen above (n. 537). That the New Church is signified by the Woman (n. 533): that by bringing forth is signified to receive the goods and truths of doctrine from the Word (n. 535): that the doctrine of the New Church is signified by the offspring which she brought forth, will be seen in the following paragraph: "to devour" signifies to extinguish, because the doctrine is signified by the offspring; and as the offspring is said to be devoured, the doctrine is said to be extinguished. This was at its birth, because it is said that the Dragon stood before the Woman, to devour her offspring as soon as she brought forth.

543. *And she brought forth a male child*, signifies the Doctrine of the New Church. By a son in the Word is

signified the truth of doctrine, and also the understanding and thence the thought of truth and good; but by a daughter the good of doctrine is signified, and also the will and thence the affection for truth and good: and by a male child is signified truth conceived in the spiritual man and born in the natural. The reason is, because by generations and births in the Word spiritual generations and births are signified, which all in general relate to good and truth (n. 535); for nothing else is begotten and born of the Lord as a Husband and of the Church as a wife. Now, as the New Church is signified by the Woman who brought forth (n. 533), it is manifest that the Doctrine of that Church is signified by the male child. The doctrine which is here meant is the "Doctrine of the New Jerusalem," published at London, 1758; as also the "Doctrine concerning the Lord," "concerning the Sacred Scripture," and "concerning a Life according to the Commandments of the Decalogue," published at Amsterdam. For by doctrine all the truths of doctrine are meant, as doctrine is the aggregate of them. While those Doctrines were written, the dragonists stood around me, and combined with all their fury to devour, that is, to extinguish them. This news it is permitted to relate, because in truth it so happened. The dragonists who stood about me were from all parts of the Reformed Christian world. Since no other offspring is born from spiritual marriage, and masculine offspring is truth and good in the understanding and thence in the thought, and feminine offspring is truth and good in the will and thence in the affection, therefore truth is signified in the Word by a son. For confirmation a few passages will be adduced, from which this can in a measure be seen: *Behold, sons are an heritage of Jehovah, the fruit of the womb is His reward: as arrows in the hand of a mighty man, so are sons of the youth* (Ps. cxxvii. 3, 4, 5). *Make thee bald, and poll thee for the sons of thy delights, because they have gone from thee* (Mic. i. 16). *I saw*

two olive-trees by the candlestick, and he said, These are the two sons of the olive-tree that stand by the Lord of the whole earth (Zech. iv. 11, 14). *My tabernacle is spoiled, my sons are gone from me, and they are not* (Jer. x. 20). *My sons are become desolate, because the enemy hath prevailed* (Lam. i. 16). *Thy sons, O Jerusalem, have fainted, they lie at the head of all the streets* (Isa. li. 17, 18, 20). *The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and the whole remnant of thee will I scatter to all the winds* (Ez. v. 10). *The son shall be divided against the father, and the father against the son* (Matt. x. 21; Mark xiii. 12; Luke xii. 53). *Thou hast taken the jewels of thy ornament made of my gold, and hast made to thee images of a male, and didst commit whoredom with them* (Ez. xvi. 17). *Jesus said, The seed are the sons of the kingdom, and the tares are the sons of the evil one* (Matt. xiii. 38). That the SON OF MAN is the Divine Truth of the Word, and thus the Lord, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 19–28). In the passages adduced, they who are in the truths of doctrine from the Word, and abstractly the truths themselves, are meant by sons. The same elsewhere, as Isa. xiii. 17, 18; xiv. 21, 22; xliii. 5; xlix. 17, 22; li. 17, 18; lx. 9; Jer. iii. 24, 25; v. 17; Ez. xiv. 16–18, 20; xvi. 20, 36, 45; xx. 26, 31; xxiii. 37; Hos. xi. 9–11; Zech. ix. 13; Ps. cxliv. 11, 12; Deut. xxxii. 8. That affection for the truth of the church, and thus the church as to that affection, is signified by a daughter, is evident from so many passages in the Word, that they would fill several pages, if they were adduced. Nothing else is meant by *the daughter of Zion, the daughter of Jerusalem, the daughter of Judah, the daughter of Israel:* see some passages respecting the daughter of Zion, n. 612. Who cannot see that no daughter of Zion, of Jerusalem, of Judah, and of Israel, so often named in the Word, can be meant.

544. *Who was to feed all nations* [as a shepherd] *with a*

rod of iron, signifies, which, by truths from the literal sense of the Word, and at the same time rational arguments from natural light (*lumen*), will convince all who are in dead worship from faith separated from charity, who are willing to be convinced. This is said of the Doctrine of the New Church, as it is said of the male child, by whom that doctrine is signified (n. 543). By feeding [as a shepherd] is signified to teach and instruct (n. 383); here to convince those who are willing to be convinced. By nations those who are in evils of life are signified (n. 483); here they who are in dead worship from faith separated from charity, because these are here treated of: and these are in evils of life; for when charity is separated, there is not any good of life: and where there is not good, there is evil. That to rule with a rod of iron signifies by the truths of the literal sense of the Word, and at the same time by rational arguments from natural light (*lumen*), may be seen above (n. 148).

545. *And her child was caught up unto God, and to His throne*, signifies the protection of the Doctrine by the Lord because it is for the New Church, and the watchful care of it by the angels of heaven. The protection of the doctrine by the Lord is signified by these words, because it is said that the Dragon stood before the Woman that was ready to bring forth, that when she brought forth, he might devour her child; and by the child and the male child the doctrine for the New Church is signified (n. 542, 543). Watchful care by the angels also is signified, because it is said that it was caught up unto God and to His throne; and by the throne the angelic heaven is signified (n. 14, 221, 222).

546. *And the Woman fled into the wilderness*, signifies the church, which is the New Jerusalem, at first among a few. By the Woman the New Church is signified (n. 533); and by the wilderness is signified where there are no longer any truths. That the Church is at first among a few is

meant, because this follows, "Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days;" by which is signified its state at that time, that, meanwhile, preparation may be made for it among many, until it grows to its appointed state (n. 547). By a wilderness in the Word is signified, I. The church vastated, or in which all the truths of the Word are falsified, as it was with the Jews at the time of the Lord's coming. II. The church, in which there are no truths, because it has not the Word; as it was with the upright Gentiles at the time of the Lord. III. A state of temptation, in which a man is as it were without truths, because he is surrounded by evil spirits, who bring temptations, and then as it were take away truths from him. That a vastated church, or one in which all the truths of the Word are falsified, such as it was with the Jews at the time of the Lord's coming, is signified by a wilderness, is manifest from these passages: *Is this the man that shaketh the earth, that maketh the kingdoms to tremble, that made the world a wilderness* (Isa. xiv. 16, 17). This is concerning Babylon. *Upon the land of my people have come up thorns and briers; the palace will be a wilderness* (Isa. xxxii. 13, 14). *I saw, when, behold, Carmel was a wilderness; shall the whole earth be a waste* (Jer. iv. 26, 27). The earth is the church (n. 285). *The shepherds have destroyed my vineyard, they have made the field of my desire a solitary wilderness: the wasters are come in the wilderness* (Jer. xii. 10, 12). *A vine was planted in the wilderness, in a land of drought and thirst* (Ez. xix. 13). *A fire shall consume the habitations of the wilderness* (Joel i. 19, 20). *The day of Jehovah cometh; as the garden of Eden is the earth before Him, but behind Him a desolate wilderness* (Joel ii. 3). *See ye the Word of Jehovah: have I been a wilderness to Israel, or a land of darkness?* (Jer. ii. 31). *The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make smooth in the desert a highway for our God* (Is. xl. 3. Besides other places, as Is. xxxiii.

9; Jer. iii. 2; xxiii. 10; Lam. v. 9; Hos. ii. 2, 3; xiii. 15; Joel iii. 19; Mal. i. 3; Ps. cvii. 33, 34; Matt. xxiv. 26; Luke xiii. 35). That the church is such also at this day, may be seen below (n. 566). II. That by a wilderness is signified a church in which there are no truths, because there is not the Word, as with the upright Gentiles at the time of the Lord, is manifest from these passages: *The Spirit shall be poured upon us from on high; then the wilderness shall be a fruitful-field, and judgment shall dwell in the wilderness* (Isa. xxxii. 15, 26). *I will open fountains in the midst of the valleys, and make the wilderness a lake of waters; I will plant in the wilderness the cedar, the shittim-tree, and the oil-tree* (Isa. xli. 18, 19). *He shall turn the wilderness into a lake of waters, and the dry land into water-springs* (Ps. cvii. 35, 36). *I will make a way in the wilderness and rivers in the desert, to give drink to my people, my chosen* (Isa. xliii. 19, 20). *Jehovah will make her wilderness like Eden, and her desert like the garden of Jehovah; gladness and joy shall be found therein* (Isa. li. 3). *The habitations of the wilderness drop* (Ps. lxv. 12, 13). *Let the wilderness lift up the voice, let the inhabitants of the rock sing* (Isa. xlii. 11). III. That by a wilderness a state of temptation is signified, in which a man is as it were without truths, because he is surrounded by evil spirits, who bring temptation, and then as it were take away truths from him, is manifest from Matt. iv. 1–3; Mark i. 12, 13; Luke iv. 1–3; Ez. xx. 34–37; Jer. ii. 2, 6, 7; Hos. ii. 13–16; Ps. cvii. 4–7; Deut. i. 31, 33; viii. 2–4, 15, 16; xxxii. 10.

547. *Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days*, signifies the state of the church at that time, that, meanwhile, preparation may be made for it among many, until it grows to its appointed state. State is signified by place (n. 947); and by nourishing is signified to provide for it to grow; for so the church is nourished. Hence by having a place prepared by God that they may nourish her,

is signified the state of the church, that, meanwhile, preparation may be made for it among many. By a thousand two hundred and sixty days, is signified to the end and a beginning (n. 491); that is, to the end of the former church, and the beginning of the New; the same as by a time, times, and half a time (vers. 14, n. 562); thus also to the appointed state; that is, until it exists, as has been provided. It is of the Lord's Divine Providence, that the church should at first be among a few, and should increase gradually among many, because the falsities of the former church must first be removed, as truths cannot before be received; for the truths which are received and implanted before falsities are removed, do not remain, and are also dissipated by the dragonists. The case was the same with the Christian Church, that it increased gradually from a few to many. Another reason is, that a New Heaven must first be formed, which will make one with the church on the earth: on which account we read, that *he saw a New Heaven, and the Holy Jerusalem coming down from God out of Heaven* (Apoc. xxi. 1, 2). It is certain that a New Church, which is the New Jerusalem, will exist; because it is foretold in the Apocalypse, chap. xxi., xxii.: and it is also certain that the falsities of the former church must first be removed; for these are treated of in the Apocalypse, as far as to the twentieth chapter.

548. *And there was war in heaven; Michael and his angels fought with the Dragon, and the Dragon fought and his angels*, signifies the falsities of the former church fighting against the truths of the New Church. By war is signified spiritual war, which is that of falsity against truth and of truth against falsity (n. 500): for no other war can take place in heaven, where it is said to have arisen; nor can it in heaven, when once formed of angels: but it was in the former heaven, which passed away, spoken of Apoc. xxi. 1; concerning which heaven see the explanation there. For that heaven passed away in consequence

of the last judgment upon the dragon and his angels; which is also signified by the dragon being cast down, and his place no longer found in heaven; as will be seen presently. What falsities are meant by the Dragon, which are to fight against the truths of the New Church, may be seen above (n. 537). By Michael is not meant any archangel, nor by Gabriel and Raphael; but ministries in heaven are meant. The ministry there which is Michael, is of those who prove from the Word that the Lord is the God of heaven and earth, and that God the Father and He are one, as the soul and the body are one; also that man must live according to the commandments of the Decalogue, and that he then has charity and faith. Michael is also mentioned in Daniel (x. 13, 21; xii. 1); and by him a similar ministry is meant, as is manifest from chap. ix. x. xi., and from the last verses of chap. xii. But by Gabriel is meant the ministry of those who teach from the Word that Jehovah came into the world, and that the Human which He there begot is the Son of God, and Divine; on which account the angel who announced it to Mary, is called Gabriel (Luke i. 19, 26–35). Those who are in these ministries are named Michaels and Gabriels in heaven. By an angel in the highest sense the Lord is meant, and in a relative sense the heaven of angels, as also an angelic society; as may be seen above (n. 5, 65, 258, 342, 344, 415, 465): but here a ministry, because they are called by name; and in Daniel Michael is called a prince; and by a prince in the Word a principal truth is signified, and by a king truth itself (n. 20).

549. *And prevailed not, neither was their place found any more in heaven*, signifies that they were convicted of being in evils and falsities, and still remained in them; and that on that account they were torn away from conjunction with heaven, and cast down. That these things may be understood, something must first be said of the state of those who come into the other life after death. All these are

first instructed by angels, and led from one society to another, and explored as to whether they are willing to receive the truths of heaven, and to live according to them. But still all those who have confirmed themselves in falsities in the world, do not receive: on which account they are sent into societies where are those who are in similar falsities; and those societies do not have any conjunction with heaven, but with hell: for which reason, after a certain time in the world of spirits, they sink down into hell, and are consigned to their places, each according to his evil and the falsity thence. This is what is meant by their being convicted of being in falsities and evils, and still remaining in them, and by their being therefore torn away from conjunction with heaven, and cast down. What their lot is there, may be seen above (n. 153, 531).

550. *And the great Dragon was cast out, that old serpent, called the Devil and Satan*, signifies that those who are meant by the dragon were turned away from the Lord to themselves and from heaven to the world, and thence from corporeal became sensual; who cannot do otherwise than be in the evils of their lusts, and thence in falsities, and by separation from the Lord and heaven become devils and satans. Who are meant by the dragon may be seen, n. 537; who, because they make God three and the Lord two, and because they place the commandments of the Decalogue among the works by which there is no salvation, are called the old serpent, the devil and satan; and by the serpent is signified a man who from corporeal allurement has become sensual (n. 424), and who has turned away from the Lord to himself and from heaven to the world; and by the devil those are signified who are in the evils of their lusts; and by satan they who are in the falsities from them (n. 97, 153, 856, 857). Such also was the serpent that seduced Eve and Adam, as is manifest from his description and curse (Gen. iii. 1–5, 14, 15). The dragon is here called the devil and satan as one: but it is so said,

because all in hell are devils and satans; and hence hell in the aggregate is so called.

551. *That seduceth the whole world*, signifies that they pervert all things of the church. By seducing is signified to pervert; and by the world the church is signified, in like manner as by the earth (n. 285). By the world is not signified the world of lands, but the church in it, in the following passages: *The earth shall mourn and be confounded, the world shall languish and be confounded* (Is. xxiv. 4). *The lands shall learn thy judgments, and the inhabitants of the world thy justice* (Is. xxvi. 9). *Who maketh the earth by thy power, who prepareth the world by thy wisdom* (Jer. x. 12; li. 15). *The foundations of the world were revealed by the blast of thy breath* (Ps. xviii. 15). *The earth is Jehovah's and the fulness thereof, the world and they that dwell therein: He hath founded it upon the seas, and established it upon the floods* (Ps. xxiv. 1, 2). *The heavens are thine, the earth also is thine; the world and the fulness thereof thou hast founded* (Ps. lxxxix. 11). *He will make them to inherit the throne of glory; for the pillars of the earth are Jehovah's, and He hath set the world upon them* (1 Sam. ii. 8). *O Babylon, thou hast made the world a wilderness; thou hast destroyed thy land, and slain thy people* (Is. xiv. 17, 20). Besides other places, as Is. xviii. 3; xxvi. 18; xxvii. 6; xxxiv. 1; Nah. i. 5; Ps. ix. 8; Ps. lxxvii. 18; Ps. xcviii. 9; Lam. iv. 12; Job xviii. 18; Matt. xxiv. 14; Luke xxi. 26; Apoc. xvi. 14. But it is to be known, that when the world and the earth are named together, the church as to good is signified by the world, and the church as to truth by the earth.

552. *He was cast out into the earth, and his angels were cast out with him*, signifies that he was cast out into the world of spirits, which is in the midst between heaven and hell, and from which there is immediate conjunction with men on earth. The world of spirits is meant by the earth into which the dragon is said to have been cast, because

that world lies immediately under the heavens; and when any one is cast down from heaven, he does not fall directly into hell, but upon the earth of that world which lies immediately beneath: for that world is intermediate between heaven and hell, beneath the heavens and above the hells. Many things concerning that world may be seen in the work on "Heaven and Hell," published at London in the year 1758 (n. 421–535). All those who are in that world communicate immediately with men on earth; consequently the dragon and his angels, with those who are in falsities and thence in evils from the received heresy of faith alone: on which account it is said in what follows, *For this rejoice, O heavens; woe to the inhabiters of the earth and of the sea, for the devil is come down unto you, having great wrath, knowing that he hath but a short time* (vers. 12 of this chapter). Also that *he persecuted the Woman into the wilderness, and went away to make war with the remnant of her seed* (vers. 13–17). It is to be known that every man, as to his affections and thence his thoughts, is in society with those who are in the world of spirits, and mediately through them with those who are either in heaven or in hell. Every man's life depends on that conjunction.

553. *And I heard a great voice in heaven saying, Now is come the salvation and the strength and the kingdom of our God, and the power of His Christ*, signifies the joy of the angels of heaven, that the Lord alone now reigns in heaven and in the church, and that they who believe in Him are saved. The joy of the angels of heaven is signified by the great voice, for which reason it follows, *For this rejoice, O heavens, and ye that dwell in them* (vers. 12). The voice also becomes great, because it is lifted up from joy of heart. "Salvation and strength is come," signifies that they are now saved by the Divine power of the Lord; "and the kingdom of our God and the power of His Christ," signifies because the Lord alone reigns in heaven and in

the church. That by God the Divine itself is meant from Which [the Lord came] Which is called Jehovah the Father, and by Christ His Divine Human, Which is called the Son of God, may be seen above (n. 520). And as the Divine Itself from which [He came forth], and the Lord's Divine Human are one, as the soul and the body, it follows that the Lord alone reigns. This is meant by the *Gospel of the Kingdom*, and by the *Kingdom of God* (Matt. iii. 2; iv. 17, 23; vii. 21, 22; ix. 35; xi. 11; xii. 28; Mark i. 14, 15; ix. 1; xv. 43; Luke iv. 43; viii. 1; ix. 60; x. 8–11; xi. 17, 18, 20; xvi. 16; xxi. 30, 31; xxii. 18; xxiii. 50, 51). That the Lord has all power in heaven and on earth, is plainly manifest in Matthew xxviii. 18; John iii. 35; xvii. 2, 10. That they who are in the Lord and the Lord in them are saved, and that it is the Divine Human in which they are, see John xiv. xv. xvii.; and that no others are saved but they who believe in Him, is evident from these passages: *As many as received Him, to them gave He power to become the sons of God, to them that believe in His name* (John i. 12). *That every one that believeth in the Son should not perish, but have everlasting life* (John iii. 15). *God so loved the world, that He gave His only-begotten Son, that every one that believeth on Him should not perish, but have everlasting life* (John iii. 16). *He that believeth in the Son is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God* (John iii. 18). *He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him* (John iii. 36). *He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst. Verily I say unto you, He that believeth in Me hath everlasting life* (John vi. 33, 35, 47). *Except ye shall believe that I am He, ye shall die in your sins* (John viii. 24). *Jesus said, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: whosoever liveth, and believeth in Me, shall never die*

(John xi. 25, 26. Besides other places, as John vi. 38, 39, 40; vii. 37, 38; viii. 12; xii. 36, 46). To believe in the Lord is to go immediately to Him, and to have trust that He saves. And as no one can have trust but he who lives well, this therefore is also meant by believing in Him; see above (n. 67).

554. *For the accuser of our brethren is cast down, that accused them before our God day and night*, signifies that those who opposed the doctrine of the New Church were removed by the last judgment. That the dragon was cast down, signifies that they who are meant by the dragon were removed. It has been said before, that they were removed by being cast down out of heaven into the world of spirits, and then into hell; which is their last judgment. By brethren are meant those who are in the doctrine of the New Church, and in a life according to it. By accusing is signified to oppose that doctrine, to denounce it as false, and to cry out against it; and because they do this continually as if before God, the dragon is called the accuser of the brethren, that accuses them before God day and night. The devil also does this, when he tempts: for he draws forth various things from man, which he calls falsities, and condemns.

555. *And they overcame him by the blood of the Lamb and by the word of their testimony*, signifies victory by the Divine Truth of the Word, and by the acknowledgment therefrom that the Lord is the God of heaven and earth, and that the precepts of the Decalogue are precepts of life according to which men must live. That "the blood of the Lamb" is the Divine Truth proceeding from the Lord, which is the Divine Truth of the Word, may be seen above (n. 379). That "testimony" is Divine Truth, see above (n. 6, 16); and that in particular it is these two things,—that the Lord is the God of heaven and earth, and that the precepts of the Decalogue are precepts of life (n. 490, 509): on which account the Decalogue is also called the

Testimony (Ex. xxv. 22; xxxi. 7, 18; xxxii. 15; Lev. xvi. 13; Num. xvii. 4; Ps. lxxviii. 5; cxxxii. 12). It is believed by those at the present day who are in faith alone, that the Lord's passion of the cross is here meant by the blood of the Lamb; for the reason, especially, that they make the Lord's passion of the cross the principal thing of their dogma; saying that He thus took upon Himself the condemnation of the law, satisfied the Father, and reconciled the human race to Him; and more besides. Yet that it is not so, but that "the Lord came into the world that He might subdue the hells and glorify His Human, and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified His Human," may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 12–14). It may hence be seen, that the passion of the cross is not here meant by the blood of the Lamb, according to the dogma of the present day. That the Divine Truth proceeding from the Lord, which is the Divine Truth of the Word, is meant by the blood of the Lamb, may be seen from the fact that the Lord is the Word; and because He is the Word, that the Divine Truth therein is His Blood, and the Divine Good therein His Body. This may be made evident thus: Is not every man his good and his truth? And as good is of the will and truth is of the understanding, every man is his will and his understanding. What else makes the man? Is not man, as to essence, these two things? But the Lord is Good itself and Truth itself; that is, the Divine Good and the Divine Truth, which two are also the Word.

556. *And they loved not their life even unto death*, signifies who did not love themselves more than the Lord. By loving their life is signified to love themselves and the world; for by the life man's own life is signified, which every one has from birth; which is to love himself and the world above all things: for which reason, by not loving

their life is signified not to love themselves and the world more than the Lord and the things which are the Lord's: "even unto death" signifies to wish rather to die; consequently it is to love the Lord above all things, and the neighbor as one's self (Matt. xxii. 35–39); and to wish to die rather than to recede from these two loves. The same is signified by these words of the Lord: *He that would find his life, shall lose it; and he that will lose his life for Jesus' sake, shall find it* (Matt. x. 39; Luke xvii. 33). *He that loveth his life shall lose it; but he that hateth his life in this world shall keep it unto life eternal* (John xii. 25). *Jesus said, If any man will come after Me, let him deny himself; for whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, shall find it: what doth it profit a man, if he shall gain the whole world, but lose his own soul? or what shall a man give in exchange for his soul* (Matt. xvi. 24–26; Mark viii. 35–37; Luke ix. 24, 25). By loving the Lord is meant to love to do His commandments (John xiv. 20–24). The reason is because He is His own commandments; for they are from Him, consequently He is in them, and thus in the man in whose life they are inscribed: and they are inscribed upon man by willing and doing them.

557. *For this rejoice, O heavens, and ye that dwell in them*, signifies a new state of heaven, that they are in the Lord, and the Lord in them. By "the heavens" is meant a heaven of Christians, in which the Lord alone is acknowledged as the God of heaven and earth. By "rejoice" is signified its new state, full of joy. By "them that dwell" those who are in good are signified (n. 380): and as all good is from the Lord, it is signified that they are in the Lord, and the Lord in them.

558. *Woe to the inhabiters of the earth and of the sea, for the devil is come down unto you having great wrath*, signifies lamentation over them that are in the internals and the externals of the doctrine of faith alone, and thence in evils of life, since their like have been cast down from heaven

into the world of spirits, and are thence in conjunction with men on earth, whom, from hatred against the New Church, they excite to persevere in their falsities and the evils from them. By "woe to the inhabiters of the earth and of the sea" lamentation is signified over those in the church who are in the doctrine of faith alone. By "woe" lamentation is signified (n. 416). By "inhabiters" are signified those that are in the church whose doctrine is faith alone. By "the earth" are meant they who are in its internals, and by "the sea" they that are in its externals (n. 470). By "great wrath" is signified hatred against the New Church, because it is against the Woman (n. 525). By coming down to them, is signified to those who are in the world of spirits; and as these are in conjunction with men upon earth, to such on the earth is also signified. That the dragon was cast down out of heaven into the world of spirits, and that they who are there are in conjunction with men on the earth, may be seen above (n. 552). The dragon is here called the devil, because they are meant who from that heresy are in evils of life; and those are in evils of life from it, who live according to these things of their faith, — that they have no sins who pray to God the Father in confidence; and if they have, that they are remitted: these, as they do not examine themselves, do not know any sin in themselves, and at length do not know what sin is; see above (n. 531). By the dragon called the devil those are meant who are in the evils of their lusts (n. 550). That every man is in conjunction with those who are in the world of spirits, is because man is a spirit as to the affections of his mind and the thoughts thence; on which account he is as to them continually in conjunction with spirits who are in similar affection and thoughts from it. The conjunction is such, that if that tie were broken for a single moment, the man would fall down dead. Of this the church has before known nothing; nor that a man after death is his own affection and thought thence and thus

his own charity and faith therefrom; and that no one can be faith separate from charity.

559. *Knowing that he hath but a short time*, signifies because he knows that the New Heaven is formed, and that thus the New Church on the earth is at hand, and that he with his like will then be cast into hell. This is signified, because the dragon knows that a New Heaven has been formed, for he was cast down from it (vers. 8, 9). He also knows that a New Church on the earth is at hand, from the prediction in the Apocalypse (chap. xxi.); and he knows likewise that he and his are then to be cast into hell, from the prediction (Apoc. xx. 1, 2, 10).

560. *When the dragon saw that he was cast unto the earth, he persecuted the Woman who brought forth the son*, signifies that the dragonists in the world of spirits, after being cast down, immediately began to infest the New Church on account of its doctrine. "When the dragon saw that he was cast out unto the earth," signifies when the dragonists saw that they were separated from heaven, and in conjunction with men on earth (n. 552, 558). "He persecuted the Woman," signifies that they immediately began to infest the Lord's church. That the Woman whom he persecuted is that Church, may be seen, n. 533. Who brought forth the son, signifies on account of its doctrine. That the offspring or male child, which the Woman brought forth, is the doctrine of the New Church, n. 535, 542, 543, 545.

561. *And there were given to the Woman two wings of a great eagle, that she might fly into the wilderness into her place*, signifies the Divine circumspection for that church, and protection while it is yet among a few. By the Woman the New Church is signified (n. 533). Power and protection are signified by the wings (n. 245). By the eagle is signified intellectual sight and thought from it (n. 245). By flying is signified perception and circumspection (n. 245). By the wilderness is signified the church deserted, and thus among few (n. 546). By place the state here is signified. From

these things it follows, that by "the two wings of a great eagle being given to the Woman for her to fly into the wilderness unto her place," is signified the Divine circumspection for the New Church, and protection while it is yet among a few.

562. *Where she is nourished for a time, and times and half a time from the face of the serpent*, signifies that on account of the craftiness of them that seduce, preparation is made cautiously that it may come among more, until it grows to its appointed state. By being nourished, when the New Church is spoken of, is signified to provide that it may come among more, as above (n. 547). By "a time and times and half of a time," is signified to the end and a beginning, and thus while it is growing from a few to more and even to its appointed state, as also above (n. 547). The craftiness of them that seduce is signified by "the face of the serpent;" by the face craftiness, and by the serpent those that seduce. That they that seduce are signified by the serpent, is manifest from these words in this chapter. *The great dragon was cast out, that old serpent, that seduceth the whole world* (vers. 9); and in another place, *He laid hold of the dragon, that old serpent, and cast him into the abyss, that he should seduce the nations no more* (Apoc. xx. 2, 3). The same is here understood as by the serpent which seduced Eve and Adam, of which it is said, *And the serpent was more subtle than any wild-beast of the field; and the woman said to Jehovah, The serpent seduced me* (Gen. iii. 1, 13). By the face in the Word is signified that which is interior in man; because the face is the type of his mind (*animus*) formed in correspondence: hence by the face of the serpent, anger, hatred, and craftiness are signified. By a time, times, and half of a time, the same is signified here as by the thousand two hundred and sixty days (vers. 6), where are these words: *The Woman fled into the wilderness, where she hath a place prepared by God, where they may nourish her a thousand two hundred and sixty days;* which

may be seen explained above (n. 547). The same also as by the *three days and a half* (Apoc. xi. 9, 10); also by the *three years and six months, when there was a famine* (Luke iv. 25). The same also as by this in Daniel, by *a stated time, stated times and a half, when they shall finish dispersing the power of the holy people* (xii. 7).

563. *And the serpent cast out after the Woman, out of his mouth, water as a flood, that he might cause her to be swallowed up by the flood*, signifies reasonings from falsities in abundance to destroy the church. Here, as above, the seducing dragon is signified by the serpent; the New Church by the Woman (n. 533). By water truths are signified, and in the opposite sense falsities (n. 50, 409). By a flood are signified truths in abundance, and in the opposite sense falsities in abundance (n. 409). Out of the mouth of the serpent, signifies reasonings. Therefore by casting out water as a river are signified reasonings from falsities in abundance. The reasonings of those who are meant by the dragon are all from fallacies and appearances; which, if they are confirmed, appear outwardly as truths, but inwardly conceal falsities in abundance. This I can declare that those in the church who hereafter confirm themselves in faith alone, cannot recede from it except by serious repentance, because they conjoin themselves with the dragonists who are now in the world of spirits, and are greatly excited, and from hatred against the New Church are infesting all there whom they meet: and because they are conjoined with men on the earth, as was said above, they do not suffer those to recede from them, who have once been caught by their reasonings; for they hold them as bound with chains, and then shut their eyes, so that they can no longer see any truth in the light.

564. *And the earth helped the Woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth*, signifies that the reasonings from falsities in abundance put forth by the dragonists.

fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, bring forward. The church as to doctrine is signified by the earth which helped the Woman (n. 285); and because the reasonings from falsities which the dragonists put forth are treated of, it is truths from the Word by which the earth, that is, the church, helps the Woman. By opening her mouth is signified to adduce those truths. By the flood which the dragon cast out of his mouth are signified reasonings from falsities in abundance (n. 563). By swallowing up is signified to cause them to fall to nothing. By the Michaels the men of the New Church are meant; by Michael the wise therein, and by his angels the rest. Since this dogma is rejected in the New Church, that the understanding is to be kept in obedience to faith, and this is received in place of it, that the truth of the church must be seen to be believed (n. 224); and as the truth cannot be seen otherwise than rationally, it is therefore said "before the truths rationally understood." How can any man be led by the Lord and conjoined to heaven, who has closed up his understanding in regard to such things as relate to salvation and eternal life? Is it not the understanding which must be enlightened and taught? And what is the understanding when closed up by religion, but thick-darkness? and such thick-darkness as rejects from itself the illustrating light? Who also can acknowledge any truth and retain it, unless he sees it? What is a truth not seen but an expression not understood, which with sensual-corporeal men is wont to be retained in the memory, but cannot with the wise? Yea, the wise cast out of their memory empty words, that is, words which have not entered by the understanding; as, that the one God is three as to persons; also, that the Lord born from eternity is not one and the same with the Lord born in time; that is, that one Lord is God, and not the other: as also, that a life of charity, which consists in good works,

and also in repentance from evil works, contributes nothing to salvation. A wise man does not understand this; on which account he says from his rationality, Does religion then contribute nothing? Is not religion to shun evil and to do good? Must not the doctrine of the church teach this; as also what a man should believe, that he may do the good works of religion from God?

565. *And the dragon was wroth with the Woman, and went away to make war with the remnant of her seed, that keep the commandments of God and have the testimony of Jesus Christ*, signifies the hatred kindled with those that believe themselves wise on account of confirmations in favor of the mystic union of the Divine and the Human in the Lord, and in favor of justification by faith alone, against those who acknowledge the Lord alone as the God of heaven and earth, and that the Decalogue is the law of life: accosting novitiates with the design of seducing them. In these few words all these things are contained, because they follow in a series from what has been said before, that the earth helped the Woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth; by which is signified that their reasonings from falsities fell to nothing (n. 564); consequently, that they endeavored in vain to destroy the New Church. Wherefore by the dragon's being wroth with the Woman is signified hatred kindled and breathing vengeance against the Church. By the dragon's wrath hatred is signified (n. 558). By making war is signified to attack and fight against by reasonings from falsities (n. 500). By "the remnant of her seed, that keep the commandments of God and have the testimony of Jesus Christ," are meant novitiates, who receive the doctrine concerning the Lord and concerning the Decalogue. What the testimony of Jesus Christ is, may be seen above (n. 6, 490). That those who believe themselves to be wise from confirmations in favor of the mystic union of the Divine and the Human in the Lord,

and in favor of justification by faith alone, are here meant by the dragon, is because these are in the pride of wisdom, and know how to ratiocinate; and from pride proceeds hatred, and from hatred anger and revenge against those who do not believe the same. By the mystic union, which is also called the hypostatic union, are meant their figments concerning the influx and operation of the Divinity into the Humanity of the Lord, as into another; not knowing that God and Man, or the Divine and the Human, in the Lord, are not two, but one person, united like the soul and the body, according to the doctrine received in the whole Christian world, which has its name from Athanasius. But to adduce their figments about the mystic union is not worth the time, as they are absurd. That those who are of the New Church and in the truths of its doctrine are here meant by the seed of the Woman, may be evident from the signification of seed in the following passages: *Their seed shall be known among the gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed* (Isa. lxi. 9). *They are the seed of the blessed of Jehovah* (Isa. lxv. 23). *As the new heavens and the new earth which I will make shall remain before Me, so shall your seed remain* (Isa. lxvi 22). *A seed which shall serve Him; it shall be counted to the Lord for a generation* (Ps. xxii. 30). *I will put enmity between thee and the woman, and between thy seed and the woman's seed* (Gen. iii. 15). *Does one seek a seed of God* (Mal. ii. 15). *Behold, the days shall come, in which I will sow the house of Israel and the house of Judah with the seed of man* (Jer. xxxi. 27). *If thou shalt make His soul an offering for sin, He shall see seed* (Isa. liii. 10). *Fear not, for I am with thee; I will bring thy seed from the east* (Isa. xliii. 5, 6). *Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the gentiles* (Isa. liv. 3). *I had planted thee a noble vine, a sced of truth; how art thou turned to me into branches of a strange vine?*

(Jer. ii. 21). *Their fruit shalt thou destroy from the earth, and their seed from among the children of men* (Ps. xxi. 10). *The seed are the children of the kingdom* (Matt. xiii. 38). The same is signified by *the seed of Israel*, because Israel is the church (Isa. xli. 8, 9; xliv. 3; Jer. xxiii. 8; xxxi. 35, 36). The same also by *the seed of David*, because David is the Lord (Jer. xxx. 10; xxxiii. 22, 25, 26; Ps. lxxxix. 4, 5, 29). The same likewise by *the seed of the field*, because a field signifies the church, in many places. But the opposite is signified by *the seed of the wicked* (Isa. i. 4; xiv. 20; lvii. 3, 4): and by *the seed of the serpent* (Gen. iii. 15).

565½. *And I stood upon the sand of the sea*, signifies his state now spiritual-natural, as of those who are in the first or ultimate heaven. By the sand of the sea that state is signified, because by the sea is signified the external of the church. This state is called spiritual-natural, such as is with those who are in the first or ultimate heaven. Previously he was above in heaven, where he saw the Dragon; his combat with Michael, his downfall and his persecuting the Woman. But now, when the Dragon has been cast down, and yet continues to be treated of in what follows, John was let down in the spirit, to the end that he might see more things concerning the dragon below the heavens, and describe them: in which state he saw the two beasts, the one coming up out of the sea, and the other out of the earth; which he could not see from heaven, since it is not granted to any angel to look from heaven into things below; but if he chooses, he may go down. It is to be known, that in the spiritual world place corresponds to state; for no one can be anywhere else but where the state of his life is: and because John now stood upon the sand of the sea, it follows that his state was now spiritual natural.

566. To this I will add this RELATION. There arose a question among some spirits, whether any one can see any doctrinal theological truth in the Word, except from the Lord. They all agreed in this, that no one can, except from God, because *a man can receive nothing except it be given him from heaven* (John iii. 27): for which reason the dispute was, whether it is possible to any one unless he goes immediately to the Lord. They said on the one hand, that the Lord is to be approached directly, because He is the Word; and on the other, that doctrinal truth may also be seen when God the Father is immediately approached. On which account the dispute centred upon this point, Whether it is lawful for any Christian to go immediately to God the Father, and so to climb above the Lord; and whether this is not insolence and audacity both indecent and rash; because the Lord says that *no one cometh to the Father but through Him* (John xiv. 6). But they left this, and said that a man can see a doctrinal truth in the Word from his own natural light (*lumen*); but this was rejected; wherefore they insisted that it might be seen by those who pray to God the Father. Upon which something was read to them from the Word; and then they prayed upon their knees, that God the Father would enlighten them: and as to the passage which was read to them from the Word, they said that this and that was the truth therein; but it was false: and this repeatedly even to tediousness. At length they confessed that it was not possible. But on the other side, they who went immediately to the Lord, saw truths, and informed the others. After this dispute was thus decided, there came up some out of the abyss, who appeared at first like locusts, but afterwards as men. They were those who in the world prayed to the Father, and confirmed themselves in justification by faith alone; and they said that they saw the tenet that man is justified by faith alone without the works

of the law, in clear light, and also from the Word. They were asked, "By what faith?" they answered, "In God the Father." But after they were examined, it was told them from heaven, that they did not know even one doctrinal truth from the Word. But they replied that still they saw this in the light. It was then said to them that they saw it in fatuous light. They asked, "What is fatuous light?" They were informed that fatuous light is the light of the confirmation of falsity; and that this light corresponds to the light in which owls and bats are, to whom darkness is light, and light is darkness. This was confirmed by the fact, that when they looked upwards to heaven, where light itself is, they saw darkness; but when they looked downwards to the abyss whence they came, they saw light. Being indignant at this confirmation, they said that thus light and darkness are not any thing, but only the state of the eye, according to which light is called light, and darkness, darkness. But it was shown that their light was fatuous light, which is the light of the confirmation of falsity; and that it was only the activity of their minds arising from the fire of lusts, not unlike the light of cats, whose eyes, owing to their burning appetite for mice in cellars in the night-time, appear like candles. On hearing these things, they angrily replied that they were not cats, nor like cats; because they could see, if they would. But because they feared being asked why they would not, they retired, and let themselves down into their abyss and into their light. They who are there, and such as resemble them, are called owls and bats.

When they came to their companions in the abyss, and related what the angels said, that "we do not know any doctrinal truth, not even one;" and that "they therefore called us bats and owls," they were greatly excited and said, "Let us pray to the Lord for permission to ascend, and we will show clearly that we have many doctrinal truths, which the archangels themselves will acknowledge."

And because they prayed to the Lord, leave was given, and they ascended to the number of three hundred. And when they appeared above the earth, they said, "We were celebrated and famed in the world, because we knew and taught the arcana of justification by faith alone; and from confirmations we not only saw the light, but also as it were a flashing radiance; as we still do in our cells. And yet we have heard from our companions who were with you, that that light is not light, but darkness; for the reason that we have not, as you said, any doctrinal truth from the Word. We know that every truth of the Word shines; and we believe that our radiance is thence, when we profoundly meditate upon our arcana. We will, therefore, demonstrate that we have truths from the Word in great abundance." And they said, "Have we not this truth, that there is a Trinity, — God the Father, God the Son, and God the Holy Spirit; and that the Trinity must be believed in? Have we not this truth, that Christ is our Redeemer and Saviour? Have we not this truth, that Christ alone is justice, and that He alone has merit? and that he is unjust and impious, who wishes to claim to himself any thing of His justice and merit? Have we not this truth, that no mortal can do any spiritual good of himself, but that all good which is good in itself is from God? Have we not this truth, that there is given meritorious and also hypocritical good, and that these goods are evil? Have we not this truth, that man of his own powers can contribute nothing to his salvation? Have we not this truth, that the works of charity are still to be done? Have we not this truth, that there is faith, and that one must believe, and that every one has life according to his belief? Besides many other things from the Word? Who of you can deny any one of these? And yet you said that we have not any truth in our schools, not even one. Have you not asserted such things against us through prejudice? But they then received the answer: "All the things which you have

advanced are in themselves true; but you have falsified them, by applying them to confirm a false principle; and hence with you and in you they are falsified truths, which are made false by the false principle. That it is so, we will demonstrate even to the sight. Not far from here is a place into which light flows immediately from heaven. In the midst of it there is a table. When any paper on which a truth from the Word is written is placed upon it, that paper, from the truth written on it, shines like a star. Write your truths, therefore, on a paper, and let it be put upon that table; and you will see." They did so, and gave it to the keeper, who put it upon the table; who then said to them, "Withdraw a little and look at the table." And they withdrew and looked; and behold, the paper shone like a star. And then the keeper said, "You see that the things which you have written upon the paper are truths. But come nearer, and look intently at the paper." And they did so; and then the light suddenly disappeared, and the paper became black, as if covered with the soot of a furnace. And the keeper said further, "Touch the paper with your hands, but be careful not to touch the writing." And when they did so, a flame burst forth, and consumed it. Seeing this, they fled away; and it was said to them, "If you had touched the writing, you would have heard an explosion, and would have burned your fingers." And it was then said by them that stood by, "You have now seen that the truths which you have abused to confirm the arcana of your justification, are truths in themselves; but that in you they are truths falsified." They then looked up, and heaven appeared to them as blood, and afterwards as thick-darkness; and they seemed before the eyes of angelic spirits, some like bats, some like owls, some like moles, and some like horned-owls; and they fled away into their darkness, which to their eyes shone fatuously.

The angelic spirits who were present wondered that they

had not before known any thing of that place, and of the table there. And a voice then came to them from the southern quarter, saying, "Come hither, and you will see something still more wonderful." And they came, and entered into a chamber, whose walls shone as if golden; and they saw there also a table, upon which lay the Word, set around with precious stones in heavenly forms. And the angel keeper said, "When the Word is opened, a light beams forth thence of ineffable brightness; and at the same time there appears from the precious stones a rainbow above and around the Word. When any angel from the third heaven comes thither, and looks at the open Word, there appears above and around the Word a rainbow of various colors on a red ground. When an angel comes thither from the second heaven, and looks, there appears a rainbow on a blue ground. When an angel from the ultimate heaven comes and looks, there appears a rainbow on a white ground. When any good spirit comes and looks, there appears a variegation of light, as of marble." That it was so, was also shown them visibly. The angel keeper further said, "If any one comes up, who has falsified the Word, the splendor is then first dissipated; and if he approaches, and fixes his eyes on the Word, there is an appearance of blood around; and he is then admonished to depart, because there is danger." But a certain one, who had in the world been a prominent author on the doctrine of faith alone, boldly came up, and said, "When I was in the world, I did not falsify the Word; I also exalted charity together with faith; and I taught that man in the state of faith, in which he does charity and its works, is renewed, regenerated, and sanctified: also that faith is then not solitary, that is, without good works; as a tree is not without fruit, the sun without light, and fire without heat: and I also blamed those who said that good works were not necessary, and moreover I magnified the precepts of the Decalogue, and also repentance; and I thus applied all things of the Word in an

admirable manner to the one article of faith, which I set forth and demonstrated to be still alone saving." In the confidence of his assertion that he had not falsified the Word, he came up to the table, and, contrary to the warning of the angel, touched the Word. But then suddenly fire with smoke issued from the Word, and an explosion took place with a great crash, by which he was thrown to a corner of the room, and lay there as dead for half an hour. This the angelic spirits wondered at: but it was said to them, that that prelate had exalted the goods of charity as proceeding from faith more than others; but that still he meant no other than political works, which are also called moral and civil, and which are to be done for the sake of the world and of prosperity therein; but not any works which are to be done for the sake of God and salvation: and also that he included the unseen works of the Holy Spirit, of which the man knows nothing; which are implanted in the act of faith during its state.

The angelic spirits then conversed among themselves concerning the falsification of the Word: and they agreed upon this, that to falsify the Word is to take truths from it, and apply them to confirm falsities; which is to drag them forth from the Word outside of it, and slay them. As for example: he who takes therefrom this truth, that the neighbor is to be loved, and that good is to be done to him from love for the sake of God and eternal life; if any one then confirms this, that it is to be done, but not for the sake of salvation, because all good from man is not good, he drags that truth from the Word outside of the Word, and destroys it; since the Lord in His Word enjoins it upon every man who wishes to be saved, to do good to his neighbor as of himself, and yet to believe that it is of the Lord.

CHAPTER THIRTEENTH.

1. And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads a name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet like a bear's, and his mouth as the mouth of a lion: and the dragon gave him his power and his throne and great authority.

3. And I saw one of his heads as it were wounded unto death, and his deadly wound was healed; and the whole earth wondered after the beast.

4. And they worshipped the dragon, who gave authority to the beast; and they worshipped the beast, saying, who is like unto the beast? who can make war with him.

5. And there was given unto him a mouth speaking great things and blasphemies; and there was given to him authority to work forty-two months.

6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them; and authority was given him over every tribe and tongue and nation.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any one have an ear, let him hear.

10. If any one leadeth into captivity, he shall go into captivity; if any one killeth with the sword, he must be killed with the sword: here is the patience and the faith of the saints.

11. And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the authority of the first beast before him; and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great signs, so that he maketh fire to come down from heaven unto the earth before men;

14. And seduceth them that dwell on the earth, by the signs which it was given him to do before the beast, saying to them that dwell on the earth that they should make an image to the beast, which hath the wound by a sword, and did live.

15. And it was given him to give breath to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that he should give them a mark upon their right hand and upon their foreheads:

17. And that no one might buy or sell, save he that hath the mark or the name of the beast, or the number of his name.

18. Here is wisdom: he that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is six hundred sixty-six.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. In this chapter the Dragon continues to be treated of, and the doctrine and the faith which are meant by him are described: of what kind it is among the laity, and afterwards of what

quality among the clergy. That doctrine and faith among the laity is described by the beast that came up out of the sea, from verse 1–10; and the same among the clergy by the beast out of the earth, verse 11–17. Also, the falsification of the truth of the Word by them is treated of, verse 18.

THE CONTENTS OF EACH VERSE. "And I saw a beast coming up out of the sea," *signifies* the laity in the churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and concerning salvation. "Having seven heads," *signifies* insanity from mere falsities. "And ten horns," *signifies* great power. "And upon his horns ten diadems," *signifies* the power of falsifying many truths of the Word. "And upon his heads a name of blasphemy," *signifies* the denial of the Lord's Divine Human, and a doctrine of the church not from the Word, but evolved from their own intelligence. "And the beast which I saw was like unto a leopard," *signifies* heresy destructive of the church, because from the truths of the Word falsified. "And his feet like a bear's," *signifies* full of falsities from the literal sense of the Word, read but not understood. "And his mouth as the mouth of a lion," *signifies* reasonings from falsities as from truths. "And the dragon gave him his power and his throne and great authority," *signifies* that that heresy prevails and reigns through its reception by the laity. "And I saw one of his heads, as it were wounded unto death," *signifies* that the doctrine of faith alone does not agree with the Word, wherein works are so often commanded. "And his deadly wound was healed," *signifies* the cure of it here explained. "And the whole earth wondered after the beast," *signifies* that then that doctrine and faith were received with joy. "And they worshipped the Dragon who gave authority to the beast," *signifies* acknowledgment that it is as delivered by the leaders and teachers, who have made it prevail through its reception by the general body. "And they

worshipped the beast," *signifies* the acknowledgment by the general body, that it is holy truth. "Saying, Who is like unto the beast? who can make war with him?" *signifies* the superiority of that doctrine, because it can be contradicted by no one. "And there was given unto him a mouth speaking great things and blasphemies," *signifies* that it teaches evils and falsities. "And there was given to him authority to work forty-two months," *signifies* the opportunity to teach and do the evils and falsities of that doctrine even to the end of that Church, and till the beginning of the New. "And he opened his mouth in blasphemy against God, to blaspheme His name," *signifies* their utterances, which are scandals against the Divine Itself and the Divine Human of the Lord, and at the same time against every thing of the church from the Word, by which the Lord is worshipped. "And His tabernacle and them that dwell in heaven," *signifies* scandals against the Lord's heavenly (celestial) church and against heaven. "And it was given unto him to make war with the saints and to overcome them," *signifies* that they assailed the Divine Truths of the Word, and overthrew them. "And authority was given him over every tribe and tongue and nation," *signifies* dominion thus over all things of the church, both those of its doctrine and those of its life. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb," *signifies* that all acknowledged that heresy as a holy thing of the church, except those who believed in the Lord. "Slain from the foundation of the world," *signifies* the Lord's Divine Human not acknowledged from the first establishment of the church. "If any one have an ear, let him hear," *signifies* that they who wish to be wise should attend to these things. "If any one leadeth into captivity he shall go into captivity," *signifies* that he who by that heresy leads others away from believing well and living well, shall be led away into hell by his own falsities and evils. "If any

one killeth with the sword he must be killed with the sword," *signifies* that he who destroys the soul of another by falsities shall be destroyed and perish by falsities. "Here is the patience and the faith of the saints," *signifies* that the man of the Lord's New Church is explored by temptations from them, as to the quality of his life and faith. "And I saw another beast coming up out of the earth" *signifies* the clergy who are in the doctrine and faith of the dragon concerning God and salvation. "And he had two horns like a lamb, and he spake as a dragon," *signifies* that they speak, teach, and write from the Word, as if it were the Lord's Divine Truth, and yet it is truth falsified. "And he exerciseth all the authority of the first beast before him," *signifies* that they confirmed the dogmas, and that thereby they prevail. "And he causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed," *signifies* that it was firmly established by confirmations that what is received by the general body should be acknowledged as a holy thing of the church. "And he doeth great signs," *signifies* testifications that what they teach are truths, although they are falsities. "So that he maketh fire to come down from heaven unto the earth before men," *signifies* proofs that their falsities are truths. "And seduceth them that dwell on the earth by the signs which it was given him to do before the beast," *signifies* that by testifications and proofs they lead the men of the church into errors. "Saying to them that dwell on the earth that they should make an image to the beast which hath the wound by a sword and did live," *signifies* that they induce the men of the church to receive for doctrine, that faith is the only medium of salvation, for the reason here explained. "And it was given him to give breath to the image of the beast, that the image of the beast should both speak," *signifies* that it was permitted them to confirm that doctrine by the Word, by which it is as it were vivified as it is taught. "And

cause that as many as would not worship the image of the beast should be killed," *signifies* that they pronounce damnation upon those who do not acknowledge the doctrine of their faith as a holy doctrine of the church. "And he causeth all, the small and the great, and the rich and the poor, and the free and the bond," *signifies* all in that church, of whatever condition, learning, or intelligence they are. "That he should give them a mark upon their right hand and upon their foreheads," *signifies* that no one should be acknowledged as a Reformed Christian, but he who receives that doctrine in faith and love. "And that no one might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name," *signifies* that no one is permitted to teach from the Word but he who acknowledges that doctrine, and swears to the belief and the love of it, or to such as is in conformity with it. "Here is wisdom," *signifies* that it is the part of the wise to see and understand, from the things that are said and explained in this chapter, the quality of the doctrine and faith concerning God and concerning salvation, among the clergy. "He that hath understanding, let him count the number of the beast," *signifies* that he who is in enlightenment from the Lord may know the quality of the confirmations of that doctrine and faith from the Word among them. "For it is the number of a man," *signifies* the quality of the Word and thence of the church. "And his number is six hundred sixty-six," *signifies* that the quality is this, that every truth of the Word is falsified by them.

THE EXPLANATION.

567. *And I saw a beast coming up out of the sea*, signifies the laity in the churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and concerning salvation. What and of what quality the faith of

the dragon is, may be seen n. 537. The same faith continues to be treated of in this chapter; and by this beast, which was seen to come up out of the sea, is meant that faith among the laity; but by the beast out of the earth (vers. 11), that faith among the clergy is meant. That the dragon continues to be treated of here, is manifest from these words in this chapter: That *the Dragon gave to the beast that came up out of the sea his power, and throne, and great authority* (vers. 2): and that *they worshipped the dragon who gave authority to the beast* (vers. 4): and concerning the beast out of the earth, that *he spake as the dragon* (vers. 11): and that *he exercised all the authority of the first beast before the Dragon* (vers. 12). That the laity are meant by the beast out of the sea, and the clergy by the beast out of the earth, is because the external of the church is signified by the sea, and the internal by the earth (n. 398, and elsewhere); and the laity are in the externals of the doctrine of the church, and the clergy are in its internals: on which account the beast out of the earth is also called in what follows, the false prophet. That they are in the churches of the Reformed, is because the Reformed are treated of as far as to chap. xvi. inclusive; and the Roman Catholics in chap. xvii. and xviii.: and afterwards the last judgment, and at length the New Church. They were seen as beasts because a dragon is a beast, and because a beast in the Word signifies man as to his affections, — harmless and useful beasts man as to the good affections, and noxious and useless beasts man as to the evil affections. On which account the men of the church are in general called sheep, and a congregation of them a flock, and he that teaches is called a pastor. It is hence also that the Word, as to its power, affection, understanding, and wisdom, is described above by four animals, which were a lion, a calf, an eagle, and a man (chap. iv.); and the understanding of the Word, by horses (chap. vi.). The reason is, that in the spiritual world a man's affections appear at a distance like beasts, as has often been said

before; and beasts, viewed in themselves, are nothing but forms of natural affections; but men are not only forms of natural affections, but also of spiritual at the same time. That men as to their affections are meant by beasts, may be evident from these passages: *Thou didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary: the beast thy congregation shall dwell in it* (Ps. lxviii. 9 10). *Every wild-beast of the forest is mine, the beasts on a thousand hills; I know every bird of the mountains; the beast of my fields is with Me* (Ps. l. 10, 11). *Ashur is a cedar in Lebanon, his stature is high, all the birds of the heavens made their nests in his boughs, and under his branches all the beasts of the field brought forth, and in his shadow dwelt all great nations* (Ez. xxxi. 3–6, 10, 13; Dan. iv. 7–13). *I will make a covenant for them in that day with the beast of the field and with the bird of the heavens, and I will betroth thee unto Me for ever* (Hos. ii. 18, 19). *Rejoice and be glad; be not afraid, ye beasts of my fields, for the habitations of the wilderness do spring* (Joel ii. 21, 22). *In that day there shall be great tumult, Judah shall fight against Jerusalem, and there shall be a plague of the horse, of the mule, of the camel, and of every beast; then shall every one that is left go up to Jerusalem* (Zech. xiv. 13–16). *The birds shall abominate him, and every beast of the earth shall despise him* (Isa. xviii. 6). *Thou, son of man, say to the bird of every wing, and to every beast of the field, Assemble yourselves to my sacrifice upon the mountains of Israel; so will I set my glory among the nations* (Ez. xxxix. 17–21). *Jehovah gathereth the outcasts of Israel; every beast of my fields, come ye* (Isa. lvi. 8, 9). *Jehovah will destroy Ashur, every wild-beast of the nations shall rest in the midst of her, as well the spoonbill as the wild-duck in her pomegranates* (Zeph. ii. 13, 14). *The sheep were scattered without a shepherd, and were for food to every wild-beast of the field* (Ez. xxxiv. 5, 8). *I will cast thee forth upon the face of the field, and will make every bird of the heavens to live upon thee, and will satisfy every wild-beast of the earth from thee* (Ez. xxxii. 4; also

chap. v. 17; xxix. 5; xxxiii. 27; xxxix. 4; Jer. xv. 3; xvi. 4; xix. 7; xxvii. 5, 6). *The enemy reproacheth Jehovah; deliver not the soul of thy turtledove to the beast* (Ps. lxxiv. 18, 19). *I saw in vision four beasts coming up out of the sea; the first was like a lion which had eagle's wings, the second like a bear, the third like a leopard, and the fourth was terrible* (Dan. vii. 2–7). *The Spirit driveth Jesus into the wilderness, and He was with the beasts, and angels ministered unto Him* (Mark i. 12, 13). He was not with the beasts, but with devils, who are here meant by the beasts. Besides other places, where beasts and wild-beasts are named, as Isa. xxxv. 9; xliii. 20; Jer. xii. 4, 8–10; Ez. viii. 10; xxxiv. 23, 25, 28; xxxviii. 18–20; Hos. iv. 2, 3; xiii. 8; Joel i. 16, 18, 20; Hab. ii. 17; Dan. ii. 37, 38; Ps. viii. 6–8; lxxx. 13; civ. 11, 12, 14, 20, 25; cxlviii. 7, 10; Ex. xxiii. 28–30; Lev. xxvi. 6; Deut. vii. 22; xxxii. 24. In these places men as to their affections are signified by beasts. By *man* and *beast* together is signified man as to spiritual and natural affection, in the following passages: Jer. vii. 20; xxi. 6; xxvii. 5; xxxi. 27; xxxii. 43; xxxiii. 10–12; xxxvi. 29; l. 3; Ez. xiv. 13, 17, 19; xxv. 13; xxxii. 13; xxxvi. 11; Zeph. i. 2, 3; Zech. ii. 4, 5; viii. 9, 10; Jonah iii. 7, 8; Ps. xxxvi. 6; Num. xviii. 15. By all the beasts which were sacrificed good affections were signified, and the same by the beasts which were eaten; and the contrary by the beasts which were not to be eaten (Lev. xx. 25, 26).

568. *Having seven heads*, signifies insanity from mere falsities, the same as by the seven heads of the dragon (n. 538).

569. *And ten horns*, signifies great power; the same as by the horns of the dragon, which also were ten (n. 539).

570. *And upon his horns ten diadems*, signifies the power of falsifying many truths of the Word. Power is signified by horns (n. 539); by ten is signified much (n. 101); and the truths of the Word falsified are signified by the diadems (n. 540). Hence, by "upon his horns ten diadems," is

signified to have it in his power to falsify many truths of the Word. It is said of the dragon, that he had upon his heads seven diadems; but of this beast of his, that he had ten diadems upon his horns. The reason is, because the power of falsifying many truths of the Word is here signified, but there the falsification of them all: for the laity can do it, but do not. For they who are in falsities and in their faith, are opposed to truths; for which reason, when they see truths in the Word, they falsify them.

571. *And upon his heads a name of blasphemy*, signifies denial of the Lord's Divine Human, and a doctrine of the church not from the Word, but from their own intelligence. By the seven heads insanity from mere falsities is signified, as above (n. 568); and this insanity speaks blasphemy, when it denies the Lord's Divine in His Human; and also when it does not take the doctrine of the church from the Word, but hatches it from its own intelligence. As regards the *First*, that it is blasphemy to deny the Lord's Divine in His Human, it is because he who denies this is against the faith received in the entire Christian world, which is called the Athanasian; where it is said plainly, that in Jesus Christ God and Man, that is, the Divine and the Human, are not two, but one; and that they are one person, united like the soul and the body. Wherefore they who deny the Divine in His Human are not far from the Socinians and Arians; indisputably so, when they think of the Lord's Human alone as of the human of another man, and at the same time not at all of His Divine from eternity. In regard to the *Second* point, that it is blasphemy not to take the doctrine of the church from the Word, but to evolve it from their own intelligence; this is so, because the church is from the Word, and is such as its understanding of the Word is; see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 76–79): and the doctrine that faith alone, that is, faith without the works of the law, justifies and saves, is not from the

Word, but from a single saying of Paul (Rom. iii. 28), falsely understood, see n. 417; and all the falsity of the doctrine derives its origin from no other source than their own intelligence. For what is more universally taught in the Word than to shun evil and to do good? and what is more fully set forth there than that God is to be loved, and the neighbor also? and who does not see that no one can love the neighbor, unless he lives according to the works of the law? and he that does not love the neighbor, does not love God: for in love to the neighbor the Lord conjoins Himself with man, and man conjoins himself with the Lord; that is, the Lord and man are together in that love. And what is it to love the neighbor but not to do evil to him, according to the precepts of the Decalogue? (Rom. xiii. 8–11). And as far as a man is not willing to do evil to his neighbor, so far he wills to do him good. It is manifest from these things, that it is blasphemy to exclude the works of this law from salvation, as they do who make faith alone, which is faith separate from good works, solely saving. By blasphemy (Matt. xii. 31, 32; Apoc. xvii. 3; Is. xxxvii. 6, 7, 23, 24), is meant to deny the Lord's Divine, as the Socinians do, and to deny the Word. For they who thus deny the Divine of the Lord, cannot enter heaven; for the Lord's Divine is the all in all of heaven: and he who denies the Word, denies all things of religion.

572. *And the beast which I saw was like unto a leopard*, signifies heresy destructive of the church, because from the truths of the Word falsified. By beasts in general are signified men as to their affections (n. 567); and by a leopard the affection or lust of falsifying the truths of the Word is signified. And because it is a ferocious beast, and slaughters harmless animals, it signifies also a heresy destructive of the church. That the truths of the Word falsified are signified by a leopard, is from his black and white spots: and by the black spots falsities are signified, and by the

white among them truth is signified. Hence, as it is a ferocious and cruel beast, by it are signified the truths of the Word falsified, and so destroyed. The same things are signified by a leopard in the following passages: *Can the Ethiopian change his skin, and the leopard his spots? Then may ye also be able to do good, who have been taught to do evil* (Jer. xiii. 23). *A lion out of the forest hath smitten the nobles, a wolf of the plains shall spoil them, the leopard is watching against their cities; every one who goeth out shall be torn in pieces, because their backslidings are increased* (Jer. v. 6). "A leopard watching against their cities" means against the truths of doctrine: a city is doctrine (n. 194). *Because they have forgotten Me, I will therefore be to them as a lion, and as a leopard by the way will I observe them* (Hos. xiii. 5–7); a way also signifies truth (n. 176). *The wolf shall dwell with the lamb, and the leopard with the kid* (Isa. xi. 6). Here the Lord's kingdom which is coming is treated of: "the kid" is the genuine truth of the church; "the leopard" is the same falsified. *The third beast coming up out of the sea was like a leopard, which had four wings upon his back* (Dan. vii. 6). Concerning the four beasts seen by Daniel, see below (n. 574).

573. *And his feet like a bear's*, signifies that it was full of fallacies from the literal sense of the Word read but not understood. By the feet is signified the natural, which is the ultimate, upon which that heresy which is meant by the leopard, takes its stand, and as it were walks; and this is the literal sense of the Word: and they are signified by a bear, who read the Word, and do not understand it; whence they have fallacies. That these are signified by bears, was made manifest to me from the bears seen in the spiritual world, and from certain ones there clothed in bearskin; all of whom were those that read the Word, and did not see any doctrinal truth there; as also those who confirmed the appearances of truth therein, whence are fallacies. There appear there hurtful bears, and harmless

bears, and also white ones; but they are distinguished by their heads: those that are harmless have heads like the heads of calves or sheep. Such persons or things are signified by bears in the following passages: *As a bear, lying in wait for me, he hath overturned my paths; the lion in the covets hath turned aside my ways; he hath made me desolate* (Lam. iii. 8–11). *I will meet him like a bear bereaved, and I will consume him there like a huge lion; the wild-beast of the field shall tear them* (Hos. xiii. 7, 8). *The calf and the young lion shall lie down, and the cow and the bear shall feed* (Isa. xi. 6, 7). *The second beast coming up out of the sea was like unto a bear, and it had three ribs in its mouth between its teeth* (Dan. vii. 5). The same is signified by the *lion and bear which David smote, taking it by the beard* (1 Sam. xvii. 34–37; likewise 2 Sam. xvii. 8). The *lion* and the *bear* are mentioned in these places, because falsity destroying the truth of the Word is signified by the lion; and by the bear are signified fallacies, which also destroy, but not to such a degree; wherefore it is said in Amos, *The day of Jehovah, a day of darkness and not of light, is as he who flees from a lion and falls upon a bear* (v. 18, 19). We read in the second book of Kings, that *Elisha was mocked by children, and called bald; and that on that account forty-two children were torn in pieces by two she-bears out of the forest* (ii. 23, 24). This was done because Elisha represented the Lord as to the Word (n. 298); and because baldness signified the Word without the sense of the letter, and thus not any thing (n. 47); the number forty-two signified blasphemy (n. 583); and the she-bears signified the literal sense of the Word, read indeed, but not understood.

574. *And his mouth as the mouth of a lion*, signifies reasonings from falsities as from truths. By the mouth is signified teaching, preaching, and discourse (n. 452); here reasoning from falsities of doctrine, because the head, where the mouth is, signifies insanity from mere falsities

(n. 568). By a lion Divine Truth in its power is signified (n. 241, 471); but here falsity in power appearing as truth by means of reasonings (n. 573). Hence by "his mouth as the mouth of a lion," are signified reasonings from falsities as if from truths. That the leopard, the bear, and the lion signify such things, may be evident from similar beasts seen by Daniel, thus spoken of: *Four great beasts came up out of the sea: the first was like a lion, and had eagle's wings: I beheld until his wings were torn off, and he was lifted up from the earth, and set up upon his feet as a man, and a man's heart given to him. The second beast was like unto a bear, and raised himself up on one side; three ribs were in his mouth between his teeth; and it was said, Arise, devour much flesh. The third beast was like a leopard, which had four wings upon his back, as of birds; the beast had also four heads, and dominion was given to him. The fourth beast was terrible and formidable and powerful, and it had great iron teeth; he devoured and brake in pieces and trampled the residue with his feet* (Dan. vii. 3–7). By these four beasts the successive states of the church are described, from its first unto its last, until it is altogether vastated as to every good and truth of the Word; after which is the coming of the Lord. By the *lion* is signified the Divine Truth of the Word in its first state, and the establishment of the church by it; which is meant by his being lifted up from the earth, and set up upon his feet as a man, and a man's heart given to him. By the *bear* the second state of the church is described, which is, that the Word is read indeed, but is not understood: by the three ribs between his teeth are signified appearances and fallacies; and by "much flesh" the literal sense of the Word as a whole is signified. The third state of the church is described by the *leopard*, by which the Word falsified as to its truths is signified: by the four wings upon its back, as of birds, confirmations of falsity are signified. The fourth or last state of the church is described by

the *beast* which was terrible and formidable, by which the destruction of all truth and good is signified; on which account it is said that it broke in pieces and devoured, and trampled the residue with its feet. At length the Lord's coming is described, and then the destruction of that church, and the establishment of a New, from verse 9 to the end. By Daniel those four beasts were seen coming up out of the sea one after another; but by John the first three beasts were seen united in one body, and also coming up out of the sea. The reason is because the successive states of the church are described by them in Daniel but here in the Apocalypse the last state is described, in which are all the former at once; and as this beast was seen to be like a leopard as to its body and like a bear as to its feet, and like a lion as to its mouth, similar things are signified in both cases by the leopard and the bear: but by the mouth like a lion's, reasonings from falsities are signified, because it follows that *the beast spake blasphemies out of his mouth* (vers. 5, 6): and by his heads, insanity from mere falsities is signified.

575. *And the dragon gave him his power and his throne, and great authority*, signifies that that heresy prevails and reigns through its reception by the laity. By the dragon that heresy is signified, spoken of n. 537. The laity are signified by this beast (n. 567); who do not speak from themselves, but from their teachers; and as they are the people themselves, it is manifest that that heresy prevails and reigns from reception by them. This therefore it is, which is signified by the power, throne, and great authority, which the dragon gave to this beast, and by these words following (vers. 5), *And they worshipped the dragon who gave authority to the beast.* The dragon prevails and reigns through them, especially through this dogma of their religion: That the understanding is to be kept under obedience to faith; and that that is a faith which is not understood; and that, in spiritual things, faith in a thing which is under-

stood is intellectual faith, which is not justifying. When these prevail with the laity, the clergy have authority, veneration, and a species of adoration, on account of the divine things which they believe they know, and which are to be received from their mouths. By "power" is signified prevalence; by throne, government; and by great authority, dominion.

576. *And I saw one of his heads as it were wounded unto death*, signifies that this point of doctrine, which is the head of the rest, that man is justified and saved by faith alone without the works of the law, does not agree with the Word, where works are so often commanded. By "one of his heads" is signified the chief and fundamental article of the whole doctrine of the church of the Reformed. For the beast had seven heads, by which is signified insanity from mere falsities (n. 568); and thus also all falsities in the aggregate: for by seven in the Word is signified all (n. 10, 391). And as all the falsities of their doctrine concerning salvation depend on this one, that man is justified and saved by faith alone without the works of the law, it is this which is signified by "one of the heads" of the beast. By its being as it were wounded unto death, is signified that it does not agree with the Word, where works are so often commanded. For every point of the doctrine of the church, which does not agree with the Word, is not sound, but is sick with a deadly disease: for the doctrine of the church must be from the Word, and from no other source.

577. *And his deadly wound was healed*, signifies the cure of that head of the doctrine by this reasoning, that no one can do a good work of himself, and fulfil the law, and that there is on that account provided another means of salvation instead, which is faith in the righteousness and merit of Christ, who suffered for man, and thereby took away the condemnation of the law. That this is the cure for the wounded head, and is also applied, is known, when

by the wounded head is meant that which precedes (n. 576); and therefore there is no need to explain it further.

578. *And the whole earth wondered after the beast*, signifies that that faith was then received with joy, and became the doctrine of the whole church, because they thus would not be servants under the law, but free under faith. And they wondered, signifies admiration that the deadly wound was healed, and thence reception with joy. By the whole earth the whole church of the Reformed is signified, for the earth is the church (n. 285). Wherefore by "the whole earth wondered after the beast," is signified that that faith was received with joy, and became the doctrine of the whole church. The joy with which it was received was because thus they would not be servants under the law, but free under faith; not knowing that the fact was altogether the contrary; namely, that they who believe themselves to be free under faith, or from that faith, or by means of that faith, are servants under sin, that is, under the devil; for sin and the devil are one and the same. For they believe that thus the law does not condemn; and thus they believe that to sin without the condemnation of the law is freedom, provided they have faith; when yet this is servitude itself. But when a man shuns sin, that is, the devil, he from a servant becomes free. — To this I will add this Relation: I spoke with certain doctors of the church in the world of spirits, as to what they mean by the works of the law, and what by the law, under whose yoke, servitude, and condemnation they say they are not. They said that they were the works of the law of the Decalogue. And I then said, "What does the Decalogue require? is it not this? Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely? Are these the works of the law which you separate from faith, saying that faith alone without the works of the law justifies and saves? and are these

the things for which Christ made satisfaction?" And they answered that they were. And then a voice was heard from heaven, saying, "Who can be so insane?" And instantly their faces were turned towards the diabolical spirits, among whom was Machiavelli, and many of the order of the Jesuits, who permitted all those things, provided only that men would beware of the laws of the world: and they would have conjoined themselves with them, had not a society been interposed, which separated them. It is said that "the whole earth wondered after the beast." That "after him" means to follow him and to obey him, is manifest from these passages: *David kept my precepts, and walked after Me with all His heart* (1 Kings xiv. 8). *The children of Jesse went after Saul into the battle* (1 Sam. xvii. 13). *Thou shalt not go after a multitude to do evil; thou shalt not speak in a cause to turn away after many to pervert judgment* (Ex. xxiii. 2). *Thou shalt not go after other gods whom thou hast not known* (Jer. vii. 9). *They went after other gods to serve them* (Jer. xi. 10; Deut. viii. 19). *The man who went after Baalpeor will Jehovah destroy* (Deut. iv. 3).

579. *And they worshipped the Dragon who gave authority unto the beast*, signifies acknowledgment of the doctrine of justification by faith without the works of the law by the leaders and teachers, who made it prevail through its reception by the general body. By worshipping is signified to acknowledge as a holy thing of the church. By the Dragon the doctrine of justification and salvation by faith alone without the works of the law is signified (n. 537). The general body is signified by this beast, because it is the laity (n. 567). By giving authority is signified to cause it to prevail through its reception by them (n. 575).

580. *And they worshipped the beast*, signifies the acknowledgment by the general body that it is a holy truth, that no one can do a good work, nor fulfil the law, of himself. By worshipping is signified to acknowledge as a holy thing of

the church, as just above (n. 579); here that it is a holy truth that no one can of himself do a good work, and fulfil the law: and because these two are holy truths, it follows that the works of the law are to be removed from faith, as not saving. But that those truths, together with many others, are falsified, may be seen above (n. 566). The same is here signified by the beast as by the dragon, because of reception and acknowledgment; on which account it is said that they worshipped the dragon, and worshipped the beast.

581. *Saying, Who is like unto the beast? who can make war with him?* signifies the superiority of that doctrine above every other, because it can be contradicted by no one. "Who is like unto the beast?" signifies the opinion respecting the superiority of that church above every other, by reason of its doctrine. By the beast is signified the general body, and thus the church, and abstractly its doctrine. "Who can make war with him?" signifies who can deny that a man cannot do any spiritual good of himself, besides more things, as above (n. 566). And because this cannot be contradicted, are we not thus saved by faith without the works of the law? But that this conclusion is absurd, yea, in itself insane, may be seen by every one who knows any thing of the Word, and is wise from it. "Who can make war with him?" also signifies that that doctrine has been so ingeniously and subtly confirmed and thus fortified by arguments, by its leaders and those that teach it after them, that it cannot be impugned.

582. *And there was given unto him a mouth speaking great things and blasphemies*, signifies that it teaches evils and falsities. By "a mouth speaking" is signified teaching, preaching, and discourse (n. 452). By "speaking great things and blasphemies" is signified to teach evils and falsities: for great is predicated of good, and in the opposite sense, of evil (n. 656, 663, 896, 898); and by blasphemies truths falsified, and thus falsities, are signified. What is here signified in particular by blasphemies, may be seen

above (n. 571). It teaches evils, because it removes from salvation the works of the law, and thus things that are to be done; and he who does this is in spiritual evils, which are sins.

583. *And there was given to him authority to work forty-two months*, signifies the opportunity to teach and to do the evils and falsities of that doctrine even to the end of that church, and till the beginning of the New. By authority to work being given unto him the authority to speak great things and blasphemies is signified, that is, to teach and do the evils and falsities spoken of just above (n. 582). By forty-two months is signified to the end of the former church and till the beginning of the New, as above (n. 496); the same as by the three days and a half (n. 505); and by a time, times, and half a time (n. 562); also the same as by the thousand two hundred and sixty days (n. 491); because forty-two months make three years and a half.

584. *And he opened his mouth in blasphemies against God and His name*, signifies their utterances, which are scandals, against the Divine Itself and the Divine Human of the Lord, and at the same time against every thing of the church from the Word, by which the Lord is worshipped. "He opened his mouth in blasphemies," signifies utterances which are false statements. By the mouth is signified teaching, preaching, and discourse (n. 452); hence by opening the mouth is signified to utter these things: and blasphemies signify falsifications of the Word, and many more things mentioned above (n. 571, 582); here also scandals, because the words "against God and His name" immediately follow. By "God" the Lord's Divinity is here signified, as very frequently elsewhere in the Apocalypse: and by "His name" every thing is signified by which the Lord is worshipped; including the Word, because worship is according to it (n. 81). That by the name of Jehovah or God the Lord's Divine Human is signified, and at the same time the Word, also every thing by which He

is worshipped, may be further evident from these passages: *Jesus said, Father, glorify thy Name; and there came a voice from heaven, saying, I have both glorified it and will glorify it again* (John xii. 28). *Jesus said, I have manifested thy Name to men, and I have made known to them thy Name* (John xvii. 6, 26). *Whatsoever ye shall ask in my Name, that will I do; that the Father may be glorified in the Son: if ye shall ask anything in my Name, I will do it* (John xiv. 13, 14). *In the beginning was the Word, and the Word was with God, and the Word was God: as many as received Him, to them gave He power to become the sons of God, to them that believe on His Name: and the Word was made flesh* (John i. 1, 12, 14). *Jesus said, He that believeth not on Him hath been judged already, because he hath not believed in the Name of the Only begotten Son of God* (John iii. 18). Nothing else is meant by *the Name of Jehovah God, which must not be profaned*, in the second commandment of the Decalogue, and by the *Name of the Father, which must be hallowed*, in the Lord's Prayer.

585. *And His Tabernacle, and them that dwell in heaven,* signifies scandals against the Lord's heavenly (celestial) church and against heaven. Nearly the same is signified by the Tabernacle as by the Temple, namely, in the highest sense the Lord's Divine Human, and in a relative sense, heaven and the church (n. 191, 529). But by the Tabernacle in this sense the heavenly (celestial) church is signified, which is in the good of love to the Lord from the Lord; and by the Temple the spiritual church, which is in the truths of wisdom from the Lord. By "them that dwell in heaven" is signified Heaven. The reason that the heavenly (celestial) church is signified by the Tabernacle, is because the most ancient church, which was heavenly (celestial) because it was in love to the Lord, had holy worship in tabernacles; and the ancient church, which was a spiritual church, had holy worship in temples. The Tabernacles were of wood, and the Temples of stone; and wood signifies

good, and stone truth. That the Lord's Divine Human as to the Divine Love, and also the heaven and church which are in love to the Lord, are signified by the Tabernacle, may be evident from the following passages: *O Jehovah, who shall abide in thy Tabernacle? who shall dwell in thy holy mountain? He that walketh uprightly, and worketh righteousness, and speaketh the truth* (Ps. xv. 1, 2). *Jehovah shall hide me in His Tent, He shall hide me in the secret of His Tabernacle, He shall lift me up* (Ps. xxvii. 5). *I will abide in thy Tabernacle for ever* (Ps. lxi. 4). *Look upon Zion; thine eyes shall see Jerusalem a quiet habitation, a Tabernacle which shall not be taken down* (Isa. xxxiii. 20); *Jehovah who spreadeth out the heavens as a Tabernacle to dwell in* (Isa. xl. 22). *Thou hast made Jehovah Most High thy habitation, no plague shall come nigh thy Tabernacle* (Ps. xci. 9, 10). *Jehovah hath set a Tabernacle among them, He will walk among them* (Lev. xxvi. 11, 12). *Jehovah forsook the Tent of Shiloh, the Tabernacle in which He dwelt among men* (Ps. lxxviii. 60). *I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and He will dwell with them* (Apoc. xxi. 3). *My Tabernacle is laid waste* (Jer. iv. 20; x. 20). *He will pluck thee out of the Tabernacle, and He will root thee out of the land of the living* (Ps. lii. 5. Besides other places, as Isa. xvi. 5; liv. 2; Jer. xxx. 18; Lam. ii. 4; Hos. ix. 6; xii. 9; Zech. xii. 7). Since the most ancient church, which was a heavenly (celestial) church, because it was in love to the Lord, and thence in conjunction with Him, had holy worship in Tabernacles, therefore *by the command of the Lord a Tabernacle was erected by Moses*, in which all the things of heaven and the church were represented; which was so holy that no one was permitted to enter into it but Moses, Aaron, and his sons; and if any one of the people entered, he should die (Num. xvii. 12, 13; xviii. 1, 22, 23; xix. 14–19). In the inmost part of it was the Ark, in which were the two Tables which were the Decalogue, over which was the Mercy-seat and the

Cherubs; and without the veil there the Table upon which was the Showbread, the Altar of Incense, and the Candlestick with the seven lamps; all of which were representatives of heaven and the church. It is described in Ex. xxvi. 7–16; xxxvi. 8–37; and we read that the form of it was shown to Moses upon Mount Sinai (Ex. xxv. 9; xxvi. 30); and that which is given to be seen from heaven is representative of heaven and thence of the church. In memory of the holy worship of the Lord in tabernacles by the most ancient people, and of the conjunction with Him by love, the *Feast of Tabernacles* was commanded, spoken of in Lev. xxiii. 39–44; Deut. xvi. 13, 14; Zech. xiv. 16, 18, 19.

586. *And it was given unto him to make war with the saints, and to overcome them*, signifies that they assailed the Divine Truths of the Word, and overthrew them. By war is signified spiritual war, which is that of falsity against truth, and of truth against falsity (n. 500): hence "to make war" is to assail. By the saints are meant those who are in Divine truths from the Lord through the Word, and hence, abstractly from persons, the Divine truths (n. 173); therefore, by overcoming them is signified to cause the truths not to prevail, and thus to overthrow them. Similar things are signified by these words in Daniel: *The fourth beast, coming up out of the sea, which had a mouth speaking great things, made war with the saints, and prevailed* (vii. 20, 21): also by these in the same: *The he-goat ran against the ram, cast him to the earth, trampled on him, and lifted himself up against the prince of the host, and the habitation of His sanctuary was cast down; and he cast down the truth to the earth* (viii. 5–7, 11, 12). That by the he-goat faith separated from charity is meant, may be seen in the "Doctrine of the New Jerusalem concerning Faith" (61–68). Similar things are meant by these words: *A king shall arise, of a fierce countenance, understanding subtle things; he shall destroy the mighty, and the people of the saints; and he shall rise up against the prince of princes,*

and fraud shall succeed prosperously in his hand (Dan. viii. 23–25). That this king is the he-goat is said there, ver. 21. The same is also signified by *the beast that came up out of the abyss making war with the two witnesses, and overcoming them, and killing them* (Apoc. xi. 7, n. 500). They overcome, because the laity do not see their subtleties, which they call mysteries; for they conceal them with appearances and fallacies: on which account they said, *Who is like unto the beast? who can make war with him?* (vers. 4, n. 579–581). That they who are in truths from the Lord through the Word are meant by the saints may be evident from the passages adduced above (n. 173); and still further, from these: *Jesus said, Father, sanctify them through thy Truth, thy Word is Truth: I sanctify Myself, that they also may be sanctified through the Truth: I in them, and Thou in Me* (John xvii. 17, 19, 23). *Jehovah came from Sinai, He came from the myriads of holiness, from His right hand went the fire of the law unto them, all His saints are in thy hand, he shall receive of thy words* (Deut. xxxiii. 2, 3). From which it is manifest that those are called *saints* who are in Divine *truths* from the Lord through the *Word*. Also, that *they who live according to the commandments*, that is, the truths of the Word, *were the saints of Jehovah* (Lev. xix. 2; Deut. xxvi. 18, 19). And *if they would keep the covenant, they would be a holy nation* (xix. 5, 6). The Decalogue is the covenant which they should keep (n. 529). Hence it was, that the place in the Tabernacle where the Ark was, in which was the Decalogue, was called the *Holy of holies* (Ex. xxvi. 33, 34). Those are called *saints* who live according to the truths of the Word; not that they are holy, but that the truths in them are holy; and these are holy when they are from the Lord in them, and the Lord is in them when the truths of His Word are in them (John xv. 7). By virtue of truths from the Lord *the angels are called holy* (Matt. xxv. 31; Luke ix. 26): and the *prophets* likewise (Luke i. 70; Apoc.

xviii. 20; xxii. 6): and also the *apostles* (Apoc. xviii. 20). Hence it is, that the Temple is called *the Temple of holiness* (Ps. v. 7; lxv. 4): that Zion was called *the mountain of holiness* (Isa. lxv. 11; Jer. xxxi. 23; Ez. xx. 40; Ps. ii. 6; iii. 4; xv. 1): that Jerusalem is called *the holy city* (Isa. xlviii. 2; lxiv. 10; Apoc. xxi. 2, 10; Matt. xxvii. 53): that the church is called *a people of saints* (Isa. lxii. 12; lxiii. 18; Ps. cxlix. 1): and also *a kingdom of saints* (Dan. vii. 18, 22, 27). They are called saints because the angels, in the abstract sense, signify Divine Truths from the Lord; the Prophets, truths of doctrine; the Apostles, the truths of the church; the Temple, heaven and the church as to Divine truth; and likewise Zion, Jerusalem, and the people and kingdom of God. That no one is holy of himself, not even the angels, may be seen Job xv. 14, 15; but from the Lord, because the Lord alone is Holy, Apoc. xv. 4, n. 173.

587. *And authority was given him over every tribe and tongue and nation*, signifies dominion thus over all things of the church, both those of its doctrine and those of its life. By authority is signified dominion, as above (n. 575). By tribe the church as to its truths and goods is signified, and in the opposite sense, as to its falsities and evils (n. 27, 349). By tongue is signified its doctrine (n. 282, 483); and by nation life according to it (n. 483).

588. *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb*, signifies that all belonging to the church of the Reformed acknowledged that heresy which is meant by the dragon and the beast, as a holy thing of the church, except those who believed in the Lord. By worshipping is signified to acknowledge as a holy thing of the church, as above (n. 579, 580). By "all that dwell upon the earth," all that are of the church of the Reformed are signified, as n. 558. By the names not written in the Lamb's book of life, are signified all except those who believe in the Lord. By names are signified those as to quality (n. 81, 122, 165):

by the Book of life is signified the Word of the Lord, and all doctrine concerning Him (n. 256, 257, 259, 469). And as all the doctrine of the church from the Word, has reference to this, that they should believe in the Lord, therefore this is here meant by a name written in the book of life of the Lamb. Respecting faith in the Lord, see above (n. 67 and 553).

589. *Slain from the foundation of the World*, signifies the Lord's Divine Human not acknowledged from the first establishment of the church. That by "the Lamb slain" is signified that the Lord's Divine Human has not been acknowledged, may be seen above (n. 59, 269), where these words are explained: *I am the First and the Last, and am He that liveth, and was Dead; and behold, I am alive for ever and ever* (chap. i. 17, 18): also these: *And I saw, and behold, in the midst of the throne a Lamb standing as if slain: and they sung a new song, saying, Thou art worthy to take the Book; for thou wast slain, and hast redeemed us to God* (chap. v. 6, 9). "From the foundation of the world" signifies the first establishment of the church, as well the Jewish as the Christian. It is known that the Jews did not acknowledge the Lord's Divine Human. That the Roman Catholics do not, is also known: and that neither do the Reformed, see above (n. 294). The creation of the world is not meant here by the foundation of the world, but the establishment of the church: for by the world, in the widest sense, the whole world is meant, and as well the good as the evil in it, and sometimes the evil only; but in a sense not the widest, the same is meant by the world as by the globe and by the earth, that is, the church. That the church is signified by the globe, may be seen n. 551; and by the earth n. 285. That by founding the globe and the earth is signified to establish the church, and that by the founding and the foundation of them is signified establishment may be evident from Isa. xxiv. 18; xl. 21 · xlviii. 12, 13; li. 16, 17; lviii. 12;

Jer. xxxi. 37; Mic. vi. 1, 2; Zech. xii. 1; Ps. xviii. 7, 15; xxiv. 1, 2; lxxxii. 5; lxxxix. 11. That "the world" also signifies the church (Matt. xiii. 37–39; Joel i. 9, 10). And that the Lord is called the Saviour of the world, from faith in Him (John iii. 16–19; iv. 42; vi. 33, 51; viii. 12; ix. 4, 5; xii. 46, 47). That the world also means the people of the church (John xii. 19; xviii. 20). It may be seen from this what is signified by the foundation of the world, also, Matt. xxv. 34; Luke xi. 50; John xvii. 24; Apoc. xvii. 8.

590. *If any one have an ear, let him hear*, signifies that they who wish to be wise should attend to these things That by having an ear to hear is signified to perceive and obey, and likewise to attend, may be seen above (n. 87). That it means also they who would be wise, is a consequence. It is said, "If any one have an ear, let him hear," that they may attend to the foregoing things; and that else they are not wise.

591. *If any one leadeth into captivity, he shall go into captivity*, signifies that he who by that heresy leads others away from believing well and living well, shall be led away into hell by his own falsities and evils. By leading into captivity is signified to persuade others and draw them over so that they may consent and adhere to that heresy which is meant by the dragon and the beast, and thus to lead them away from believing well and living well. By going into captivity is signified to be led away by their own falsities and evils into hell. By captivity spiritual captivity is here meant, which is to be seduced, and so led away from truths and goods, and to be led on into falsities and evils. That this spiritual captivity is meant by captivity in the Word, may be evident from the following passages: *Hear, all people, and behold my sorrow; my virgins and my young men have gone into captivity* (Lam. i. 18). *God forsook His habitation and tent, where He dwelt among men, and hath delivered His strength into captivity* (Ps.

lxxviii. 60, 61). *The wind shall lead away all thy shepherds, and thy lovers shall go away into captivity; then shalt thou be ashamed for all thy wickedness* (Jer. xxii. 22). *I will make mine arrows drunk with the blood of the pierced, and of the captivity* (Deut. xxxii. 42). *They are bent and bowed down, and their soul shall go into captivity* (Isa. xlvi. 1, 2). *Jehovah hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and to the bound* (Isa. lxi. 1; Luke iv. 18, 19). *I will raise him up in justice; he shall let go my captivity, not for price nor reward* (Isa. xlv. 13). *Thou hast gone up on high, thou hast led captivity captive* (Ps. lxviii. 18). *Shall the captivity of the just be delivered? even the captivity of the mighty shall be taken away, and the prey shall be delivered from the violent* (Isa. xlix. 24, 25). *Shake thyself from the dust, sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion* (Isa. lii. 2. Besides other places, as Jer. xlviii. 46, 47; l. 33, 34; Ez. vi. 1–10; xii. 1–12; Ob. i. 11; Ps. xiv. 7; liii. 6). By the captivities of the children of Israel by their enemies, spoken of in the book of Judges, and 2 Kings xix., and in the Prophets, spiritual captivities were represented and thence signified, which are treated of elsewhere. The same as by captives is also signified by "the bound" in the following passages: *By the blood of thy covenant I will send forth the bound out of the pit* (Zech. ix. 11). *The sighing of the bound shall come unto Thee* (Ps. lxxix. 11). *They shall be gathered as the bound in the pit, and they shall be shut up as in the prison* (Isa. xxiv. 22). *He hath made the world a wilderness, he hath not opened the house of his bound ones* (Isa. xiv. 17). *The king said, I was in prison, and ye did not come unto Me* (Matt. xxv. 43). *Jesus said, Must not this daughter of Abraham, whom Satan hath bound, be loosed from this band on the Sabbath day* (Luke xiii. 16).

592. *If any one killeth with the sword he must be killed with the sword*, signifies that he who destroys the soul of

another by falsities, shall be destroyed and perish by falsities. By a sword,* truth is signified, and in the opposite sense, falsity, both fighting (n. 52, 836). Hence by killing and being killed is signified to destroy and to be destroyed, or to ruin and to perish, which is effected by falsities.

593. *Here is the patience and the faith of the saints*, signifies that the man of the Lord's New Church is explored by temptations from them, as to the quality of his life and faith. By patience is here signified patience in temptations and then exploration of what a man is as to a life according to the Lord's commandments, and as to faith in the Lord: it is therefore said, "here is the patience and the faith." By the saints are signified those who are of the Lord's New Church, in particular those therein who are in Divine Truths (n. 586). Elsewhere in the Apocalypse also patience is predicated of temptations, by which a man is explored as to his quality, as chap. i. 9; ii. 2, 3, 19; iii. 10. That it is as to a life according to the Lord's precepts, and as to faith in Him, is manifest from these words in the same: *They have no rest day nor night, who worship the beast and his image: here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus* (Apoc. xiv. 11, 12).

594. *And I saw another beast coming up out of the earth*, signifies the clergy in the churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation. What and of what quality the faith of the dragon is, may be seen above (n. 537). That it is the laity who are meant by the beast that came up out of the sea, and that it is the clergy who are meant by the beast out of the earth, is because the external of the church is signified by the sea, and the internal of it by the earth (n. 398, 567); and the laity are in the externals of the

* Gladius, machaera, romphaea.

doctrine of the church, and the clergy are in its internals. That the clergy are now described, is evident from the particulars which follow, when understood in the spiritual sense; and manifestly from this, that this beast is called "the false-prophet" (Apoc. xvi. 13; xix. 20; xx. 10): especially from these words there: *The beast was taken, and with him the false-prophet, who did signs before him, by which he seduced them that received the mark of the beast, and them that worshipped his image* (xix. 20). That this beast did signs before the other, by which he seduced them, is said in this chapter in these words: *And he doeth great signs, so that he seduceth them that dwell upon the earth, by the signs which it was given him to do before the beast, telling them to make an image of the beast, and to worship it* (vers. 13–15).

595. *And he had two horns like a lamb, and he spake as a dragon*, signifies that they speak, teach, and write from the Word, as if it were the Lord's Divine Truth, and yet it is truth falsified. By horns is signified power (n. 270, 443); here power in speaking, teaching, and writing, and thus in reasoning and arguing. The horns seeming like a lamb, signifies that they set forth these things of theirs, as if they were the Lord's Divine Truths, because from the Word: for by a lamb is meant the Lord as to the Divine Human, and likewise as to the Word, which is the Divine Truth from the Divine Good. Hence it is, that upon this beast, which is also the false-prophet, there appeared two horns like a lamb. But that they were Divine truths falsified, is signified by his speaking as a dragon. That all the truths of the Word are falsified by those who are in the faith of the dragon respecting God and salvation, may be seen above (n. 566). That these things are signified by this beast's having two horns like a lamb, and speaking as a dragon, is plainly manifest from these words of the Lord in Matthew: *If any man shall say unto you, Lo, here is Christ, or there, believe not; there shall arise false Christs*

and false-prophets, and shall show great signs and wonders to mislead, if possible, the elect, Behold, I have foretold it to you (xxiv. 23–25). The same is signified by Christ as here by the Lamb, namely, the Lord as to the Divine Truth of the Word; therefore their saying, "Lo, here is Christ," signifies that they would say that this is the Divine Truth of the Word. But that it is falsified is signified by these words: "If any man shall say to you, Here is Christ, or there, believe it not; for there shall arise false Christs and false-prophets." That these are they of whom the Lord foretold, is manifest from its being said that they should show great signs and wonders, and should lead into error, if possible, the elect; the same as concerning this beast, which is the false-prophet (vers. 13 and 14 of this chapter). The things which the Lord foretold in that chapter of Matthew were concerning the last period or state of the Church, which is there meant by the consummation of the age.

596. *And he exerciseth all the authority of the first beast before him*, signifies that they confirmed the dogmas which are signified by the dragon and have been received by the laity, and that by that means the dogmas prevail. That this is signified may be seen from the explanations above concerning the authority given by the dragon to the beast that came up out of the sea (n. 575, 579); and as this beast, which is the false prophet, exercised that authority before the dragon, nothing else is signified but that they made those dogmas prevail by confirmations.

597. *And he causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.* signifies that it was thus firmly established by confirmations, that it should be acknowledged as a holy thing of the church, that as no one can do a good work of himself, and fulfil the law, the only means of salvation is faith in the righteousness and merit of Christ, who suffered for man, and thereby took away the condemnation of the law.

It is superfluous to explain this, as it follows from what is explained above (n. 566, 577–582). By the earth and them that dwell in it, the churches of the Reformed are signified, as above. By worshipping is signified to acknowledge as a holy thing of the church, as also above; here that which is meant by the beast out of the sea, after his deadly wound was healed; and this is what has been explained above.

598. *And he doeth great signs*, signifies testifications that the things they teach are true, although they are false. By signs are signified testifications that they are true, because signs were formerly done to testify to the truth. But after signs and miracles ceased, their signification still remains, which is, the testification of the truth. But by the signs here are signified testifications by the beast or false prophet, that his falsities were true, for the reason that after the confirmations they do not appear otherwise. That testifications that a thing is true are signified by signs, may be evident from the following passages: *In the consummation of the age, there shall arise false Christs and false prophets, and shall show great signs and wonders, and shall mislead, if possible, the very elect* (Matt. xxiv. 24; Mark xiii. 22). *And great signs shall there be from heaven; there shall be signs in the sun, the moon, and the stars; the sea and the waves roaring* (Luke xxi. 11, 25). *Jehovah frustrateth the signs of liars, He maketh the diviners mad, that turneth wise men backward, and maketh their knowledge foolish* (Isa. xliv. 25). *Learn not the way of the nations, and be not dismayed at the signs of the heavens* (Jer. x. 2, 3). *They are spirits of demons doing signs, to gather them together to the battle of that great day* (Apoc. xvi. 14). *The beast was taken, and with him the false prophet, who did signs before him, and seduced* (Apoc. xix. 20). That signs were testifications of the truth is further manifest from these passages: *The disciples said to Jesus, What sign showest thou, that we may believe thee? what dost thou work?* (John

vi. 30–33). *The Jews, scribes and Pharisees asked a sign from the Lord, that they might know that he was the Christ* (Matt. xii. 38–40; xvi. 1–4; Mark viii. 11, 12; Luke xi. 16, 29, 30; John ii. 16, 18, 19). *The disciples said to Jesus, What is the sign of thy coming and of the consummation of the age?* (Matt. xxiv. 3; Mark xiii. 4). *If they will not believe thee, nor hear the voice of the first sign, yet they will believe the voice of the latter sign* (Ex. iv. 8, 9). The voice of a sign is testification. *They showed among them the words of His signs* (Ps. cv. 27). *He said to Ahaz, Ask thee a sign from Jehovah* (Isa. vii. 11, 14). *This is the sign to thee from Jehovah: behold, I will bring again the shadow of the degrees, which hath gone down in the sun-dial of Ahaz* (Isa. xxxviii. 7, 8). *Hezekiah said, What is the sign that I shall go up into the house of Jehovah?* (Isa. xxxviii. 22). *This is a sign to you, that I will visit upon you in this place, that ye may know that my words stand* (Jer. xliv. 29). *O Jehovah, show me a sign for good; that my haters may see, and be ashamed* (Ps. lxxxvi. 17). *Let them declare unto us the things which shall happen, that we may consider them: show a sign of what is to come, that we may know that ye are gods* (Isa. xli. 22, 23). *Thine enemies roared in the midst of thy festival, they have set up their signs for signs* (Ps. lxxiv. 3, 4, 9). Besides other places (as Isa. xlv. 11, 13; Jer. xxxi. 20, 21; Ez. iv. 3; Ps. lxv. 7, 8; lxxviii. 42, 43; Ex. vii. 3; Num. xiv. 11, 22; Deut. iv. 34; xiii. 1–3; Judg. vi. 17, 21; 1 Sam. ii. 34; xiv. 10; Mark xvi. 17, 18, 20; Luke ii. 11, 12, 16). Similar things are signified by the *signs of the covenant* (Gen. ix. 13; xvii. 11; Ez. xx. 12, 20). From these things it may clearly be seen, that by the great signs which this beast of the dragon works are not meant signs, but testifications by them that the things which they teach are true. For every heretic who has confirmed himself in falsities, after the confirmation brings proofs that his falsities are truths: for he then no longer sees truths; since the confirmation of falsity is the denial

of the truth, and truth denied loses its light. And as far as falsities shine from the light of confirmation, which is fatuous light, so far the light of truth becomes thick-darkness; see above (n. 566).

599. *So that he maketh fire to come down from heaven unto the earth before men*, signifies proofs that their falsities are the truths of heaven, and that they who receive them are saved, and that they who do not receive perish. That this is signified by these words, is because the greatest signs were done by fire from heaven; whence the common expression of confirmation among the ancients, when the attestation of truth was in question, was, that they could make fire come down out of heaven, and attest it; by which was signified that they could prove it to that degree. That the truth was also attested by fire from heaven, is manifest from these passages: *That the burnt-offering made by Aaron was consumed by fire from heaven* (Lev. ix. 24). In like manner *the burnt-offering made by Elijah* (1 Kings xviii. 38). In the opposite sense fire from heaven was a sign testifying that they were in evils and thence in falsities, and that they would perish; but that fire was a consuming fire: as *the fire from heaven which consumed the two sons of Aaron* (Lev. x. 1–6). *That which consumed two hundred and fifty men* (Num. xxvi. 10). *That which consumed the uttermost parts of the camp* (Num. xi. 1–4). *That which twice consumed the fifty men sent by the king to Elijah* (2 Kings i. 10, 12). *The fire and brimstone from heaven upon Sodom* (Gen. xix. 24, 25). *The fire from heaven which consumed them that surrounded the camp of the saints and the beloved city*, spoken of Apoc. xx. 9. *The disciples, angry against the impenitent, said to Jesus, Wilt thou that we command fire to come down from heaven, and consume them?* (Luke ix. 54). These are adduced, that it may be known that fire from heaven signifies testification, yea, proof that the truth is the truth, and in the opposite sense, that falsity is the truth, as here. Moreover, fire signifies heavenly love.

and thence zeal for the truth, and in the opposite sense, infernal love, and thence zeal for falsity (n. 468, 494).

600. *And seduceth them that dwell upon the earth by the signs which it was given him to do before the beast*, signifies that by testifications and proofs they lead the men of the church into errors. By seducing is signified to lead into errors. By "them that dwell upon the earth," the men of the church of the Reformed are signified, as above (n. 578, 588, 597). By "the signs which it was given him to do before the beast," are signified testifications and proofs (n. 598, 599). By the beast out of the sea, before which the signs were done, the faith of the dragon among the laity is signified (n. 567); and by the beast coming up out of the earth, who did the signs, and is elsewhere called the false prophet, is signified the faith of the dragon among the clergy (n. 594). The like is said by the Lord in Matt. xxiv. 24–26.

601. *Saying to them that dwell on the earth that they should make an image to the beast that hath the wound by a sword and did live*, signifies that they induce the men of the church to receive for doctrine, that faith is the only means of salvation, because no one can do good of himself except it be meritorious, and because no one can fulfil the law, and so be saved. By "them that dwell upon the earth" are meant the men of the church of the Reformed, as above (n. 600). By the image, the doctrine of that church is signified, spoken of below: and by the "image to the beast which hath the wound by a sword and did live," this point of the doctrine is signified, that faith is the only means of salvation, because no one can do good of himself except it be meritorious, and because no one can fulfil the law, and so be saved; see above (n. 576, &c.). Every church appears before the Lord as a man. If it is in truths from the Word, it appears as a beautiful man; but if it is in truths falsified, it appears as a monstrous man. The church appears thus from its doctrine, and

from life according to it; from which it follows, that the doctrine of a church is the image of it. This may also be seen from this. Every man is his own good and truth, or his evil and falsity: from these and from nothing else man is man. Consequently, it is doctrine and a life according to it, which makes the image of the man of the church: the image of a beautiful man, if the doctrine and the life according to it are from the genuine truths of the Word; but the image of a monstrous man, if they are from the truths of the Word falsified. Man also in the spiritual world appears like some animal; but his affection so appears at a distance. They who are in truths and goods from the Lord, appear like lambs and doves; but those who are in falsified truths and adulterated goods, appear like owls and bats. They that are in faith separated from charity, like dragons and he-goats. Those who are in falsities from evil appear like basilisks and crocodiles; and they that are such, and still have confirmed the doctrinals of the church, like fiery flying serpents. From these things it can be seen, that the doctrine of the church, and a life according to it, are meant by the image of the beast, which they made for them that dwell upon the earth. But what further became of those that worshipped the image of the beast, may be seen Apoc. xiv. 9–11; xix. 20; xx. 4. Similar things are signified by images in the spiritual sense in Ex. xx. 4, 5; Lev. xxvi. 1; Deut. iv. 16–18; Isa. ii. 18; Ez. vii. 20; xvi. 17; xxiii. 14–16. The idols and graven images of the ancients were images of their religion, on which account the falsities and evils of doctrine are signified by them (n. 459).

602. *And it was given him to give breath to the image of the beast, that the image of the beast should both speak*, signifies that it was permitted them to confirm that doctrine by the Word, by which it is as it were vivified as it is taught. By "it was given" is signified that it was permitted: for all falsities of doctrine, like evils of life, arise from permission;

respecting which see the "Angelic Wisdom concerning the Divine Providence" (n. 234–274, 275–284, 296). By "the image of the beast" that doctrine is signified (n. 601). By "giving breath to the image of the beast" is signified to confirm it from the Word; for from no other source does any doctrine of the church have spirit and life. "That the image of the beast should speak," signifies that the doctrine taught thus is as if it were vivified. That this is meant by giving breath to the image of the beast so that it should speak, is because in all things of the Word there is spirit [breath] and life: for the Lord spoke the Word; hence He is in it: and He so spoke the Word that every thing therein has communication with heaven, and through heaven with Him. There is a spiritual sense in it, by which communication is given; on which account the Lord says, *the words which I speak unto you are spirit and life* (John vi. 63).

603. *And cause that as many as would not worship the image of the beast should be killed*, signifies that they pronounce damnation upon those who do not acknowledge the doctrine of their faith as a holy doctrine of the church. By worshipping the image of the beast is signified to acknowledge the doctrine of their faith as a holy thing of the church; for by worshipping is signified to acknowledge as a holy thing of the church (n. 579, 580, 588, 597): and by the image of the beast that doctrine is signified (n. 601). By being killed is signified to be killed spiritually, which is to be condemned (n. 325, and elsewhere). And because being condemned is signified by being killed, it also signifies to be declared a heretic, and to be excluded from the communion of the church; for such a one is regarded in their eyes as condemned. This the learned of the clergy do, who have imbibed the mysteries of justification in the schools and academies, especially they who are in the pride of learning on account of such things. These condemn all who do not think as they do; and as far as they dare, they fulminate against them. This I am able to relate, that they

who imbibed these mysteries, and thence were in the pride of learning, in the spiritual world are so enraged against those who worship the Lord alone, and do not acknowledge faith alone as the only means of salvation, that they burn with wrath and fury when they see them, and also when, at a distance, they feel the Divine sphere of the Lord and the sphere of charity around them. Since the dragon is such, he is therefore described as a most bitter enemy against them: as in these words, that *he stood before the Woman that was ready to bring forth, that after she had brought forth he might devour her child; and that he cast out of his mouth after the Woman water as a flood, that he might cause her to be swallowed up by the flood; and that being angry against the Woman, he went away to make war with the remnant of her seed* (Apoc. xii. 4, 15, 17). That *out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, there went forth three unclean spirits like frogs, to gather them together to the battle of the great day of God Almighty* (Apoc. xvi. 13–16; so too chap. xix. 19, 20; xx. 8, 9, 10). As also, that *the beast that came up out of the abyss killed the two witnesses, and cast out their bodies into the street of the great city, which spiritually is called Sodom and Egypt, and did not suffer them to be put into sepulchres* (Apoc. xi. 7–9). By not suffering them to be put into sepulchres is signified to reject as damned (n. 506).

604. *And he causeth all the small and the great, the rich and the poor, and the free and the bond,* signifies all in that church, of whatever condition, learning, or intelligence they are. By "the small and the great" are here meant those that are in a less and greater degree of dignity, and thus of whatever condition: by "the rich and the poor" are meant they who are in cognitions and knowledges more and less (n. 206); and thus of whatever learning: by "the free and the bond" are meant those who are wise from themselves and those who are so from others (n. 337); and thus of whatever intelligence. Hence now, by all, the small

and the great, the rich and the poor, the free and the bond, are meant all in that church, of whatever condition, learning, and intelligence they are. These are the things in the spiritual sense.

605. *That he should give them a mark upon their right hand, and upon their foreheads*, signifies that no one is acknowledged as a Reformed Christian, but he who receives that doctrine in faith and love. By giving a mark is signified to acknowledge as a Reformed Christian, or that one is of the confession which that doctrine teaches: the mark is the acknowledgment that he is such, as also the confession that he is. By the right hand is signified the whole of man as to intellectual power, and thus as to faith; for the right hand signifies a man's power (n. 457). By the forehead is signified the whole of man as to voluntary power, and thus as to love; for the forehead signifies love (n. 347).

606. *And that no one might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name*, signifies that no one is permitted to teach from the Word, nor consequently to be inaugurated into the priesthood, honored with the laurel of a mastership, endowed with the hat of a doctorate, and be called orthodox, but he who acknowledges that doctrine, and swears to the belief and the love of it, or to that which is in conformity with it, or to that which does not disagree with it. By buying and selling is signified to procure knowledges for one's self, here those which relate to that doctrine, and to teach them; which is treated of in what follows. By a mark is signified recognition as a Reformed Christian, and the confession that he is such (n. 605). By the name of the beast the quality of the doctrine is signified; name signifying quality (n. 81, 122, 165, 584). And by the beast is signified the doctrine received by the laity, and thus by the general body (n. 567); and as it is said "or the name of the beast," either that or such as is in conformity with it is signified: by number is signified the quality of a thing (n. 418); and because it is

said "or the number of his name," that or such as does not disagree with it, is meant. It is so said, because the doctrine which is signified by the dragon and his beast is not the same in kingdoms where the Reformed are, but similar as to this principle or head of the doctrine, *That faith, without the works of the law, justifies and saves.* That to buy and sell signifies to procure knowledges to one's self, and to teach them; and in like manner to trade, to do business, and to gain, may be evident from these passages: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; come, I say, buy wine and milk without money* (Isa. lv. 1). *Ye were sold for nought, and ye shall therefore be redeemed without money* (lii. 3). *With thy wisdom and with thy understanding thou hast gotten thee riches; and by thy great wisdom in thy trafficking hast thou increased thy riches* (Ez. xxviii. 5). Since by Tyre the church as to the knowledges of good and truth is signified, therefore these things are said of Tyre: *All the ships of the sea were for exchanging thy merchandise: Tarshish was thy merchant in silver: Javan, Tubal, and Meshech, these were thy traders; they traded the soul of man: Syria was thy merchant in chrysoprasus: thy riches, thy tradings, thy merchandise, they that exchange thy merchandise, shall fall into the midst of the seas in the day of thy ruin* (Ez. xxvii. 1, to end). *Howl, ye ships of Tarshish, because Tyre is laid waste, whose merchants were princes, and her traffickers the honored of the earth* (Isa. xxiii. 1–8). The same is meant by trading in the Lord's parable *of the man that travelled abroad, who gave talents to his servants, that they should trade and gain* (Matt. xxv. 14–20). And of another, *who gave to his servants ten pounds, that they might trade with them* (Luke xix. 12–26). And *of the treasure hid in a field, which when found the man hid, and sold all, and bought the field* (Matt. xiii. 44). And *of him that sought goodly pearls, who, when he had found one very precious, sold all, and bought it* (Matt. xiii. 45, 46). *Such have thy merchants been from*

thy youth; they wandered every one to his own quarter; there is none that saveth thee (Isa. xlvii. 15. Besides many other places).

607. *Here is wisdom*, signifies that it is the part of the wise to see and understand from the things which have been said and explained in this chapter, the quality of the doctrine and faith concerning God and concerning salvation, among the clergy. It is said *Here*, because those things are meant which are said and explained in this chapter, in particular those respecting the beast out of the earth, by which the doctrine and thence the faith concerning God and concerning salvation, among the clergy, are signified (n. 594); for these things which are found in this verse are said of this beast: and as it is the part of the wise, or of wisdom, to see and understand what the quality of that doctrine and of the faith thence is, it is said, "here is wisdom."

608. *He that hath understanding, let him count the number of the beast*, signifies that he who is in enlightenment from the Lord may know the quality of the confirmations of that doctrine and faith from the Word among them. To have understanding signifies to be in enlightenment from the Lord. To count the number signifies to know the quality: quality is signified by number (n. 348, 364, 448); and to know is signified by counting. And as the quality which is signified by the number is the quality as to truth, and every truth of the doctrine and faith of the church is from the Word, therefore the quality of their confirmations from the Word is meant. This also is the quality which is signified by the number six hundred sixty-six treated of in what follows.

609. *For it is the number of a man*, signifies the quality of the Word and of the Church from it. By a man is signified wisdom and intelligence (n. 243); here wisdom and intelligence from the Word, and thus also the Word as to wisdom and intelligence in the man of the church. The

church itself also appears as a man before the Lord. Hence the man of the church as to his spirit appears in heaven as a man according to the quality of the church from the Word in him. It is this, therefore, which is here signified by "the number of a man," because it follows after this, "He that hath understanding, let him count the number of the beast;" by which is signified that he who is in enlightenment from the Lord can know what the quality of the confirmations of the doctrine and faith respecting God and salvation is among the clergy. The quality of the church from the Word is also signified by a man (n. 920, and also elsewhere).

610. *And his number is six hundred sixty-six*, signifies that the quality is this, that every truth of the Word is falsified by them. By the number of the beast the quality of their confirmations of doctrine and faith from the Word is signified (n. 608, 609). By six hundred sixty-six is signified every truth of good; and because this is said of the Word, every truth of good in the Word is signified; here that truth falsified, because it is the number of the beast. This is signified, because six signifies the same as three multiplied by two; and three signifies full and all, and is predicated of truths (n. 505); and two signifies the marriage of good and truth. And as six is composed of these two numbers multiplied into each other it therefore signifies every truth of good in the Word; here that truth falsified. That it is falsified also by them, may be seen above (n. 566). The reason that the number 666 is mentioned, is because six is tripled in that number; and triplication completes. The multiplication by a hundred, whence comes the six hundred, and by ten, whence is the sixty, makes no change; as may be seen above (n. 348). That six signifies full and all, and is mentioned where the truths of good are treated of, may be evident from the passages in the Word where that number occurs. But this signification of that number does not clearly appear except to those

who see the things which are treated of in the spiritual sense, as that the Lord said that *the seeds which fell into the good ground bore fruit to thirty, sixty, and to a hundred fold* (Mark iv. 8, 20; Matt. xiii. 8, 23). That *the householder went out and hired laborers into his vineyard at the third hour and the sixth hour* (Matt. xx. 3, 5). That *upon the table in the Tabernacle the loaves were arranged in two rows, six in each* (Lev. xxiv. 6). That *six water-pots were set, after the manner of the purifying of the Jews* (John ii. 6). That *there were six cities of refuge or asylum* (Num. xxxv. 6, 7; Deut. xix. 1–9). That *the measuring reed with which the angel measured all the things of the new temple and new city was six cubits* (Ez. xl. 5). That *the prophet drank water by measure, the sixth of a hin* (Ez. iv. 11). That *they should take for an oblation the sixth part of an ephah of a homer of wheat* (Ez. xlv. 13). Since six signifies full, therefore the word to *sextate* arose, by which is signified in the spiritual sense that which is complete, and also, entirely: as that *they should sextate an ephah out of a homer of barley* (Ez. xlv. 13). And of Gog, *I will make thee to return, and will sextate thee* (Ez. xxxix. 2); by which is signified, that with him every truth of good in the Word was entirely destroyed. Who are meant by Gog, may be seen (n. 859).

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611. I will here add this RELATION. All who are prepared for heaven, which is done in the world of spirits, which is midway between heaven and hell, after a certain time, desire heaven with a kind of longing; and soon their eyes are opened, and they see a way which leads to some society in heaven. This way they enter, and ascend; and in the ascent is a gate, and a keeper there. He opens the gate, and through it they enter. Then an Examiner meets them, who tells them from the Ruler to enter in further, and to inquire whether there are houses anywhere

which they can recognize as theirs; for there is a new house for every novitiate angel. And if they find one, they give notice of it, and remain there. But if they do not find any, they return, and say that they saw none. And then they are examined by a certain wise one, to see whether the light that is in them agrees with the light which is in that society, and especially whether the heat does. For the light of heaven is in its essence Divine Truth, and the heat of heaven in its essence is Divine Good, both proceeding from the Lord as the Sun there. If there is in them a different light and a different heat from the light and heat of that society, that is, a different truth and a different good, they are not received. Wherefore they depart thence, and pass on through ways that are open among the societies in heaven: and this until they find at length a society altogether agreeing with their affections; and there is their home for ever. For there they are among their own as among relatives and friends, whom, as they are in similar affection, they love from the heart; and they are there in the full enjoyment of their life, and in joy of their whole heart from peace of soul: for there is in the heat and light of heaven ineffable delight, which is communicated. Thus it is with those who become angels. Those who are in evils and falsities may ascend into heaven by leave: but when they enter, they begin to gasp for breath or to breathe with great effort; and soon their sight is obscured, their understanding is darkened, thought ceases, and death floats before their eyes, and thus they stand like stocks, and then the heart begins to throb, the breast to be straitened, and the mind to be seized with anguish, and to be tortured more and more; and in that state they writhe like a serpent brought near the fire: on which account they roll themselves away, and cast themselves down a precipice which then appears to them; nor do they rest until they are in hell with those like themselves, where they can breathe, and where they

heart beats freely. They afterwards hate heaven, reject the truth, and blaspheme the Lord in heart, believing that their tortures and torments in heaven were from Him. From these few things it can be seen what the lot of those is who care nothing for truths, which yet make the light in which the angels of heaven are; and who care nothing for goods, which yet make the heat in which the angels of heaven are. It can also be seen from this, how much they err, who believe that every one can share the blessedness of heaven, provided he be admitted into heaven. For the belief of the present day is, that to be received into heaven is of mercy alone; and that reception into heaven is like coming into a house at a wedding in the world, and at the same time into the joy and gladness there. But let them know that in the spiritual world there is a communication of affections, since man is then a spirit; and the life of a spirit is affection; and the thought is from it, and according to it: and that homogeneous affection conjoins, and heterogeneous affection disjoins; and that what is heterogeneous torments a devil in heaven, and an angel in hell. For which reason they are separated exactly according to the diversities, varieties, and differences of the affections of their love.

It was given to see more than three hundred of the clergy of the Reformed Church, all learned men, because they knew how to confirm faith alone even to justification, and some of them further. And because they likewise had this belief, that heaven is only admission through grace, permission was given them to ascend into a society of heaven, which however was not one of the higher ones. And when they ascended together, they then were seen at a distance as calves; and when they entered heaven, they were received civilly by the angels. But when they were conversing, a tremor seized them, afterwards a shuddering, and at length a torture as of death: and they then cast themselves down headlong; and in their fall they seemed

like dead horses. They appeared like calves in their ascent, because the natural affection of seeing and knowing, from correspondence, appears gambolling like a calf: and they appeared like dead horses in their fall, because the understanding of truth from the Word appears from correspondence like a horse, and no understanding of truth in the Word like a dead horse.

There were boys below, who saw them descending, and in the descent seeming like dead horses. And they then turned away their faces, and said to their master who was with them, "What dreadful thing is this? we saw men, and now instead of them dead horses: and because we could not look at them we turned away our faces. Master, let us not stay in this place, but let us go away:" and they went away. And then the master instructed them in the way, what a dead horse is; saying, "A horse signifies the understanding of the Word. All the horses which you have seen signified that: for when a man goes along meditating upon the Word, his meditation then appears at a distance like a horse; noble and lively as he meditates spiritually on the Word, and poor and dead as he meditates materially." The boys then asked, "What is it to meditate spiritually and materially upon the Word?" And the master replied, "I will illustrate this by an example: Who, when he is reading the Word, does not think of God, of the neighbor, and of heaven? Every one who thinks of God from person only, and not from essence, thinks materially. He also who thinks of his neighbor only from form, and not from quality, thinks materially. And he that thinks of heaven only from place, and not from the love and wisdom from which heaven is, he likewise thinks materially." But the boys said, "We have thought of God from person, of the neighbor from his form as being a man, and of heaven as a place: have we, then, when we have been reading the Word, appeared to any one like dead horses." The master said, "No: you are yet boys,

and cannot do otherwise; but I have perceived an affection of knowing and understanding in you; and as this is spiritual, you have also thought spiritually. But I will return to the things which I said before, that he who thinks materially when he is reading the Word, or meditating on the Word, appears at a distance like a dead horse; but he who thinks spiritually, like a living horse: and that he thinks materially of God, and of the trinity in God, who thinks only according to person, and not according to essence. For the attributes of the Divine essence are many; as omnipotence, omniscience, omnipresence, mercy, grace, eternity, and others. And there are attributes that proceed from the Divine essence; which are creation and preservation, salvation and redemption, enlightenment and instruction. Every one who thinks of God from person only, makes three Gods; saying that One God is the Creator and Preserver, Another the Saviour and Redeemer, and a Third the Enlightener and Instructor. Yet every one who thinks of God from essence, makes God One; saying, God created and preserved us, redeemed and saves us, and enlightens and instructs us. This is the reason that they who think of the trinity in God according to person, and thus materially, cannot, from the ideas of their thought, which is material, do otherwise than from one God make three. But still, contrary to their thought, they are obliged to say, that there is in each a communion of all the attributes; and this solely for the reason that they have also thought of God obscurely from essence. Wherefore, my pupils, think of God from His essence, and from that of His person; and not from His person, and from this of His essence: for to think of His essence from His person is to think materially of His essence also; but to think of His person from His essence is also to think spiritually of His person. The ancient gentiles, because they thought materially of God and likewise of God's attributes, imagined not three gods

only, but as many as a hundred. You must know that the material does not flow into the spiritual, but the spiritual into the material. It is the same with thought concerning the neighbor from his form and not from his quality; as also with thought about heaven from place, and not from the love and wisdom which constitute heaven. It is the same with each and every thing that is in the Word; on which account he that cherishes a material idea of God, and likewise of the neighbor and of heaven, cannot understand any thing in it. The Word is to him a dead letter; and when he is reading it, or is meditating upon it, he himself appears at a distance like a dead horse. Those whom you saw falling from heaven, having become to your eyes like dead horses, were those who have closed up the rational sight in themselves and others by their peculiar dogma, that the understanding is to be held captive under obedience to their faith; not thinking that the understanding, when shut up by religion, is as blind as a mole, with nothing but thick-darkness in it, and such thick-darkness as rejects from itself all spiritual light, prevents the influx of it from the Lord and from heaven, and establishes a barrier against it in the corporeal-sensual, far below the rational, in matters of faith; that is, puts it close to the nose, and fixes it in the cartilage of it, owing to which it cannot afterwards even have the scent of spiritual things; whence some have become such that when they perceive the scent of spiritual things, they fall into a swoon: by scent I mean perception. These are they who make God three. They say indeed, from essence, that God is one; but still, when they pray according to their faith, which is that God the Father would have mercy for the sake of the Son, and send the Holy Spirit, they manifestly make three Gods. They cannot do otherwise; for they pray to one, to have mercy for the sake of another, and to send a third." And then their master taught them concerning the Lord, that He is the One God, in whom there is a Divine trinity.

CHAPTER FOURTEENTH.

1. And I saw, and behold a Lamb standing on the mount Zion, and with him a hundred forty-four thousand, having His Father's name written upon their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps.

3. And they sung as it were a new song before the throne, and before the four animals, and the elders; and no one could learn the song but the hundred forty-four thousand bought from the earth.

4. These are they who were not defiled with women, for they are virgins; these are they that follow the Lamb whithersoever he goeth: these were bought from among men, first-fruits to God and the Lamb.

5. And in their mouth was found no guile, for they are without spot before the throne of God.

6. And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and tribe and tongue and people;

7. Saying with a great voice, Fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And a third angel followed them, saying with a great voice, if any one worship the beast, and his image, and receive his mark upon his forehead or upon his hand,

10. He also shall drink of the wine of the anger of God

which is poured out unmixed in the cup of His fury, and he shall be tormented with fire and brimstone before the holy angels and before the Lamb.

11. And the smoke of their torment ascendeth up for ever and ever; and they shall have no rest day and night that worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.

13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

14. And I saw, and behold a white cloud, and upon the cloud one sitting like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel went out of the temple, crying with a great voice to Him that sat on the cloud, thrust in thy sickle, and reap; for the hour for thee to reap is come, for the harvest of the earth is ripe.

16. And He that sat upon the cloud thrust in His sickle on the earth, and the earth was reaped.

17. And another angel went out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel went out from the altar, having authority over fire; and he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are ripened.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20. And the winepress was trodden without the city; and blood came out of the winepress even unto the bridles of the horses, for a thousand six hundred furlongs.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the New Christian Heaven: it is described (vers. 1–5). The preaching of the Lord's coming, and then the New Church (vers. 6, 7, 13). An exhortation to recede from faith separated from charity, in which is the church of the present day (vers. 9–12). The exploration of these, and the manifestation that their works are evil (vers. 14–20).

THE CONTENTS OF EACH VERSE. "And I saw, and behold a Lamb standing upon the mount Zion, and with Him a hundred forty-four thousand," *signifies* the Lord now in the New Heaven from Christians, who acknowledged Him as the God of heaven and earth, and were in truths of doctrine from Him through the Word. "Having His Father's name in their foreheads," *signifies* their acknowledgment of the Lord's Divine and Divine Human. "And I heard a voice from heaven, as the voice of many waters," *signifies* the Lord speaking through the New Heaven from Divine Truths. "And as the voice of a great thunder," *signifies* and from the Divine Love. "And I heard the voice of harpers harping with their harps," *signifies* confession of the Lord from gladness of heart by the spiritual angels in the lower heavens. "And they sung as it were a new song before the throne and before the four animals and before the elders," *signifies* celebration and glorification of the Lord before Him and before the angels of the higher heavens. "And no one could learn the song but the hundred forty-four thousand," *signifies* that no others from among Christians could understand, and thus from love and faith acknowledge, that the Lord alone is the God of heaven and earth, but they who were received by the Lord into this New Heaven. "Bought from the earth," *signifies* that they are those who could be regener-

ated by the Lord and thus be redeemed in the world. "These are they who were not defiled with women, for they are virgins," *signifies* that they did not adulterate the truths of the church, and defile them with falsities of faith, but that they loved truths because they are truths. "These are they that follow the Lamb whithersoever He goeth," *signifies* that they are conjoined to the Lord by love and faith in Him, because they have lived according to His commandments. "And were bought from among men," *signifies* here as before. "First-fruits unto God and the Lamb," *signifies* the first beginning of the Christian heaven, that acknowledges one God in whom is a Trinity, and that the Lord is He. "And in their mouth was found no guile," *signifies* that they do not from cunning and design speak and persuade to evil and falsity. "For they are without spot before the throne of God," *signifies* because they are in truths from good from the Lord. "And I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth," *signifies* the annunciation of the Lord's coming, and of the New Church that is to come down out of heaven from Him. "And to every nation and tribe and tongue and people," *signifies* to all who are in goods from religion, and in truths from doctrine. "Saying with a great voice, Fear God," *signifies* admonition not to do evils, because this is against the Lord. "And give glory to Him, for the hour of His judgment is come," *signifies* acknowledgment and confession that all the truth of the Word is from the Lord, according to which every man will be judged. "And worship Him that made heaven and earth and the sea and the fountains of waters," *signifies* that the Lord alone is to be worshipped, because He alone is the Creator, Saviour, and Redeemer, and from Him alone are the angelic heaven and the church and all things of them. "And another angel followed, saying, Babylon is fallen, is fallen, that great city," *signifies* that the Roman Catholic religion,

as to its dogmas and doctrinal tenets is now dispersed. "Because she made all nations drink of the wine of the wrath of her fornication,' *signifies* because by profanations of the Word and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. "And a third angel followed them, saying with a great voice," *signifies* further revelation from the Lord concerning those who are in faith separated from charity. "If any one worship the beast and his image, and receive his mark upon his forehead and upon his hand," *signifies* whoever acknowledges and receives the doctrine concerning justification and salvation by faith alone, confirms it, and lives according to it. "He also shall drink of the wine of the anger of God poured out unmixed in the cup of His fury," *signifies* that they falsify the goods and truths of the Word, and imbue their life with them so falsified. "And shall be tormented with fire and brimstone before the holy angels and the Lamb, and the smoke of their torment ascendeth up for ever and ever," *signifies* the love of self and the world and the lusts therefrom, and from these the pride of their own intelligence, and thence torment in hell. "And they shall have no rest day and night that worship the beast and his image, and whosoever receiveth the mark of his name," *signifies* a perpetual state in undelightful things with those who acknowledge and receive that faith, confirm it, and live according to it. "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus," *signifies* that the man of the Lord's church is explored by temptations from them, as to the quality of his life according to the commandments of the Word and of his faith in the Lord. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord henceforth," *signifies* a prediction from the Lord concerning the state of those after death who will be of His New Church, that they will have eternal life

and happiness. "Yea, saith the Spirit, that they may rest from their labors," *signifies* that the Divine Truth of the Word teaches that they who afflict their soul and crucify their flesh for the sake of those things, will have peace in the Lord. "For their works follow with them," *signifies* according as they have loved and believed, and thence have done and spoken. "And I saw, and behold, a white cloud, and upon the cloud one sitting like unto the Son of Man," *signifies* the Lord as to the Word. "Having upon His head a golden crown, and in His hand a sharp sickle," *signifies* the Divine Wisdom from His Divine Love, and the Divine Truth of the Word. "And another angel went out of the temple," *signifies* the angelic heaven. "Crying with a great voice to Him that sat on the cloud, Thrust in thy sickle, and reap, for the hour for thee to reap is come, for the harvest of the earth is ripe," *signifies* the supplication of the angels of heaven to the Lord, that He would make an end and execute judgment, because now is the last state of the church. "And He that sat upon the cloud thrust in His sickle, and the earth was reaped," *signifies* the end of the church, because there is no longer any Divine Truth in it. "And another angel went out of the temple which is in heaven, he also having a sharp sickle," *signifies* the heavens of the Lord's spiritual kingdom, and the Divine Truth of the Word in them. "And another angel went out from the altar, having authority over fire," *signifies* the heavens of the Lord's heavenly (celestial) kingdom, which are in the good of love from the Lord. "And he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth," *signifies* the Lord's operation from the good of His love by the Divine Truth of His Word into the works of charity and faith, among the men of the Christian church. "For her grapes are ripe," *signifies* because it is the last state of the Christian church. "And the angel thrust in his sickle into the earth, and

gathered the vine of the earth," *signifies* the end of the present Christian church. "And cast it into the great winepress of the anger of God," *signifies* exploration of the quality of their works, that they were evil. "And the winepress was trodden without the city," *signifies* that exploration was made from the Divine Truths of the Word as to the quality of the works which proceed from the doctrine of faith of the church. "And blood came out of the winepress even unto the bridles of the horses," *signifies* violence done to the Word by dreadful falsifications of the truth, and the understanding so closed up thereby, that man can scarce be taught any longer, and thus be led of the Lord by Divine Truths. "For a thousand six hundred furlongs," *signifies* mere falsities of evil.

THE EXPLANATION.

612. *And I saw, and behold, a Lamb standing upon the mount Zion, and with Him a hundred forty-four thousand,* signifies the Lord now in the New Heaven collected from those in the Christian churches who acknowledged the Lord alone as the God of heaven and earth, and were in truths of doctrine from the good of love from Him through the Word. By "I saw," these things are signified and those which follow in this chapter. By the Lamb is meant the Lord as to His Divine Human (n. 269, 271). By mount Zion is signified the heaven where are they who are in love to the Lord, which is treated of in what follows. By a hundred forty-four thousand are signified all those who acknowledge the Lord alone as the God of heaven and earth, and are in truths of doctrine from the good of love from Him through the Word (n. 348, &c.). These have been treated of in chapter vii.; but there it is said that they were sealed upon their foreheads, and thus distinguished and separated from the rest; here, that they are collected together, and that a

heaven is formed from them. The heaven which is here treated of, is the heaven collected from the Christians from the time of the Lord in the world, and from those of them who approached the Lord alone, and lived according to His commandments in the Word, shunning evils as sins against God. This heaven is the New Heaven, from which the New Jerusalem, that is, a New Church on earth will come down (Apoc. xxi. 1, 2). But the heavens before the Lord's coming are above this, and are called the ancient heavens; in which also all acknowledge the Lord alone as the God of heaven and earth. These heavens communicate with this new heaven by influx. It is known, that by the land of Canaan the church is signified, because the Word was there, and through it the Lord was known: also that in the midst of it was the city of Zion and below it the city of Jerusalem, both upon a mountain. Hence by Zion and Jerusalem the inmost things of the church are signified. And because the church in heaven makes one with the church on earth, therefore by Zion and Jerusalem is meant the church in both: but by Zion the church as to love, and by Jerusalem the church as to doctrine from love. It is called *mount* Zion, because love is signified by a mountain (n. 336). That heaven and the church where the Lord alone is worshipped, are signified by mount Zion, may be evident from the following passages: *I have anointed my King upon Zion: I will declare concerning the statute, Thou art my Son, this day have I begotten thee; I will give the nations for thine inheritance: Kiss the Son, lest he be angry, and ye perish; blessed are all that trust in Him* (Ps. ii. 6–8, 12). *O Zion, that bringest good tidings, get thee up into the high mountain; say, Behold, the Lord Jehovih will come in strength* (Isa. xl. 9, 10). *Rejoice greatly, O daughter of Zion; behold, thy King cometh unto thee Just and a Saviour* (Zech. ix. 9; Matt. xxi. 2, 4, 5; John xii. 14, 15). *Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee* (Isa. xii. 6). *The ransomed of*

Jehovah shall return to Zion with songs (Isa. xxxv. 10). *Shout and be glad, O daughter of Zion, behold I come that I may dwell in the midst of thee* (Zech. ii. 10). *Who will give the salvation of Israel in Zion* (Ps. xiv. 7; liii. 6). *The Lord Jehovah will lay in Zion a tried stone, and then shall your covenant with death be abolished* (Isa. xxviii. 16–18). *My salvation shall not tarry, I will give salvation in Zion* (Isa xlvi. 13). *And the Redeemer shall come to Zion* (Isa. lix. 20). *Jehovah Zebaoth shall reign in mount Zion* (Isa. xxiv. 23). *Jehovah loveth the gates of Zion more than all the dwellings of Jacob; glorious things are to be proclaimed in thee, O city of God; this one was born there; all my springs are in thee* (Ps. lxxxvii. 2, 3, 5–7). *Jehovah hath chosen Zion; He hath desired it for His habitation; this is my rest for ever, there will I dwell* (Ps. cxxxii. 13, 14). *Let the children of Zion rejoice in their King* (Ps. cxlix. 2). *O Jehovah, arise, and have mercy on Zion, the set time is come; the name of Jehovah shall be declared in Zion, when the peoples are gathered together, and the kingdoms to serve Jehovah* (Ps. cii. 12–16, 21, 22). *Out of Zion God shall shine; our God cometh, and shall call to the heaven above, and to the earth, Gather my saints together unto Me* (Ps. l. 1–5. Besides other places, as Isa. i. 27; iv. 3, 5; xxxi. 4, 9; xxxiii. 5, 20; xxxvii. 22; lii. 1; lxiv. 10; Jer. vi. 2; Lam. iv. 2; Am. i. 2; Mic. iii. 10, 12; iv. 1–3, 7, 8; Zeph. iii. 14, 16; Joel iii. 16, 17, 21; Zech. viii. 3; Ps. xx. 2; xlviii. 2, 11–14; lxxvi. 2; lxxviii. 68; cx. 1, 2; cxlix. 2, 4; cxxv. 1; cxxvi. 1; cxxviii. 5, 6; cxxxiv. 3; cxxxv. 21; cxlvi. 10). In many places we read of *the virgin and the daughter of Zion;* by whom is not meant any virgin or daughter there, but the church as to the affection of good and truth; the same as by the Bride of the Lamb (Apoc. xxi. 2, 9; xxii. 17). The virgin and the daughter of Zion signifies the Lord's Church in these passages: Isa. i. 8; iii. 16–26; iv. 4; x. 32; xvi. 1; xxxvii. 22; lii. 2; lxii. 11; Jer. iv. 31; vi. 2, 23; Lam. i. 6; ii. 1, 4, 8, 10, 13.

18 ; iv. 22 ; Mic. i. 13 ; iv. 8, 10, 13 ; Zeph. iii. 14 ; Zech. ii. 10 ; ix. 9 ; Ps. ix. 14 ; and elsewhere.

613. *Having His Father's name written in their foreheads*, signifies their acknowledgment of the Lord's Divine and Divine Human from love and faith. By the name of the Father is meant the Lord as to the Divine from which [all things are], which is called the Father, and at the same time as to the Divine Human which is called the Son ; since they are one, and one person, united like the soul and the body. Therefore in heaven by God the Father no other is meant than the Lord ; and in the New Heaven the Lord is also called Father. The reason that the name of the Father is here said to be in their foreheads, is also, that the Divine Good of the Lord's Divine Love is meant by the Father ; which is everywhere meant by the Father in the Word of the Evangelists, when He is named by the Lord ; and the Divine Truth of His Divine Wisdom is meant by the Son : which two were united as the soul to the body and the body to the soul, when the Lord glorified His Human (see n. 21, 170). And because they are one, it is therefore said in another place, *the name of God and of the Lamb in their foreheads* (chap. xxii. 4). In regard to these, therefore, who are here treated of, it is said that they had the Father's name written in their foreheads, because by the hundred forty-four thousand sealed out of the twelve tribes of Israel, the angels of the higher heavens are meant, who all are in the good of heavenly (celestial) love ; and by the Father, as has been said, that good is meant. That the angels who are here treated of are the angels of the higher heavens, may be seen in the explanation of the seventh chapter ; in particular, n. 363 there. By "written in their foreheads," is signified acknowledgment in them from love and faith : by written or inscribed is signified the acknowledgment in them ; and by the forehead is signified love, and thence intelligence or faith (n. 347, 605). That the Divine which is called the Father, and the Divine

Human which is called the Son, are one like the soul and the body, and consequently that the Lord as to the Divine Human is to be approached, and that in this way and no other the Divine which is called the Father is approached, may be evinced by so many passages in the Word, that they would fill pages if they were adduced. They are adduced with some fulness in the "Doctrine of the New Jerusalem concerning the Lord" (n. 29–36, 38–45, &c.); from which only a few will be brought forward here for confirmation; which are these: *The angel said to Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: but Mary said, How shall this be, seeing I know not a man. The angel answered, The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee, therefore also, the Holy Thing which shall be born of thee shall be called the Son of God* (Luke i. 30–35). *The angel of the Lord appeared to Joseph in a dream, saying, Fear not to take Mary thy wife, for that which is conceived in her is from the Holy Spirit; and Joseph knew her not, until she brought forth her first-born Son* (Matt. i. 20, 25). *In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh, and we saw His glory, as the glory of the Only-begotten of the Father* (John i. 1, 2, 14). *The Jews sought to kill Jesus, because he had said that God was His Own Father, making Himself equal to God: Jesus answered, What things soever the Father doeth, these also doeth the Son likewise; as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will: Verily I say unto you, that the hour will come, when the dead shall hear the voice of the Son of God, and they that hear shall live* (John v. 18–26). *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (John v. 26). *I am the way, the truth, and the life; no one cometh to the Father but by Me; if ye have known Me, ye have known my*

Father also; and from henceforth ye have known Him and have seen Him. Philip saith unto Him, Show us the Father; Jesus saith unto him, Have I been so long time with you, and thou hast not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, show us the Father? Believest thou not that I abide in the Father, and the Father in me? Believe Me, that I am in the Father and the Father in Me (John xiv. 6–11). *I give unto my sheep eternal life; I and my Father are one. And when the Jews were indignant that He made Himself God: He said, I do the works of my Father; believe the works; that ye may know and believe that the Father is in Me and I in the Father* (John x. 28–38). *He that seeth Me, seeth Him that sent Me* (John xii. 45). *All things that the Father hath are mine* (John xvi. 15). *That the Father had given all things into His hands* (John xiii. 3). *Father, thou hast given Me power over all flesh: this is life eternal, that they should know Thee the only God, and Jesus Christ whom thou hast sent: all mine are thine, and thine are mine* (John xvii. 2, 3, 10). *All power is given unto Me in heaven and on earth* (Matt. xxviii. 18). *Whatsoever ye shall ask in my name, this I will do*, and again, *I will do it* (John xiv. 13, 14). *The Spirit of Truth shall not speak from himself, but he shall receive of mine, and declare it unto you* (John xvi. 13, 14). *He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (John xv. 5. Besides other places). There are still more in the Old Testament, from which also a few shall be adduced: *Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and His name shall be called Wonderful, Counsellor, God, the Mighty, Father of eternity, Prince of peace* (Isa. ix. 6). *A virgin shall conceive and bear a Son, and His name shall be called God with us* (Isa. vii. 14). *Behold, the days shall come, that I will raise up unto David a just branch, who shall reign a King; and this is His name, which they shall call Him, Jehovah our Justice* (Jer. xxiii. 5, 6; xxxiii. 15, 16). *Then shall it be said in that*

day, Lo, this is our God whom we have waited for, that He may save us; this is Jehovah whom we have waited for; let us rejoice and be glad in His salvation (Isa. xxv. 9). *Only in thee is God, and there is no God besides; verily thou art a God, that hidest thyself, O God of Israel, the Saviour* (Isa. xlv. 14, 15). *Am not I Jehovah, and there is no God else besides Me, a just God and a Saviour, there is none besides Me* (Isa. xlv. 21, 22). *I am Jehovah, and besides Me there is no Saviour* (Isa. xliii. 11). *I Jehovah am thy God, and thou shalt acknowledge no God besides Me, and there is no Saviour besides Me* (Hos. xiii. 4). *Thou, O Jehovah, art our Father, our Redeemer, thy name is from everlasting* (Isa. lxiii. 16). *Thus said the King of Israel, and his Redeemer, Jehovah Zebaoth, I am the First and I am the Last, and besides Me there is no God* (Isa. xliv. 6). *Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone of Myself* (Isa. xliv. 24). *Thus said Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God* (Isa. xlviii. 17). *Jehovah, my Rock, and my Redeemer* (Ps. xix. 14). *Their Redeemer is strong, Jehovah Zebaoth is His Name* (Jer. l. 34). *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob* (Isa. xlix. 26; lx. 16). *As for our Redeemer, Jehovah Zebaoth is His name* (Isa. xlvii. 4). *Thus said thy Redeemer Jehovah* (Isa. xliii. 14; xlix. 7. And elsewhere, as Luke i. 68; Isa. lxii. 11, 12; lxiii, 1, 4, 9; Jer. xv. 20, 21; Hos. xiii. 4, 14; Ps. xxxi. 5; xliv. 26; xlix. 15; lv. 17, 18; lxix. 18; lxxi. 23; ciii. 4; cvii. 2; cxxx. 7, 8). And in Zechariah, *In that day Jehovah shall be King over all the earth; in that day Jehovah shall be One, and His name one* (xiv. 9). But these are few.

614. *And I heard a voice from heaven as the voice of many waters*, signifies the Lord speaking through the New Heaven from Divine Truths. By a voice from heaven is signified a

voice or speech from the Lord through heaven: for where a voice is heard from heaven, it is from the Lord; here, through the New Heaven from Christians, which is meant by the mount Zion upon which the Lamb was seen to stand, and with Him a hundred forty-four thousand (n. 612, 613). By "many waters" Divine Truths are signified (n. 50). The Lord speaking through heaven from Divine Truths is similarly spoken of in these passages following: *The voice of the Son of Man was heard as the voice of many waters* (Apoc. i. 15). *And a voice out of the throne, as the voice of many waters* (Apoc. xix. 6). *And the voice of the God of Israel like the voice of many waters* (Ez. xliii. 2). *The voice of Jehovah is upon the waters, Jehovah is upon many waters* (Ps. xxix. 3). *The sound of the wings of the cherubs was as the sound of great waters* (Ez. i. 24). By the cherubs the Word is signified (n. 239), and thus the Divine Truth, from which the Lord speaks.

615. *And as the voice of a great thunder*, signifies the Lord speaking through the New Heaven from the Divine Love. That lightnings, thunders, and voices signify enlightenment, perception, and instruction, may be seen above (n. 236); and that the seven thunders speaking signify the Lord speaking through the universal heaven (n. 472). When the Lord speaks through heaven, He speaks from the third heaven through the second heaven, and thus from Love through the Divine Wisdom; for the third heaven is in His Divine love, and the second heaven in His Divine wisdom. The Lord never speaks in any other way, when He speaks from the higher heavens; and this is what is meant by a voice as of many waters and by a voice of great thunder. "Many waters" are the Divine Truths of the Divine Wisdom, and "a great thunder" is the Divine Good of the Divine Love.

616. *And I heard the voice of harpers harping with their harps*, signifies confession of the Lord from gladness of heart, by the spiritual angels in the lower heavens. That

to play on the harp signifies to confess the Lord from spiritual truths, may be seen above (n. 276); that it is from gladness of heart follows of course: hence the spiritual angels are signified by the harpers. These are the angels of the lower heavens, because the voice of the Lord through the higher heavens was heard as a voice of many waters, and as a voice of great thunder (n. 614, 615). That the sound of harpers playing on their harps was heard, is because sound or discourse flowing down from the lower heavens is sometimes heard as the sound of harps: not that they are playing on harps, but because the sound of confession of the Lord from joy of heart is so heard below.

617. *And they sung as it were a new song before the throne and before the four animals and before the elders*, signifies celebration and glorification of the Lord before Him, and before the angels of the higher heavens. It may be seen above (n. 279), that acknowledgment and glorification of the Lord, as the only Judge, Redeemer, and Saviour, and thus as the God of heaven and earth, is signified by their singing a new song. Before the throne is before the Lord, because He alone sits upon the throne. That before the four animals and before the elders means before the angels of the higher heavens, see n. 369. By "as it were a new song" is signified the celebration and glorification of the Lord in the New Christian Heaven; here in particular, that He was acknowledged as the God of heaven and earth, as He is acknowledged in the ancient heavens. This is involved in the phrase "as it were;" for "as it were a new song" means as if it were new, when yet it is not new. It has been said before that the New Heaven which is spoken of in the Apocalypse (chap. xxi. 1), is a New Heaven from Christians; and that the former heavens are from the ancients and the most ancient; also, that the Lord is acknowledged in the latter heavens as the God of heaven and earth.

618. *And no one could learn that song but the hundred*

forty four thousand, signifies that no others from among Christians could understand, and thus acknowledge from love and faith, that the Lord alone is the God of heaven and earth, but they who were received by the Lord into this New Heaven. By this song is signified the acknowledgment of the Lord, that He is the God of heaven and earth (n. 279, 617). By learning is signified to perceive interiorly in one's self that it is so; which is to understand, and thus to receive and acknowledge. He who learns in any other way, learns and does not learn, because he does not retain. By the hundred and forty-four thousand are meant they who acknowledge the Lord alone as the God of heaven and earth (n. 612). That no other from among Christians could learn this song, that is, could acknowledge that the Lord alone is the God of heaven and earth, is because they have imbibed from infancy the idea that there were three persons in the Divinity, distinct from each other. For it is said in the doctrine of the Trinity, *There is one person of the Father, another of the Son, and another of the Holy Spirit:* also, *The Father is God, the Son is God, and the Holy Spirit is God.* And though it is there added that these three are one, still in their thought they divided the Divine Essence into three; which, however, cannot be divided. And on that account they have approached the Father, because He is the first in order; and the leaders in the church have taught, moreover, that they should pray to the Father, for the sake of the Son, to send the Holy Spirit. By this the idea of their thought concerning three has been confirmed; and then they are not able to think of the Son as God, equal with the Father, and one with the Father; but of the Son as equal with another man, although He alone, as to His Human, is Justice, and is called *Jehovah our Justice* (Jer. xxiii. 5, 6; xxxiii. 15, 16). From this idea of their thought it came to pass that they could not comprehend that the Lord, as born in the world, can be the God of heaven and earth, and still less that He

alone is God; notwithstanding they have heard and read all those passages which were adduced above (n. 613); and also these, *All things that the Father hath are mine* (John xvi. 15). *The Father hath given all things into the hand of the Son* (John xiii. 3). *Father, thou hast given me power over all flesh: all mine are thine and thine are mine* (John xvii. 2, 3, 10). *All power is given unto me in heaven and in earth* (Matt. xxviii. 18). Also that *He was conceived of Jehovah the Father*, and hence that His soul is from Him (Luke i. 34, 38): hence the Divine Essence is His: besides many similar passages elsewhere. That they were said of the Lord who was born in the world, every one can see. As also, that *He and the Father are one;* and that *He is in the Father, and the Father in Him;* and that *He that seeth Him, seeth the Father* (John x. 28–38, xiv. 6–11). Although they have heard and read these things, still they could not recede from the idea conceived in childhood, and confirmed afterwards by their teachers; which has so far closed up their rational, that they could not see, that is, understand, these words of the Lord: *I am the Way, the Truth, and the Life: no one cometh unto the Father but by Me* (John xiv. 6). *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber: I am the door; by Me if any one enter in, he shall be saved* (John x. 1, 9): also that the Lord glorified His Human, that is, united it to the Divine of the Father, that is, to the Divine which was in Him from conception, for the end that the human race might be united to God the Father in Him and through Him. That this was the cause of the Lord's coming into the world, and of the glorification of His Human, He teaches fully in John xiv., xv., and xvii. For He says, *In that day ye shall know that I am in my Father, and ye in Me, and I in you* (John xiv. 20). *He that abideth in Me, and I in him, bringeth forth much fruit; for without Me ye can do nothing: if a man abide not in Me, he is cast forth*

as a dried branch into the fire (xv. 4–6). *For them I sanctify Myself, that they also may be sanctified through the truth; that they all may be one, as Thou, Father, art in Me, and I in Thee; I in them, and Thou in Me* (John xvii. 19, 21, 23; also vi. 56, and elsewhere): from which it is clearly manifest, that the Lord's coming into the world and the glorification of His Human had for their end the conjunction of men with God the Father in Him and through Him; thus that men must come to Him. The Lord likewise confirms this by so often saying *that they must believe in Him, that they may have eternal life;* see above (n. 553). Who cannot see that all these things were said by the Lord concerning Himself in His Human; and that He never would have said, nor could have said, that He was in men and men in Him, and that we must believe in Him in order to have eternal life, unless His Human was Divine? By asking the Father in His name is not meant to go to God the Father immediately, nor to ask for His sake; but to go to the Lord, and to the Father through Him, because the Father is in the Son, and they are one, as He teaches. This is what "in His name" signifies; as may also be evident from these passages: *He that believeth not in the Son is judged already, because he hath not believed in the name of the only begotten Son of God* (John iii. 17, 18). *These things are written, that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in His name* (John xx. 31). *Jesus said, Whosoever shall receive this child in my name, receiveth Me; and he that receiveth Me, receiveth Him that sent Me* (Luke ix. 48). *Whatsoever ye shall ask in my name, that will I do* (John xiv. 13. Besides other places, where the expression *in the name of the Lord* occurs: Matt. vii. 22; xviii. 5, 20; xix. 29; xxiii. 39; Mark ix. 37; xvi. 17; Luke xiii. 35; xix. 38; xxiv. 47; John i. 12; ii. 23; v. 43; xii. 13; xv. 16; xvi. 23, 24, 26, 27; xvii. 6). What the name of God is, and that the name of the Father is the Lord as to the Divine Human, may be seen above (n. 81, 165, 584).

619. *Bought from the earth*, signifies that they are those who could be regenerated by the Lord, and thus be redeemed, in the world. By the bought from the earth those redeemed in the world are signified. That redemption is liberation from hell, and salvation by conjunction with the Lord, may be seen, n. 281; and as this is effected by regeneration, by the bought, therefore, those that are regenerated and thus redeemed by the Lord are signified; and as all can be regenerated and thus redeemed, if they will, and few will, therefore by the bought from the earth is signified that these are they who could be regenerated and thus redeemed by the Lord. What the quality of these is will now be described (vers. 4 and 5).

620. *These are they who were not defiled with women, for they are virgins*, signifies that they did not adulterate the truths of the church, and defile them with falsities of faith; but that they loved truths because they are truths. That a woman signifies the church from affection for truth, and thence in the opposite sense the church from affection for falsity, may be seen above (n. 434, 533); here the church from affection for truth, because it is said "not defiled with women." To be defiled with women signifies the same as to commit adultery and fornication. That to commit adultery and fornication signifies to adulterate and falsify the Word, may be seen above (n. 134). "For they are virgins" signifies because they have loved truths because they are truths, thus from spiritual affection. The reason that these are meant by virgins is that a virgin signifies the church as a bride, who wishes to be conjoined to the Lord, and to become a wife: and the church who wishes to be conjoined to the Lord, loves truths because they are truths; for by truths, when the life is according to them, conjunction is effected. Hence it is, that Israel, Zion, and Jerusalem are called in the Word virgins and daughters; for by Israel, Zion, and Jerusalem the church is signified. That all those who are such in the Lord's

church, whether they are virgins or young men, wives or husbands, boys or old men, girls or old women, are meant by the virgins, may be evident from the Word, where virgins are mentioned; as, *the virgin of Israel* (Jer. xviii. 13; xxxi. 4, 21; Am. v. 2; Joel i. 8): *the virgin daughter of Judah* (Lam. i. 15): *the virgin daughter of Zion* (2 Kings xix. 21; Isa. xxxvii. 22; Lam. i. 4; ii. 13): *the virgins of Jerusalem* (Lam. ii. 10): *the virgin of my people* (Jer. xiv. 17). Wherefore *the Lord likened the church to ten virgins* (Matt. xxv. 1, &c.): and it is said in Jeremiah, *I will build thee, and thou shalt be built, O virgin of Israel; thou shalt go forth anew into the dances of them that make merry* (xxxi. 4, 13): and in David, *They have seen thy goings, O God, the goings of my God, my King, in the sanctuary; in the midst of the virgins playing with timbrels* (Ps. lxviii. 24, 25): and again; *Kings' daughters were among thy honorable women; upon thy right hand did stand the queen in purest gold of Ophir: hearken, O daughter, and consider; the king shall delight in thy beauty: the daughter of Tyre also shall offer a gift, the rich among the people shall entreat thy favor: the King's daughter is all glorious within; her clothing is of wrought gold, she shall be brought to the King in raiment of needlework; the virgins, her friends, that follow her, shall enter into the King's palace* (Ps. xlv. 9–15). By the King the Lord is here meant; by the queen the church as a wife; by the daughters and virgins affections for good and truth. Similar affections are signified by virgins in other places in the Word, where young men are mentioned at the same time; because young men signify truths, and virgins the affections for them; as in the following passages: *Behold the days come, in which I will send a famine in the land; not a famine of bread, nor a thirst for waters, but for hearing the words of Jehovah; in that day shall the beautiful virgins and the young men faint with thirst* (Am. viii. 11, 13). *Be ashamed, O Zidon, the sea hath said; I have not travailed, nor brought forth, and I have not nour-*

ished up young men, I have brought up virgins (Isa. xxiii. 4). *The Lord hath trodden the winepress of the virgin daughter of Zion: behold my sorrow; my virgins and my young men have gone into captivity* (Lam i. 4, 15, 18). *How great is His goodness, and how great is His beauty; corn hath made the young men to grow up, and new wine the virgins* (Zech. ix. 17). *The streets of the city shall be filled with boys and girls playing in the streets thereof* (Zech. viii. 5). *The virgins of Jerusalem sit upon the ground: to what shall I liken thee, O virgin daughter of Zion; my virgins and my young men are fallen by the sword* (Lam. ii. 10, 13, 21. Besides other places, as Jer. li. 20–23; Lam. v. 10–12; Ez. ix. 4, 6; Ps. lxxviii. 62–64; Deut. xxxii. 25).

621. *These are they that follow the Lamb whithersoever He goeth*, signifies that they are conjoined to the Lord by love and faith in Him, because they have lived according to His commandments. That this is signified, is manifest from these words of the Lord: *He that doeth my commandments, he it is that loveth Me; and I will love him, and will come unto him, and make my abode with him* (John xiv. 20–23). And in another place: *The Shepherd of the sheep, when he leadeth out His own sheep, goeth before them, and the sheep follow Him, because they know His voice: my sheep hear my voice, and I know them, and they follow Me* (John x. 4, 5).

622. *These were bought from among men*, signifies that they are those who could be regenerated by the Lord, and thus redeemed, in the world, as above (n. 619), where are similar words.

623. *First-fruits unto God and the Lamb*, signifies the first beginning of the Christian Heaven that acknowledges one God in whom is a Trinity, and that the Lord is He. By first-fruits is meant what is born first, also what is first gathered, and thus the first beginning, here of the New Heaven from the Christians. By God and the Lamb is meant here, as above, the Lord as to the Divine itself from Which [all things are], and as to the Divine Human, and

also as to the proceeding Divine; and thus the one God, in whom there is a Trinity. Something will here be said respecting the first-fruits. It was commanded in the Israelitish church, *that the first-fruits of the produce of the fields, of all the corn, oil, and wine, the fruits of the trees, also of the fleece, should be given to Jehovah as holy, and were given by Jehovah to Aaron, and after him to the High Priest* (Ex. xxii. 29; xxiii. 10; Num. xiii. 20; xv. 17–21; xviii. 8–20; Deut. xviii. 4; xxvi. 1, &c.). Also, *That they should celebrate the feast of the first-fruits of the harvest and of bread* (Ex. xxiii. 14–16, 19, 26; Lev. xxiii. 9–15, 20–25; Num. xxviii. 26, to the end). The reason was, because the First-fruits signified that which is born first, and afterwards grows up, as an infant into a man, and a shoot into a tree; and they thence signified every thing that follows until it is complete; for all that follows is in the first as the man in the infant, and the tree in the shoot; and because this *first* exists before the successions, and the same in heaven and the church, therefore the first-fruits were holy to the Lord, and the feast of the first-fruits was celebrated. Similar things are signified by first-fruits in Jer. xxiv. 1, 2; Ez. xx. 40; Mic. vii. 1; Deut. xxxiii. 15, 21.

624. *And in their mouth was found no guile*, signifies that they do not from cunning and design speak and persuade to falsity and evil. By the mouth is signified speech, preaching, and teaching (n. 452): and by guile, persuasion to evil by means of falsity, properly from cunning and design, is signified. For he who persuades to any thing from cunning or deceit, persuades from design also: for cunning or deceit proposes to itself, conceals its purpose, and performs it, when opportunity offers. By a lie in the Word falsity and false-speaking are signified, and by deceit is signified each from design; these are signified in the following passages: *Jesus said of Nathaniel, Behold an Israelite indeed, in whom is no guile* (John i. 47). *The remnant of Israel shall not speak a lie, neither shall a deceitful tongue*

be found in their mouth (Zeph. iii. 13). *He did no violence, neither was deceit found in His mouth* (Isa. liii. 9). *The rich are filled with violence, and the inhabitants speak a lie; and their tongue is deceitful in their mouth* (Mic. vi. 12). *Thou wilt destroy them that speak a lie; Jehovah will abhor a man of blood and deceit* (Ps. v. 6). *O Jehovah, deliver my soul from lying, from a deceitful tongue* (Ps. cxx. 2, 3). *They have taught their tongue to speak a lie; thine habitation is in the midst of deceit; through deceit they refuse to know Me* (Jer. ix. 5, 6) *Ephraim hath compassed Me with a lie, and the house of Israel with deceit* (Hos. xi. 12). *If any one had a design to kill his companion by deceit, thou shalt take him from mine altar, and he shall die* (Ex. xxi. 14). *Cursed is he that doeth the work of Jehovah by deceit* (Jer. xlviii. 10. Besides other places, as Jer. v. 26, 27; viii. 5; xiv. 14; xxiii. 26; Hos. vii. 16; Zeph. i. 9; Ps. xvii. 1; xxiv. 4; xxxv. 20, 21; xxxvi. 3; l. 19; lii. 2, 4; lxxii. 14; cix. 2; cxix. 118; Job xiii. 7; xxvii. 4). The deceitful are signified in the Word by poisonous serpents, and by crocodiles and vipers; and deceit is signified by their poison.

625. *For they are without spot before the throne of God*, signifies because they are in truths from good from the Lord. By the spotless those who are not in falsity are signified, consequently those who are in truths: for spots signify falsities, properly falsities from evil. By the throne of God is signified the Lord and heaven (n. 14, 233). And as all who are in good from the Lord appear as if they were in truths, therefore by their being without spot before the throne of God is signified that they are in truths from good from the Lord. For all who are led by the Lord are kept in good by Him, and from that good nothing proceeds but truth; and if falsity, it is apparent falsity; and this is viewed by the Lord as similar to truth; only by a modification of the light of heaven it is in another color: for the good which is in it within so qualifies it. For there is given falsity from evil, and likewise falsity from good. Both may

appear alike in the external form, but still they are altogether unlike; because that which is within makes the essence, and produces its quality. Since falsities are signified by spots, *it was therefore forbidden that any one of the seed of Aaron, in whom there was a spot, should approach the altar, and enter within the vail* (Lev. xxi. 17–23): by which was signified that they should be blameless: and *it was likewise forbidden that any sacrifice should be offered, of oxen, calves, sheep, goats, or lambs, in which there was a spot* (Lev. xxii. 19–25). The spots also are there recounted.

626. *And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth*, signifies the annunciation of the Lord's coming, and of the New Church that is to come down out of heaven from Him. By an angel in the highest sense is meant the Lord, and thence heaven likewise (n. 5, 344, 465). By another angel a new thing now from the Lord is signified. By flying in the midst of heaven, is signified to look down upon, to observe, and to provide for (n. 415); here for the new thing from the Lord out of heaven in the church. By the everlasting gospel is signified the annunciation of the coming of the Lord and of His kingdom (n. 478, 553). By "them that dwell on the earth" the men of the church are signified, to whom the annunciation will be made. That it is also to announce that a New Church is now to come down out of heaven from Him, is because the Lord's coming involves two things, — the last judgment, and after that the New Church. The last judgment is treated of in chap. xix., xx., and the New Church, which is the New Jerusalem, in chap. xxi., xxii. That the annunciation of the coming of the Lord and of His kingdom is signified by the gospel and preaching the gospel, is manifestly evident from the passages adduced n. 478; which may there be seen.

627. *And to every nation and tribe and tongue and people*, signifies to all who are in goods from religion and in truths

from doctrine. By nation is signified those who are in goods, and abstractly goods (n. 483); by tribe is signified the church as to religion (n. 349); by tongue, doctrine (n. 282): and by people are signified those who are in truths, and abstractly truths (n. 483): and therefore by preaching the gospel to every nation and tribe and tongue and people is signified to announce to all who are in goods from religion and in truths from doctrine; for these receive the gospel, and no others. These things are signified by those words in the spiritual sense.

628. *Saying with a great voice, Fear God*, signifies admonition not to do evils, because this is against the Lord. By the great voice is signified admonition; and by fearing God is signified not to do evils because this is against the Lord. That to fear God is to love Him, fearing to do evil because this is opposed to Him; and that every love has in it this fear; may be seen above (n. 527). These things are now said to those who will be of the New Church on earth, because the first thing of reformation is to live according to the commandments of the Decalogue, where the evils which are not to be done are enumerated. For he who does them does not fear God; but he who does not do them, shunning them because they are opposed to the Lord, fears and also loves the Lord; as He teaches in John xiv. 20–24.

629. *And give glory to Him, for the hour of His judgment is come*, signifies acknowledgment and confession that all the truth of the Word, from which the Church is a church, is from the Lord, according to which every man will be judged. That to give glory to Him signifies to acknowledge and confess that all truth is from the Lord, may be seen above (n. 249). And because all the truth from which the church is a church is from the Word, the truth of the Word is therefore meant. "For the hour of His judgment is come," signifies because every man will be judged according to the truth of the Word. This is signi-

fied, because by giving glory to Him is signified to acknowledge and confess that all the truth of the Word is from the Lord: and it is now said, "for the hour of His judgment is come:" and "for" involves this as the cause. That the truth of the Word is to judge every one, may be seen above (n. 233, 273): and that the church is from the Word, and that it is such as is its understanding of the Word, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 76–79). It is manifest from these things, that such is the spiritual sense of those words. That it is such, is because the angels of heaven perceive nothing else by glory but the Divine Truth; and because all Divine Truth is from the Lord, by giving glory to Him they understand acknowledgment and confession that all truth is from Him. For all the glory in the heavens is from no other source; and as far as a society of heaven is in Divine Truth, so far all things shine in it, and so far the angels are in the splendor of glory. That the Divine Truth is meant by glory, may be evident from these passages: *The voice of one crying in the wilderness, Prepare the way of Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see it* (Isa. xl. 3, 5). *Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee; Jehovah shall arise upon thee, and His glory shall be seen upon thee* (Isa. xl. 1 to the end). *I will give thee for a covenant to the people, for a light of the nations, and my glory will I not give to another* (Isa. xlii. 6, 8). *For mine own sake, for mine own sake will I do it, and I will not give my glory to another* (Isa. xlviii. 11). *They shall fear His glory from the rising of the sun; the Redeemer shall come to Zion* (Isa. lix. 19, 20). *Thy light shall break forth as the morning, the glory of Jehovah shall gather thee* (Isa. lviii. 8). *He shall come to gather together all nations and tongues, that they may see my glory* (Isa. lxvi. 18). *Jehovah said, I live, and the whole earth shall be filled with the glory of Jehovah* (Num. xiv. 21). *The fulness of all the earth is His glory*

(Isa. vi. 1–3). *In the beginning was the Word, and the Word was God; in Him was life, and the life was the light of men. That was the true light. And the Word was made flesh, and we saw His glory, the glory as of the Only-begotten of the Father* (John i. 1, 4, 9). *These things said Esaias, when he saw His glory* (John xii. 41). *And they shall see the Son of Man coming in the clouds of heaven with glory* (Matt. xxiv. 30). *The heavens declare the glory of God* (Ps. xix. 1). *And all nations shall fear the name of Jehovah, and the kings of the earth thy glory; for He hath built up Zion, and hath appeared in His glory* (Ps. cii. 15, 16). *The glory of God shall enlighten the Holy Jerusalem, and her lamp is the Lamb, and the nations which are saved shall walk in the light of it* (Apoc. xxi. 23–25). *The Son of Man shall come in His glory, and sit upon the throne of His glory* (Matt. xxv. 31; Mark viii. 38). *That the glory of Jehovah filled and covered the tabernacle* (Ex. xl. 34, 35; Lev. ix. 23, 24; Num. xiv. 10–12; xvi. 19, 42). *That it filled the house of Jehovah* (1 Kings viii. 10, 11. Besides other places, as Isa. xxiv. 23; Ez. i. 28; viii. 4; ix. 3; x. 4, 18, 19; xi. 22, 23; Luke ii. 32; ix. 26; John ii. 11; vii. 18; xvii. 24).

630. *And worship Him that made heaven and earth and the sea and the fountains of waters*, signifies that the Lord alone is to be worshipped, because He alone is the Creator, Saviour, and Redeemer, and from Him alone are the angelic heaven and the church and all things of them. That to acknowledge as holy is signified by worshipping, may be seen above (n. 579, 580, 588, 603); and therefore by worshipping, in speaking of the Lord, is signified to acknowledge Him as the God of heaven and earth, and to worship Him. By making heaven and earth and the sea and fountains of waters, is meant in the natural sense to create those things, but in the spiritual sense it signifies to make the angelic heaven and the church and all things of them: for by heaven in the spiritual sense the angelic

heaven is signified; and by the earth and the sea in that sense the church, internal and external, is signified (n. 403, 404, 420, 470); and by the fountains of waters are signified all the truths of the Word that are serviceable to the church for doctrine and life (n. 409). That Jehovah the Creator is the Lord from eternity, and that the Lord the Saviour and Redeemer is the Lord born in time, and thus the Lord as to His Divine Human, may be evident from the "Doctrine of the New Jerusalem concerning the Lord," from the beginning to the end. Who cannot understand that there is one God the Creator of the universe, and not three creators? also that creation had for its end a heaven and a church from the human race? on which subject see the "Angelic Wisdom concerning the Divine Providence" (n. 27–45). Hence it is, that by making heaven and earth is signified in the spiritual sense to make the angelic heaven and the church. These things are said for the same reason as above (n. 613); where it is explained what is signified by their having the name of the Father written upon their foreheads: and because that was said, it is therefore said here, "worship Him that made heaven and earth and the sea and the fountains of waters."

631. *And another angel followed, saying, Babylon is fallen, is fallen, that great city*, signifies that the Roman Catholic religion, as to its dogmas and doctrinal tenets, is now dispersed. By "another angel" now a new thing from the Lord is signified, as above (n. 626). By the great city Babylon the Roman Catholic religion as to its dogmas and doctrinal tenets is signified. By falling is signified to be dispersed; for to fall is said of the city, but to be dispersed of the religion and its doctrine, which is signified by the city Babylon. That by a city doctrine is signified, may be seen above (n. 194). That these things are now said of Babylon, is because, after the New Christian Heaven was formed by the Lord, at the same time a new thing came to pass with those who had been of the

Roman Catholic religion. The reason is, that the Christian Heaven which was gathered from the Reformed makes the centre, and the Papists are around it; wherefore, when the centre is new, there is at the same time something new produced in the circumferences: for the Divine Light, which is the Divine Truth, propagates itself from the middle or centre round about to the circumferences, and reduces the things which are there also into order. For this cause these few things are now related concerning Babylon; but it is treated of in particular in chapters xvii. and xviii. That the Reformed Christians constitute the centre, and that the Papists make a broad border around it, and that the spiritual light, which is the Divine Truth proceeding from the Lord, propagates itself as from its centre into all the surrounding regions, even to the farthest, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 104–113); and in the little work on the "Last Judgment" (n. 48). It may be seen from this, that these words concerning Babylon follow in order, after the New Christian Heaven and the preaching of the gospel had been treated of. This is also signified by "followed."

632. *Because she made all nations drink of the wine of the wrath of her fornication*, signifies because by profanations of the Word and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. By Babylon the Roman Catholic religion is signified, as above. Wine signifies truth from good, and in the opposite sense, falsity from evil (n. 316): and fornication signifies the falsification of truth, and the wrath of fornication signifies adulteration and profanation (n. 134). To make all nations to drink signifies to seduce all whom they could subject to their dominion. By making to drink of that wine is signified to seduce, and by nations those are signified who are under their rule.

633. *And a third angel followed them, saying with a great*

voice, signifies further revelation from the Lord concerning those who are in faith separated from charity. By the third angel following them is signified further revelation from the Lord, which follows in order; for by an angel in the highest sense the Lord is meant (n. 626). The reason is, because an angel, when he speaks the Word, as here, does not speak from himself but from the Lord. By saying with a great voice is signified that which follows, which is respecting the damnation of those who in life and doctrine confirm themselves in faith separated from charity. From the first to the fifth verse of this chapter the New Christian Heaven is treated of, and in the sixth and seventh verses the preaching of the gospel, that is, of the Lord's coming to establish a New Church. And because they who are in faith separate from charity stand in the way, there now follows a threatening and denunciation of damnation against those who still persevere in that faith.

634. *If any one worship the beast and his image, and receive his mark upon his forehead and upon his hand*, signifies whoever acknowledges and receives the doctrine concerning justification and salvation by faith alone, confirms it, and lives according to it. By worshipping the beast is signified to acknowledge that faith (n. 580): by worshipping his image is signified to acknowledge and receive that doctrine (n. 603): by receiving his mark upon the forehead and upon the hand, is signified to receive it with love and faith, and to confirm one's self in it (n. 605, 606): and because they who confirm themselves in it by love and faith do also live according to it, this likewise is meant. There are three degrees of the reception of that doctrine, which are described by these words. The First degree is to acknowledge that doctrine; the Second degree is to confirm it in one's self; and the Third degree is to live according to it. To acknowledge it is done by the thought, to confirm it is done by the understanding, and to live according to it is done by the will. There are those who are in the first

degree, and yet not in the second and third ; and there are those who are in the first and second, and yet not in the third : but they who are in the third, which degree is to live according to it, are those of whom the things that follow in the tenth and eleventh verses are said. To live according to it is to make nothing of evil, by thinking that evil does not condemn, because the works of the law do not save, but faith alone ; also, to make nothing of good, by thinking in one's self that no one can do good of himself, unless it is meritorious. Thus they who only shun evils on account of civil and moral laws, and not on account of the Divine laws, these are they who do goods only for the sake of themselves and the world, consequently from the love of self, and not for the Lord's sake, consequently not from love for the neighbor. The reason that the things which now follow in the tenth and eleventh verses are said concerning these, is that nothing which enters only into the thought and into the understanding condemns ; but that which enters into the will does condemn : for this enters into the life and becomes permanent. For nothing can enter into the will, unless it is also of the love ; and the love is the life of man. These also are they who do not examine themselves, know their sins, and repent ; and therefore they are condemned. For they say in the heart, "What need is there of examination, recognition, and acknowledgment of sins, and of repentance, while faith alone involves all those things." I have seen many such in the spiritual world, who shunned evils and did goods only on account of the civil and moral, and not at the same time the spiritual law ; and they were cast into hell.

635. *He shall also drink of the wine of the anger of God poured out unmixed in the cup of His wrath*, signifies that they falsify the goods and truths of the Word, and imbue their life with them so falsified. This is signified by these words, because by "the wine of the anger of God poured out unmixed" the falsified truth of the Word is signified ;

and by the cup of His fury is signified truth through which comes good in like manner: and by drinking is signified to appropriate them, or to imbue the life with them. That the truth of the Word is signified by wine, may be seen (n. 316): by the wine of the anger of God, the truth of the Word adulterated and falsified (n. 632): by "poured out unmixed" is signified wholly falsified. The same is also signified by a cup as by wine, as the cup is the container. To drink signifies to imbue the life with them, because this was said to those who live according to the doctrine of justification by faith alone; see just above (n. 634). By mixing wine and by being poured out the falsification of truth is also signified in David: *In the hand of Jehovah there is a cup, and He hath mixed the wine, filled it with the mixture, and hath poured out; and all the wicked of the earth shall drink* (Ps. lxxv. 8). In many places in the Word, anger and fury are mentioned together; and anger [ira] there is predicated of evil, and fury [excandescentia] of falsity; because they who are in evil become angry, and they that are in falsity become furious: and in the Word, each is attributed to Jehovah, that is, to the Lord; but it is meant that it is the feeling of man against the Lord; see above (n. 525). That anger and fury are mentioned together in the Word, is manifest from these passages therein: *Jehovah cometh in fury and anger; the earth shall be removed out of its place in the day of the fury of His anger* (Isa. xiii. 9, 13). *Ashur is the rod of mine anger, against the people of my fury will I command him* (Isa. x. 5, 6). *I will fight against you in anger and in fury* (Jer. xxi. 5). *The anger of Jehovah is against all nations, and His fury against all their armies* (Isa. xxxiv. 2). *Jehovah will recompense in His fury and anger* (Isa. lxvi. 15). *I have trodden the people in mine anger, and made them drunk in my fury* (Isa. lxiii. 6). *Mine anger and fury are poured out upon this place* (Jer. vii. 20. Besides other places, as Jer. xxxiii. 5; Ez. v. 13; Deut. xxix. 27). And *the fury of anger* (Isa. xiii. 13; Ps.

lxxviii. 49, 50; Deut. vi. 14, 15). But in Isaiah, *Only in Jehovah is there justice and strength, and all that have been wroth against Him shall be ashamed* (xlv. 24).

636. *And shall be tormented with fire and brimstone before the holy angels and the Lamb, and the smoke of their torment ascendeth up for ever and ever*, signifies the love of self and the world, and the lusts therefrom, and from these the pride of their own intelligence, and thence torment in hell. By fire the love of self and of the world is signified (n. 494); by brimstone are signified the lusts from these two loves (n. 452): and because all the torment in hell is from these three, it is therefore said, "He shall be tormented with fire and brimstone, and the smoke of their torment shall ascend up for ever and ever." It is said, "before the angels and the Lamb," because these loves are against Divine Truths and against the Lord who is the Word: for by the angels Divine Truths are signified, because they are the recipients of them (n. 170); and by the Lamb is signified the Lord as to His Divine Human and at the same time as to the Word (n. 595). That the torments in hell are from the above-mentioned loves, and that those who are in faith separated from charity are in them, may be seen above (n. 421, 502, 591).

637. *And they shall have no rest day and night, that worship the beast and his image, and whosoever receiveth the mark of his name*, signifies a perpetual state in undelightful things with those who acknowledge that faith and receive its doctrine, confirm it and live according to it. By having no rest day and night, is signified their perpetual state in undelightful things after death, because their torment has just before been spoken of. By day and night is signified all time, and in the spiritual sense, in every state, and thus perpetually; for in that sense day and night signify states of life (n. 101, 476). That by worshipping the beast and his image, and receiving the mark of his name, is signified to acknowledge that faith, receive its doctrine, confirm it in one's self, and

live according to it, may be seen above (n. 634); where similar things are said.

638. *Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus*, signifies that the man of the Lord's church will be explored by temptations from them, with regard to his quality as to a life according to the precepts of the Word and as to faith in the Lord. That this is signified by these words may be seen above (n. 593). By keeping the commandments is signified to live according to the precepts which are contained in a summary in the Decalogue; and by the faith of Jesus is signified faith in Him; for these have faith from the Lord, which faith is the faith of Jesus.

639. *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord henceforth*, signifies a prediction from the Lord concerning the state of those after death, who will be of His New Church, which is, that they who suffer temptations on account of faith in the Lord and a life according to His precepts, have eternal life and happiness. By "I heard a voice from heaven, saying," a prediction from the Lord is signified. That it is concerning the state of those after death who will be of His New Church, is because that state is treated of in this verse. By them "that die henceforth" their state after death is signified. "Write" signifies that it may be for a remembrance to posterity (n. 39, 63). By the blessed are signified they who have eternal life and happiness; since these are blessed. By "the dead" are signified those who have afflicted their soul, crucified their flesh, and suffered temptations. That these are here meant by the dead, will be seen below. That they have eternal life and happiness who have suffered temptations on account of faith in the Lord and on account of a life according to His precepts, is manifest from what just precedes, where it is said, *Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus;* by which is signified

that the man of the New Church will be explored by temptations in regard to his quality as to a life according to the commandments, and as to faith in the Lord; see just above (n. 638), and what follows, *and they shall rest from their labors;* by which is signified that they who have been tempted will have peace in the Lord; of whom just below (n. 640). By the temptations here are meant spiritual temptations, which they suffer who have faith in the Lord and live according to His precepts, while they are driving away the evil spirits that are with them, who act as one with their lusts. These temptations are signified by the cross in these passages: *Whosoever taketh not his cross, and followeth after Me, is not worthy of Me* (Matt. x. 38). *Jesus said, If any one will come after Me, let him deny himself, take up his cross, and follow Me* (Matt. xvi. 24; Luke ix. 23–25; xiv. 26, 27). Also by crucifying the flesh in Paul: *They who are Christ's crucify the flesh with the passions and lusts* (Gal. v. 24). That they who have afflicted their soul, crucified their flesh, and suffered temptations, are signified by the dead, is because by these means they have mortified their former life, and thence have become as dead before the world. For the Lord said, *Except a grain of wheat, falling into the ground, die, it abideth alone; but if it die it beareth much fruit* (John xii. 24). Nor are any others meant by the dead in John: *Jesus said, As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will* (v. 21). In the same: *Jesus said, The hour cometh, when the dead shall hear the voice of the Son of God, and shall live* (v. 25). And also by *the resurrection of the dead* (Luke xiv. 14; Apoc. xx. 5, 12, 13; and elsewhere): see above (n. 106). And in David: *Precious in the eyes of Jehovah is the death of His saints* (Ps. cxvi. 15). Jesus said also, *Whoever shall lose his life for My sake, shall find it* (Matt. x. 39; xvi. 25; Luke ix. 24, 25; xvii. 33; John xii. 25).

640. *Yea, saith the Spirit, that they may rest from their*

labors, signifies that the Divine Truth of the Word teaches, that they who afflict their soul and crucify their flesh for the sake of those things, will have peace in the Lord. "Yea, saith the Spirit," signifies that the Divine Truth teaches (n. 87, 104). "That they may rest," signifies that they will have peace in the Lord. By peace is meant rest of the soul when no longer infested as before by evils and falsities, and thus by hell. By labors are meant labors of the soul, which are to afflict and crucify the flesh, and to be tempted. Hence by their resting from their labors is signified that they who afflict their soul and crucify their flesh in the world for the sake of the Lord and eternal life, will have peace in the Lord. For the Lord says, *In Me ye shall have peace; in the world ye have affliction* (John xvi. 33). *Peace I leave with you, My Peace I give unto you; not as the world giveth give I unto you* (John xiv. 27). Such affliction is meant by labor in these passages: *By the labor of His soul shall He see, and shall be satisfied, and shall justify many* (Isa. liii. 11). *Jehovah saw our affliction, and our labor, and our oppression* (Deut. xxvi. 7). *They shall not labor in vain, nor bring forth for trouble* (Isa. lxv. 23). *I know thy labor and thy patience, but thou hast borne, and hast patience, and for my name's sake hast labored* (Apoc. ii. 2, 3).

641. *For their works follow with them*, signifies according as they have loved and believed and thence have done and spoken. By the works which follow with them are signified all the things that remain with a man after death. It is known that the externals which appear before men derive their essence, soul, and life from the internals, which do not appear before men, but which do appear before the Lord and before the angels. The latter and the former, or the externals and the internals, taken together, are works; good works, if the internals are in love and faith, and the externals act and speak from them; but evil works, if the internals are not in love and faith, and the externals act and speak from them. If the externals act and speak as

if from love and faith, those works are either hypocritical or meritorious. Ten persons may do works which are similar in externals, but still they are dissimilar, because the internals from which the externals proceed are dissimilar. Who does not see that there is an internal and an external, and that these two make one? For who does not see that the understanding and the will are man's internal, and speech and action his external? For who can speak and act without understanding and will? And as every one sees this, he can also see that works are the external and the internal together. And because the external derives its essence, soul, and life from its internal, as was said above, it follows that the external is such as is its internal: consequently that the works which follow with them are according as they have loved and believed, and thence have acted and spoken. That good works are charity and faith, may be seen above (n. 73, 76, 94, 141): and that a man's internal, or internal man, is not to understand without willing, but is to will and thence to understand; consequently, that it is not to believe without loving; but that it is to love and thence to believe: and that to do these things is man's external, or the external man, may also be seen above (n. 510). It may be evident from these things, that by the works which follow with them is signified according as they have loved and believed, and thence have acted and spoken. Similar things are signified by works in the following passages: *In the day of judgment God will render to every one according to his works* (Rom ii. 6). *We must all be presented before the tribunal of Christ, that each one may give account of the things which he hath done, whether good or evil* (2 Cor. v. 10). *The Son of Man will come in the glory of His Father, and then He will render to every one according to his works* (Matt. xvi. 27). *They shall come forth, they that have done good unto the resurrection of life, but they that have done evil unto the resurrection of judgment* (John v. 29). *They were judged according to the*

things which were written in the book, all according to their works (Apoc. xx. 12, 13). *Behold, I come quickly, and my reward is with me, to give to every one according to his work* (Apoc. xxii. 12). *I will give to every one of you according to his works* (Apoc. ii. 23). *I know thy works* (Apoc. ii. 1, 2, 4, 9, 13, 16, 26; iii. 1, 2, 3, 7, 8, 14, 15, 19). *I will recompense them according to their work, and according to the deed of their hands* (Jer. xxv. 14). *Jehovah doeth with us according to our ways and according to our works* (Zech. i. 6. And in many other places).

642. *And I saw, and behold, a white cloud, and upon the cloud one sitting like unto the Son of Man*, signifies the Lord as to the Word. By a cloud the Word in the sense of the letter is signified, and by a white cloud the Word in the literal sense as it is interiorly; and by the Son of Man is meant the Lord as to the Word: on which account it is said, "one sitting upon the cloud like unto the Son of Man." That the Word as to the literal sense is signified by a cloud, may be seen above (n. 24, 513). By a white cloud the literal sense as it is interiorly is signified, because white is predicated of truths in the light (n. 167, 367); and there are spiritual truths interiorly in the literal sense, which are in the light of heaven. That the Lord as to the Word is meant by the Son of Man, may be seen above (n. 44); and it is amply confirmed in the "Doctrine of the New Jerusalem concerning the Lord" (n. 19–28). The Lord often said that *they should see the Son of Man coming in the clouds of heaven.* He says this in Matt. xvii. 5; xxiv. 30; xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35; xxi. 27: and no one knows that any thing else is signified by it, but that when He comes to judgment, He will appear in the clouds of heaven. Yet this is not meant; but the meaning is, that when He comes to judgment, He will appear in the literal sense of the Word: and as He has now come, He has therefore appeared in the Word by revealing that there is a spiritual sense in every particular

of the literal sense of the Word, and that in it He alone is treated of, and that He alone is the God of heaven and earth. These things are what are meant by His coming in the clouds of heaven. That there is a spiritual sense in every particular of the literal sense of the Word, and that the Lord alone is treated of, and that He alone is the God of heaven and earth, has been shown in two of the "Doctrines of the New Jerusalem," one "concerning the Lord,' and the other "concerning the Sacred Scripture." Since by the Lord's coming in the clouds of heaven is meant His coming in His Word, and at the time when He is to execute judgment, and the Apocalypse treats of this, it is therefore said there, *Behold, He cometh with the clouds* (Apoc. i. 7); and here, *I saw, and behold, a white cloud, and one sitting upon the cloud like unto the Son of Man.* And in the Acts of the Apostles, *While they were looking on, Jesus was taken up into heaven, and a cloud received him out of their sight; and two men in white raiment said, This Jesus, who is taken up into heaven, will so come as ye have seen Him go into heaven* (i. 9, 11). By a cloud the literal sense of the Word is signified, because that sense is natural; and the Divine Truth in natural light appears before the eyes of the angels who are in spiritual light as a cloud; as a white cloud with those who are in genuine truths from the literal sense of the Word, as a dark cloud with those that are not in genuine truths, as a black cloud with those that are in falsities, and as a black cloud mingled with fire with those that are in faith separate from charity, because in evils of life. I have seen it.

643. *Having upon his head a golden crown, and in his hand a sharp sickle,* signifies the Divine Wisdom from His Divine Love, and the Divine Truth of the Word. That wisdom is signified by a crown upon the head, may be seen above (n. 189, 252); and by a golden crown, wisdom from love (n. 235): and as it was seen upon the head of the Son of Man, or the Lord, by the golden crown is signified the

Divine Wisdom from His Divine Love. By a sickle is signified the Divine Truth of the Word, because by a harvest the state of the church as to Divine Truth is signified, here its last state; and hence by reaping, which is done with a sickle, is here signified to put an end to the state of the church, and to execute judgment: and as these things are done by the Divine Truth of the Word, this therefore is signified by the sickle; and by the sharp sickle, to do it exactly and exquisitely. The like is signified by a sickle as by a sword; but a sickle is mentioned when a harvest is treated of, and a sword in speaking of war. That the Divine Truth fighting against falsities, and the contrary, is signified by a sword, may be seen above (n. 52, 108, 117).

644. *And another angel went out of the temple*, signifies the angelic heaven. What is signified by an angel and angels, may be seen above (n. 5, 65, 170, 258, 342, 343, 344, 415, 465); here the angelic heaven, because it is said that he went out of the temple; and by the temple is signified heaven as to the church (n. 191, 529, 585): for there is a church in the heavens equally as on earth.

645. *Crying with a great voice to Him that sat on the cloud, Thrust in thy sickle, and reap, for the hour for thee to reap is come, for the harvest of the earth is ripe*, signifies the supplication of the angels of heaven to the Lord, that He would make an end, and execute judgment, because now is the last state of the church. By crying with a great voice to Him that sat upon the cloud, is signified the supplication of the angels of heaven to the Lord, because there was not any thing corresponding on the earth: for the church on earth is to the angelic heaven like the foundation upon which a house rests, or like the feet upon which a man stands, and by which he walks; on which account, when the church on earth is destroyed, the angels lament, and make supplication to the Lord. They supplicate that He would make an end of the church, and raise up a new

church. Hence it is that by the angel's crying with a great voice to Him that was sitting upon the cloud, the supplication of the angels of heaven to the Lord is signified. That the Lord as to the Word is signified by Him that sat upon the cloud, may be seen just above (n. 643). That by thrusting in the sickle and reaping is signified to make an end and to execute judgment, may also be seen above (n. 642, 643). By "for the hour is come to reap" is signified that it is the end of the church. By "for the harvest is ripe," is signified that it is the last state of the church. By a harvest the state of the church as to Divine Truth is signified. This is because from the harvest comes the grain of which bread is made; and by grain and bread the good of the church is signified, and this is procured by truths. That these things are signified by the above words, may be more clearly seen from the passages in the Word where harvest, reaping, and a sickle are mentioned; as in the following: *I will sit to judge all the nations; put ye in the sickle, for the harvest is ripe; for their wickedness is great* (Joel iii. 12, 13) *Cut ye off the sower, and him that taketh the sickle in the time of harvest* (Jer. l. 16). *The daughter of Babylon is like a threshing-floor; yet a little while, and the time of harvest will come* (Jer. li. 33). *It shall come to pass when the standing corn of the harvest is gathered, and his arm reapeth the ears: in the morning thy seed flourisheth, the harvest shall be a heap in the day of possession, and desperate sorrow* (Isa. xvii. 5, 11). *The husbandmen were ashamed, because the harvest of the field perished* (Joel i. 11). *Jesus said to the disciples, Say not ye there are yet four months, and then cometh harvest? lift up your eyes, and look on the fields, that they are white already to harvest. I sent you to reap* (John iv. 35–38). *Jesus said to the disciples, The harvest is plenteous, but the laborers are few; pray ye the Lord of the harvest, that He will send forth laborers into His harvest* (Matt. ix. 37, 38; Luke x. 2). In these places, and also in Isa. xvi. 9; Jer. v. 17; viii. 20, the church as to Divine Truth is signified

by harvest. But all the things which are contained in these verses in this chapter, and also in the two chapters which follow, were foretold by the Lord in the parable concerning the sower and the gathering of the harvest; which, because it teaches and illustrates what they signify, shall be adduced *Jesus said, The kingdom of heaven is like unto a man that sowed good seed in his field, but an enemy came and sowed tares: and when the blade was sprung up, then appeared the tares also: His servants said, Wilt thou that we gather them up? but He said, Nay, lest while ye gather up the tares, ye root up the wheat with them; let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. And the desciples came to Jesus, saying, Declare unto us the parable: Jesus said, He that soweth the good seed is the Son of Man* (or the Lord); *the field is the world* (the Church); *the seed are the children of the kingdom* (the truths of the Church); *the tares are the children of the wicked one* (falsities from hell); *the enemy that sowed them is the devil; the harvest is the consummation of the age* (the end of the Church); *the reapers are the angels* (the Divine Truths): *as therefore the tares are gathered and burned in the fire, so shall it be in the consummation of the age* (at the end of the Church) (Matt. xiii. 24–30, 36–43).

646. *And He that sat upon the cloud thrust in His sickle, and the earth was reaped*, signifies the end of the church, because there is no longer any Divine Truth in it. This is signified, because the Lord as to the Word is signified by Him that sat upon the cloud (n. 642). By thrusting in the sickle and reaping, is signified to make an end and to execute judgment (n. 643). By the harvest the state of the church is signified, here its last state (n. 643, 645); and by the earth is signified the church (n. 285). From these joined into one sense, it is manifest that by Him that sat upon the cloud thrusting in His sickle and the earth being

harvested, the end of the church is signified, because there is no longer any Divine Truth in it.

647. *And another angel went out of the temple which is in heaven, he also having a sharp sickle*, signifies the heavens of the Lord's spiritual kingdom, and the Divine Truth of the Word in them. By an angel in the highest sense the Lord is signified, also the angelic heaven, and likewise the Divine Truth proceeding from the Lord; see above (n. 5. 65, 170, 258, 342, 343, 344, 415, 465). But by the angel here the heavens of the spiritual kingdom are signified, and hence the Divine Truths there; because it follows that another angel went out from the altar, by whom the heavens of the Lord's heavenly (celestial) kingdom are signified, and thus the Divine Goods there; which things are treated of in the following paragraph. There are two kingdoms into which all the heavens are distinguished, the spiritual kingdom and the heavenly kingdom. The spiritual kingdom is the kingdom of the Lord's Wisdom, because the angels there are in wisdom from Divine Truths from the Lord; and the heavenly kingdom is the kingdom of the Lord's Love, because the angels there are in love from the Lord, and thence in all good. That there are two kingdoms into which all the heavens are distinguished, may be seen in the work concerning "Heaven and Hell," published at London, 1758 (n. 20–28), and in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom," published 1763 (101, 381). By the temple the universal heaven is signified, as above (n. 644). But as it is here said, "the temple which is in heaven," and afterwards "the altar," the heaven of the Lord's spiritual kingdom is signified by the temple, as was said just above; and by the sharp sickle the Divine Truth of the Word is signified as above (n. 643, 645). It is said above that He who sat upon the cloud thrust in His sickle and the earth was reaped, and now that an angel went forth out of the temple in heaven, he also having a sickle, and thrust it into the earth, and

gathered the vine of the earth, is because by the earth which was reaped by Him that sat upon the cloud, or the Lord, is signified the church in the whole of the earth, but by the vine of the earth the church in the Christian world is signified. This involves similar things to those that were foretold by the Lord in the parable concerning the sower and the gathering in of the harvest (Matt. xiii.), which were adduced above at the end of n. 645 ; where it is said that the harvest is the consummation of the age, that is, the end of the church ; and that the reapers are the angels, by whom the Divine Truths are signified. For the angels are not sent to reap, that is, to do those things ; but the Lord does them by the Divine Truths of His Word : for the Lord says, *The Word which I have spoken shall judge in the last day* (John xii. 48) : see above (n. 233, 273).

648. *And another angel went out from the altar, having authority over fire,* signifies the heavens of the Lord's heavenly kingdom, which are in the good of love from the Lord. The heavens of the Lord's heavenly kingdom are here signified by the other angel, because he appeared to go out from the altar ; for by the altar the worship of the Lord from love is signified ; see above (n. 392) : and by fire is signified love (n. 468) ; and by the fire upon the altar the Divine Love is signified (n. 395). It is said that he had authority over fire, because the angels watch over that love in themselves.

649. *And he cried with a great cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth,* signifies the Lord's operation from the Good of His Love by the Divine Truth of His Word into the works of charity and faith among the men of the Christian church. This is the spiritual sense of these words, since the heavens of the Lord's spiritual kingdom and heavenly kingdom are signified by these two angels (n. 647, 648) ; and the heavens do nothing from themselves, but from the Lord ; for the angels in the

heavens are only recipients. Wherefore nothing else is signified in the spiritual sense but the Lord's operation, here into the church in the Christian world, and into the works of charity and faith of the men there. For by the vine that church is signified, which is treated of in paragraph 651 following; and by its clusters and grapes are signified the works of charity. These are signified by clusters and grapes, because they are the fruits of the vine in the vineyard; and in the Word good works are signified by fruits. That the angel who went out from the altar said to the angel who went out of the temple, that he should thrust in his sickle and gather the grapes, is because the heavens of the heavenly kingdom, or the heavens which are in the goods of love, are signified by the angel that came out from the altar; and the heavens of the spiritual kingdom, or the heavens which are in the truths of wisdom, are signified by the angel that came out of the temple, as was said above: and the good of love does not operate any thing of itself, but by the truth of wisdom; nor does the truth of wisdom operate any thing of itself, but from the good of love. That it is so, has been shown by many proofs in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom." This is the reason that the angel who went out from the altar said to the angel who went out of the temple, that he should thrust in his sickle and gather the clusters of the vine of the earth. Hence then it is, that by these things the Lord's operation from the good of His love by the Divine Truth of His Word is signified. That grapes and clusters signify the goods and works of charity, may be evident from the following passages: *Woe unto me, I have become as the gatherings of the summer, as the grape-gleanings of the vintage; there is no cluster to eat; my soul desires the first-ripe; the holy one has perished from the earth, and the upright among men* (Mic. vii. 1, 2). *Their grapes are grapes of gall, their clusters are bitter* (Deut. xxxii. 32). *My beloved had a vineyard; he looked that it*

should bring forth grapes, but it brought forth wild-grapes (Isa. v. 1, 2, 4). *These look to strange gods, and love flagons of grapes* (Hos. iii. 1). *Every tree is known by its own fruits; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes* (Luke vi. 44). *There shall be in the midst of the land as it were grape-gleanings, when the vintage is done* (Isa. xxiv. 12, 13). *If grape-gatherers come to thee, would they not leave grape-gleanings* (Jer. xlix. 9; Ob. vers. 4, 5). *The spoiler is fallen upon thy vintage* (Jer. xlviii. 32, 33). *Ye shall be troubled, ye confident ones, for the vintage shall fail, the gathering shall not come* (Isa. xxxii. 9, 10). Besides other places, where the fruit of the vineyard and of the vine is spoken of. There are the goods of heavenly (celestial) love, and there are goods of spiritual love. The goods of heavenly love are those of love to the Lord, and the goods of spiritual love are those of love towards the neighbor. The latter goods are called the goods of charity, and are meant by the fruits of the vineyard, which are grapes and clusters: but the goods of love to the Lord are meant in the Word by the fruits of trees, especially by olives.

649½. *For her grapes are ripe*, signifies because it is the last state of the Christian church. The same is signified by the grapes of the vineyard being ripe, as above by the harvest being ripe; but the harvest relates to the church in general, and the vine to the church in particular. That the harvest being ripe signifies the last state of the church, may be seen above (n. 645); the ripening of the grapes of the vine therefore signifies the same. A vine signifies the church where the Divine Truth of the Word is, and the Lord is known by it; since wine signifies the interior truth which is from the Lord through the Word: consequently the Vine here signifies the Christian Church. That wine signifies truth from the good of love, thus from the Lord, may be seen above (n. 316).

650. *And the angel thrust in his sickle into the earth and*

gathered the vine of the earth, signifies the end of the present Christian church. By thrusting in his sickle and gathering, the like is signified as by putting in his sickle and reaping; but the latter is said of the harvest, and the former of the vine. That to gather the vine is to take down the vine and gather the grapes, and that to reap is to cut down the harvest and gather the grain, is manifest. That the Vine signifies the church where the Word is and the Lord is known by it, and thus here the Christian church, may be evident from the following passages: *Jesus said, I am the vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth, and as a dried branch into the fire* (John xv. 5, 6). *Jesus likened the kingdom of the heavens to a householder who hired laborers into his vineyard* (Matt. xx. 1–8). *Concerning the sons who should work in the vineyard* (Matt. xxi. 28). *Of the fig-tree planted in the vineyard, which did not bear fruit* (Luke xiii. 6–9). *Jesus spake a parable: A certain man planted a vineyard, and set a hedge about it, and let it out to husbandmen, that he might receive of the fruit of it; but they killed the servants that were sent to them, and last of all his son* (Matt. xxi. 33–39; Mark xii. 1–9; Luke xx. 9–16). *I will sing a song of my friend concerning his vineyard; my beloved had a vineyard, which he hedged about, and planted with a noble vine* (Isa. v. 1, 2, &c.) *In that day sing ye unto her, a vineyard of pure wine; I Jehovah do keep it, I will water it every moment* (Isa. xxvii. 2, 3). *Many shepherds have destroyed my vineyard, they have made it a wilderness* (Jer. xii. 10, 11). *Jehovah cometh unto judgment with the elders, for ye have burned up the vineyard* (Isa. iii. 14). *In all the vineyards shall be wailing* (Amos v. 16, 17). *In the vineyards there is no singing, neither is there shouting* (Isa. xvi. 10).

651. *And cast it into the great winepress of the anger of God*, signifies exploration of the quality of their works,

that they were evil. By casting the clusters of the vine into the winepress is signified to explore their works, for these are signified by the clusters (see above, n. 649). But as it is called the winepress of the anger of God, the signification is the exploration that the works were evil; for the anger of God is spoken of in relation to evil (n. 635). The reason that exploration is signified by a winepress is that in winepresses the new wine is pressed out of the clusters, and the oil out of the olives; and from the new wine and the oil pressed out it is perceived of what quality the clusters and the olives were. And as the Christian church is signified by the vine, and its works are signified by the clusters, therefore the exploration of these with the men of the Christian church is signified by casting them into the winepress. But as they have separated faith from charity, and made the former saving without the works of the law, and as from faith separated from charity none but evil works proceed, it is therefore called the great winepress of the anger of God. The exploration of works is also signified by a winepress in the following passages: *My beloved had a vineyard in the horn of a son of oil; he planted it with a noble vine, he also hewed out a winepress in it, and he looked that it should bring forth grapes, but it brought forth wild-grapes* (Isa. v. 1, 2). *Put ye in the sickle; for the harvest is ripe: come down, for the winepress is full, the vats overflow, for their wickedness is great* (Joel iii. 13). *The threshing-floor and the winepress shall not feed them, and the new wine shall fail in her* (Hos. ix. 1, 2). *The spoiler is fallen upon thy vintage, I have caused the wine to fail from the winepress, none shall tread with shouting, the shouting shall be no shouting* (Jer. xlviii. 32, 33). *A certain householder planted a vineyard, and digged a winepress in it, and let it out to husbandmen, but they killed the servants that were sent to them, and last of all the son* (Matt. xxi. 33–39). The press is also mentioned in Joel, speaking of the goods of charity from which are the truths of faith: *Daughters of*

Zion, rejoice; the threshing-floors are full of grain, and the presses overflow with new wine and oil (ii. 23, 24).

652. *And the winepress was trodden without the city*, signifies that exploration was made from the Divine Truths of the Word, as to the quality of the works which proceed from the doctrine of faith of the church. By the winepress being trodden is signified that exploration was made as to the quality of the works; by treading the winepress is signified to explore; and by the clusters which are trodden works are signified; as above (n. 649); here the works that proceed from the doctrine of faith of the church, which are evil works. By "the city" is here meant the great city treated of above (chap. xi. 8), which "great city is spiritually called Sodom and Egypt." That the doctrine of faith separated from charity is meant by it, which is the doctrine of the church of the Reformed, may be seen above (n. 501, 502): and as all exploration of the doctrine of a church is made by the Divine Truth of the Word, and this is not in that doctrine, but out of it, this also is signified by the treading being done out of the city. It may be evident from this, that by the winepress being trodden without the city, is signified that exploration was made from the Divine Truths of the Word, as to the quality of the works which flow forth from the doctrine of faith of the Church. By treading the winepress is signified not only to explore evil works, but also to bear with them in others, also to remove them and cast them into hell, in the following passages: *I that speak in righteousness, mighty to save: wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress? I have trodden the winepress alone* (Isa. lxiii. 1–3). *The Lord hath thrown down all my mighty men, the Lord hath trodden the winepress of the daughter of Judah* (Lam. i. 15). *He that sat upon the white horse feedeth the nations with a rod of iron, and he treadeth the winepress of the fury and anger of God* (Apoc. xix. 15).

653. *And blood came out of the winepress, even unto the bridles of the horses*, signifies violence done to the Word by dreadful falsifications of truth, and the understanding so closed up thereby that man can scarce be taught any longer, and thus be led of the Lord by Divine Truths. By the blood is signified violence done to the Word (n. 327), and the Divine Truth of the Word falsified and profaned (n. 379): for by the blood out of the winepress is meant the grape-juice and wine from the trodden clusters; and by grape-juice and wine similar things are signified (n. 316). By "the bridles of the horses" are signified the truths of the Word, by which the understanding is led; for a horse signifies the understanding of the Word (n. 298): hence the truth by which the understanding is led is signified by a bridle. "Even unto the bridles of the horses," is even into the mouth in which the bridle is inserted; and a horse is watered and fed through the mouth; therefore it also signifies, that such violence was done to the Word by dreadful falsifications, that man can scarce be taught any longer, and thus be led of the Lord by Divine Truths. That by which the understanding is led is also signified by a bridle (Isa. xxx. 27, 28; xxxvii. 29): and the Divine Truth of the Word is signified by the blood of grapes (Gen. xlix. 11; Deut. xxxii. 14); but here in the opposite sense.

654. *For a thousand six hundred furlongs*, signifies mere falsities of evil. The same is signified by furlongs as by ways, since furlongs are ways measured; and by ways are signified leading truths (n. 176), and in the opposite sense falsities: and by a thousand six hundred are signified evils in their whole aggregate. For by 1600 the same is signified as by 16, and the same by 16 as by 4, as 16 arises from 4 multiplied into itself: and four relates to good, and the conjunction of good and truth (n. 322); consequently, in the opposite sense, to evil and the conjunction of evil and falsity, as here. And as the multiplication of a number by 100 does not take away its signification, but exalts it,

hence by "for a thousand six hundred furlongs" mere falsity of evil is signified. That all the numbers in the Word signify things, may be seen above (n. 348); and that the number signifies the quality of the thing (n. 448, 608–610).

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655. To this I will add this RELATION. I spoke with certain ones who are meant in the Apocalypse by the Dragon; and one of them said to me, "Come with me, and I will show you the enjoyments of our eyes and hearts." And he led me through a shady forest, and upon a hill, from which I could behold the enjoyments of the dragons. And I saw an amphitheatre constructed in the form of a circus, with benches around one above another, upon which sat the spectators. They who sat upon the lowest benches appeared to me at a distance like satyrs and priapi, some with a slight covering, and some naked without it. On the benches above these sat whoremongers and harlots: such they appeared to me, from their gestures. And the dragon then said to me, "Now you will see our sport." And I saw let into the area of the circus as it were bullocks, rams, sheep, kids, and lambs: and after these were let in, a gate was opened, and there rushed in as it were young lions, panthers, leopards, and wolves; and they attacked the flock with fury, and tore and slaughtered them. But after that bloody carnage, the satyrs scattered sand over the place of the slaughter. Then said the dragon to me, "These are our sports, which delight our minds (*animus*)." And I answered, "Away, demon: after a little time you will see this amphitheatre converted into a lake of fire and brimstone." He laughed, and went away. And afterwards I was thinking with myself why such things are permitted by the Lord; and I received the answer in my heart, that they are permitted so long as they are in the world of spirits;

but after their time in that world is expired, such theatrical scenes are turned into such as are direful and infernal. All those things which were seen, were induced by the dragonists by means of fantasies: so that they were not bullocks, rams, sheep, kids, and lambs; but the genuine goods and truths of the church, which they hated, they made to appear so. The young lions, panthers, leopards, and wolves were appearances of the lusts of those who seemed like satyrs and priapi. Those without any covering at all, were they who believed that evils do not appear before God: and those with a covering were they that believed that they do appear, but do not condemn, provided they are in faith. The whoremongers and harlots were falsifiers of the truth of the Word; for whoredom signifies the falsification of truth. In the spiritual world, at a distance, all things appear according to correspondences; which, when they appear in forms, are called the representations of spiritual things in objects similar to those that are natural.

I afterwards saw them going out of the forest, the dragon in the midst of the satyrs and priapi, and their servants and scullions, who were the whoremongers and harlots, after them. The company was increased on the way, and it was then given to hear what they were talking about among themselves. They said that they saw a flock of sheep with lambs in a meadow, and that this was a sign that one of the cities of Jerusalem was near, where charity is made the primary thing of religion. And they said, "Let us go and take that city, and cast out the inhabitants, and plunder their goods." And they drew near: but there was a wall around it, and angel guards upon the wall. And they then said, "Let us take it by deceit: let us send some speaker expert in mystification, who can make black white, and white black, and can give any color to any subject." And one was found skilled in metaphysical arts, who could turn the ideas of things into the ideas of terms, and conceal the things themselves under formulas, and so fly away like a

hawk with his prey under his wings. He was instructed how he should speak with the citizens, that they were in fellowship in religion, and that they should be admitted. Going up to the gate he knocked; and when it was opened, he said that he wished to speak with the wisest person of the city. And he entered in, and was conducted to a certain one, whom he addressed, saying, "My brethren are without the city, and request to be received. They are in fellowship with you in religion. You and we make faith and charity the two essentials of religion. The only difference is, that you say that charity is the primary, and that faith is from it; and we say that faith is the primary, and that charity is from it. What matter is it whether the one or the other is called the primary, when both are believed in?" The wise person of the city answered, "Let us not speak on this subject alone, but in the presence of others, who may be arbitrators and judges; otherwise no decision is reached." And some were then sent for; to whom the dragonist spoke the same words as before. And the wise man of the city then answered, "You have said that it is the same thing, whether charity is taken as the primary of the church, or faith, provided it is agreed that both make the church and its religion; and yet the difference is like that between the prior and the posterior, between the cause and the effect, between the principal and the instrumental, between the essential and the formal. I say this, because I have noticed that you are skilled in metaphysical art; which art we call mystification, and some incantation: but to leave those terms, the difference is as between that which is above and that which is below; yea, if you are willing to believe it, the difference is as between heaven and hell: for that which is the primary makes the head and breast, and that which is from it makes the feet and their soles. But let us first agree what charity is, and what faith is: that charity is the affection of the love of doing good to the neighbor for the sake of God, salvation, and eternal life,

and that faith is thought from confidence concerning God, salvation, and eternal life." But the emissary said, "I grant that this is faith, and I also grant that charity is that affection for the sake of God, because for the sake of His command; but not for the sake of salvation and eternal life." And the wise man of the city said, "Let it be this, that it is only for the sake of God." After this agreement the wise man of the city said, "Is not affection the primary? and is not thought from it?" But he that was sent by the dragon said, "This I deny." But he received for answer, "You cannot deny it. Does not a man think from affection? Take away affection, and can you think any thing? It is altogether as if you should take away sound from speech. If you take away sound, can you speak any thing? Sound also is of the affection, and speech is of the thought; for the affection sounds, and the thought speaks. And it is also like flame and light. If you take away the flame, does not the light perish? It is the same with charity, because this is affection; and with faith, because this is thought. Can you not thus comprehend that the primary is the all in the secondary, altogether as the sound is in speech? From which you may see, that if you do not make that to be the primary which is the primary, you are not in the other. Wherefore, if you take faith, which is in the second place, and put it in the first, you will appear no otherwise in heaven than as a man inverted, whose feet stand upwards, and his head downwards; or like a mountebank, who, with his body upside down, walks upon the palms of his hands. When ye appear such in heaven, what then are your good works, which are charity, but such as that mountebank would do with his feet, because he cannot with his hands? Hence it is that your charity, as ye also have seen, is natural, and not spiritual, because it is inverted." The emissary understood this: for every devil can understand truth, when he hears it; but he cannot retain it, because when the affection of evil returns, it casts out the thought of truth. And

afterwards the wise man of the city described at length what the quality of faith is when it is taken as the primary, — that it is merely natural; and that it is mere knowledge, without any spiritual life: consequently, that it is not faith. "For your charity is nothing but natural affection; and from natural affection no other than natural thought proceeds, which is your faith. And I may almost say, that in merely natural faith there is scarce any more that is spiritual, than in a knowledge of the kingdom of the Mogul, of the diamond mine there, and of the treasure and court of the emperor." Hearing this, the dragonist went away in a rage, and reported to his friends without the city: and when they heard that it had been said, that charity is the affection of the love of doing good to the neighbor for the sake of God, of salvation, and of eternal life, they all cried out, "This is a lie:" and the dragon himself exclaimed, "O the wickedness! are not all the good works which are charity, when done for the sake of salvation, meritorious?" Then they said among themselves, "Let us call together still more of our friends, and besiege this city: let us make ladders, scale the wall, and rush in by night, and cast out these charities." But when they attempted this, lo, there appeared as it were fire out of heaven, which consumed them. But the fire from heaven was an appearance of their anger from hatred against the others, because they cast down faith from the first place into the second. The reason that they appeared to be consumed as if by fire, was because hell was opened under their feet, and swallowed them up. Things similar to this happened in many places at the time of the last judgment, and this is what is meant by these words in the Apocalypse: *The Dragon shall go out to seduce the nations which are in the four corners of the earth, to gather them together to battle: and they went up on the plain of the earth, and encompassed the camp of the saints, and the beloved city. but fire came down from God out of heaven, and consumed them* (xx. 8, 9).

CHAPTER FIFTEENTH.

1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is consummated the anger of God.

2. And I saw as it were a sea of glass mingled with fire, and them that had the victory over the beast, and over his image, and over his mark, and over the number of his name, standing by the sea of glass, having the harps of God.

3. And they were singing the song of Moses the servant of God, and the song of the Lamb; saying, Great and marvellous are thy works, O Lord God Almighty; just and true are thy ways, O King of saints.

4. Who shall not fear thee, O Lord; and glorify thy name, for thou alone art Holy: for all the nations shall come, and shall worship before thee; because thy judgments are made manifest.

5. And after these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened.

6. And the seven angels that had the seven last plagues came out of the temple, clothed in linen clean and shining, and girded about the breasts with golden girdles.

7. And one of the four animals gave unto the seven angels seven golden vials, full of the anger of God who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from His power: and no one could enter into the temple, until the seven plagues of the seven angels were consummated.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The preparation for disclosing the last state of the church, and for laying open the evils and falsities in which its members are (vers. 1, 5–8): from whom those are separated who have confessed the Lord, and have lived according to His precepts (vers. 2–4).

THE CONTENTS OF EACH VERSE. "And I saw another sign in heaven, great and marvellous," *signifies* a revelation by the Lord concerning the state of the church on earth, what it is as to love and faith. "Seven angels having the seven last plagues," *signifies* the evils and falsities in the church, such as they are in its last state, disclosed universally by the Lord. "For in them is consummated the anger of God," *signifies* the devastation of the church, and then its end. "And I saw as it were a sea of glass mingled with fire," *signifies* the farthest boundary of the spiritual world, where those were gathered together who had a religion, and worship from it, but not good of life. "And them that had the victory over the beast, and over his image, and over his mark, and over the number of his name," *signifies* those who have rejected faith alone and the doctrine of it, and so have not acknowledged and imbibed its falsities, nor falsified the Word. "Standing by the sea of glass, having the harps of God," *signifies* the Christian Heaven in the boundaries, and the faith of charity in those who were there. "And they were singing the song of Moses the servant of God, and the song of the Lamb," *signifies* confession from charity, and thus from a life according to the precepts of the law, which is the Decalogue, and from faith in the Divinity of the Lord's Human. "Saying, Great and marvellous are thy works, O Lord God Almighty," *signifies* that all things of the world, of heaven, and of the church were created and made by the Lord from Divine Love by Divine Wisdom. "For just and true are

thy ways, O King of saints," *signifies* that all things which proceed from Him are just and true, because He is Divine Good itself and Divine Truth itself in heaven and in the church. "Who shall not fear thee, O Lord, and glorify thy name," *signifies* that He alone is to be loved and worshipped. "For thou alone art Holy," *signifies* that He is the Word, the Truth, and Enlightenment. "Wherefore all the nations shall come and worship before thee," *signifies* that all who are in the good of love and charity acknowledge the Lord alone as God. "Because thy judgments are made manifest," *signifies* that the truths of the Word openly testify this. "After these things, I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened," *signifies* that the inmost of heaven was seen, where the Lord is in His holiness in the Word, and in the Law, which is the Decalogue. "And the seven angels that had the seven last plagues came out of the temple," *signifies* preparation by the Lord for influx from the inmost of heaven into the church, that its evils and falsities might be disclosed, and thus the evil be separated from the good. "Clothed in linen clean and shining, and girded about the breasts with golden girdles," *signifies* that this was from the pure and genuine truths and goods of the Word. "And one of the four animals gave unto the seven angels seven golden vials," *signifies* those truths and goods, by which the evils and falsities of the church are disclosed, taken from the literal sense of the Word. "Full of the anger of God that liveth for ever and ever, signifies the evils and falsities that would appear and would be exposed by the pure and genuine truths and goods of the Word. "And the temple was filled with smoke from the glory of God and from His power," *signifies* the inmost of heaven full of Spiritual and Heavenly (Celestial) Divine Truth of the Lord. "And no one could enter into the temple, until the seven plagues of the seven angels were consummated," *signifies* to such a degree there, that more could not be endured, and this until after devastation the end of that church was seen.

THE EXPLANATION.

656. *And I saw another sign in heaven, great and marvellous*, signifies a revelation from the Lord concerning the state of the church on earth, what it is as to love and faith. These are the things which are treated of in this chapter and the following, and therefore these are signified by the great and marvellous sign in heaven. That revelation from the Lord concerning heaven and concerning the church, and concerning their state, is signified by a sign in heaven, may be seen above (n. 532, 536). It is concerning love and faith, because it is called great and marvellous; and great in the Word relates to such things as are of affection and love, and marvellous to such as are of thought and faith.

657. *Seven angels having the seven last plagues*, signifies the evils and falsities in the church, such as they are in its last state, disclosed universally by the Lord. By the seven angels the universal heaven is signified. But as heaven is not heaven from the things belonging to the angels, but from the Lord, therefore by the seven angels the Lord is signified; nor can any one else disclose the evils and falsities that are in the church. That heaven is signified by angels, and in the highest sense the Lord, may be seen above (n. 5, 258, 344, 465, 644, 647, 648). By plagues are signified evils and falsities, — evils of love and falsities of faith: for these are the things which are described in the following chapter, and are signified by the evil and noxious sore, by the blood as it were of one dead from which every living soul died, and by the blood into which the waters of the rivers and fountains were turned; by the heat of the fire that afflicted men; by the unclean spirits like frogs that were demons; also by the great hail. The evils and falsities which are signified by all these things are the plagues here; by the last plagues those in the last state of

the church are signified: by seven are signified all (n. 10, 390). But as those evils which are signified by the plagues in the following chapter are not all in particular, but all in general, by seven is here signified all universally: for the universal embraces all in particular. It is manifest from this, that by "I saw the seven angels that had the seven last plagues" is signified that the evils and falsities in the church, such as they are in its last state, were disclosed universally by the Lord. That plagues signify spiritual plagues, which affect men as to their souls, and destroy them, which are evils and falsities, may be evident from the following passages: *From the sole of the foot even to the head there is no soundness, a fresh plague not closed, nor bound up, nor mollified* (Isa. i. 6). *Jehovah smiteth the people in anger with an incurable plague* (Isa. xiv. 6). *O Jehovah, remove thy plague from me, I am consumed by the blow of thine hand* (Ps. xxxix. 10). *Thy wound is incurable, with the plague of an enemy have I smitten thee for the multitude of thine iniquity, thy sins have become very many; but I will heal thee of thy plagues* (Jer. xxx. 12, 14, 17). *If thou wilt not observe to do all the words of the law, Jehovah will make thy plagues wonderful, plagues great and lasting, and every plague which is not written in the book of this law, even until thou art destroyed* (Deut. xxviii. 58, 59, 61). *There shall no evil befall thee, and neither shall any plague come nigh thy dwelling* (Ps. xci. 10). *Edom shall be a desolation, every one that passeth by shall hiss at all her plagues* (Jer. xlix. 17). *It shall be a desolation, every one that passeth by Babylon shall be astonished, and shall hiss at all her plagues* (Jer. l. 13). *In one day shall plagues come upon Babylon* (Apoc. xviii. 8). *The two witnesses shall smite the earth with every plague* (Apoc. xi. 6). By the *plagues of Egypt*, which were in part similar to the plagues described in the following chapter, nothing else was signified but evils and falsities; which plagues you may see enumerated above (n. 503): they are also called

plagues (Ex. ix. 14; xi. 1). From this it is manifest, that by plagues nothing else is signified but spiritual plagues, which affect men as to their souls, and destroy them; as also Isa. xxx. 26; Zech. xiv. 12, 15; Ps. xxxviii. 5, 11; Apoc. ix. 20; xvi. 21; Ex. xii. 13; xxx. 12; Num. xi. 33; Luke vii. 21; and elsewhere.

658. *For in them is consummated the anger of God*, signifies the devastation of the church and then its end. By a consummation the devastation of the church is signified, and then its end; which is treated of in what follows. By the anger of God is signified evil in men, which, because it is against God, is called God's anger: not that God is angry with man; but that man, from his evil, is angry against God: and because it appears to the man, while he is punished and tormented therefor, which is done in hell after death, as if it were from God, therefore in the Word anger and fury, yea, evil, are attributed to God: but this in the literal sense, because that sense is written by appearances and correspondences: but not in the spiritual sense; for in this there is not appearance and correspondence, but the truth in its light. Concerning this anger, see above, n. 525, 635. It is said that the anger of God is consummated in those plagues, and that by this the devastation of the church and then its end are signified: the reason shall be told. Every church declines in process of time, by receding from the good of love and from the truths of faith, until there is not any thing of them remaining; and this is caused by successive increments of evil and falsity. And where there is no longer any good of love and faith, there is then nothing but evil and falsity: and when it is so, the end of the church is come. At this end a man knows no otherwise than that evil is good, and that falsity is truth; for he loves them from the enjoyment of them, and therefore confirms them. This is the end which is signified by consummation, and is called devastation in the following passages: *I have heard a consummation and decree from*

Jehovah upon the whole earth (Isa. xxviii. 22). *The consummation being decreed, justice has overflowed, for the Lord Jehovih Zebaoth maketh a consummation and decree in the whole earth* (Isa. x. 22, 23). *In the fire of the zeal of Jehovah shall the whole earth be eaten up, for He shall make a speedy consummation of all the inhabitants of the earth* (Zeph. i. 18). *At length upon the bird of abominations there shall be desolation, and even to a consummation and decree shall it drop upon the devastation* (Dan. ix. 27). *The whole earth shall be a waste, yet will I not make a consummation* (Jer. iv. 27). *Jehovah said, I will go down, and will see whether they have made a consummation according to the cry which is come unto Me* (Gen. xviii. 21); concerning Sodom. *The iniquity of the Amorites is not yet consummated* (Gen. xv. 16). The end of the church is also meant by the consummation of the age spoken of by the Lord in these passages: *The disciples asked Jesus, What shall be the sign of thy coming and of the consummation of the age?* (Matt. xxiv. 3). *At the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn; so shall it be in the consummation of the age* (Matt. xiii. 30, 40). *In the consummation of the age, the angels shall go forth, and shall separate the wicked from among the just* (Matt. xiii. 49). *Jesus said to the disciples, Behold, I am with you until the consummation of the age* (Matt. xxviii. 20). "Until the consummation of the age" is until the end of the church, when there is a New Church, with which the Lord will then be.

659. *And I saw as it were a sea of glass mingled with fire*, signifies the farthest boundary of the spiritual world, where those were gathered together who had a religion and worship from it, but not good of life. By the sea of glass (chap. iv. 6), is signified the new heaven from Christians who were in general truths from the literal sense of the Word (n. 238). They who are in general truths are

also in the boundaries of heaven; wherefore at a distance they appear as in the sea (n. 398, 403, 404, 405). But by the sea of glass here is signified the farthest boundary of the spiritual world, where were gathered together those who had a religion and from it worship, but not good of life. As a collection of these is signified, it is therefore said, *as it were* a sea of glass; and it likewise seemed *mingled with fire:* and by fire the love of evil is there signified, and from it evil of life (n. 452, 468, 494, 766, 767, 787): thus no good of life; for where there is not good, there is evil. That a collection of them is here meant by "as it were a sea of glass mingled with fire," is likewise manifest from what now follows; as that *by this sea stood those who had the victory over the beast and over his image:* by whom are signified they who by the rejection of faith separate from charity were in good of life, and thence in heaven (n. 660). This sea is also what is meant in chap. xxi. 1 by *the sea which was no more* (n. 878). What was the quality of this sea, and of those who were there, it has also been given me to see. They were those who had had a religion, had frequented temples, had heard preachings, had gone to the Holy Supper, and beyond these things had thought nothing concerning God, salvation, and eternal life; not knowing what sin is: wherefore were they men as to form, and most of them also as to civil and moral life, but not at all as to spiritual life; from which, however man is a man.

660. *And them that had the victory over the beast, and over his image, and over his mark, and over the number of his name,* signifies those who have rejected faith alone and the doctrine of it, and so have not acknowledged and imbibed its falsities, nor falsified the Word. By the beast the faith of the dragon among the laity is signified, treated of chap. xiii. 1–10; because an image of him was made (vers. 14 there). By his image, the doctrine is signified (n. 602, 634, 637). By his mark is signified the acknowledgment of

that faith (n. 605, 606, 634, 637, 679). By the number of his name the falsification of the Word is signified (n. 610). From this it is manifest that by these words are signified, those who rejected faith alone and the doctrine of it, and thus did not acknowledge and imbibe its falsities, nor falsify the Word.

661. *Standing by the sea of glass, having the harps of God*, signifies the Christian Heaven in the boundaries, and the faith of charity in those who were there. Since by the sea of glass a collection of those who had indeed a religion and worship, but not good of life, is signified (n. 659), therefore by those who were seen to stand by that sea is signified the Christian Heaven in its boundaries, where they had religion, worship, and good of life; because they had the victory over the beast and over his image. The higher Christian Heaven was treated of in the preceding chapter. They of whom that heaven consisted are meant by the hundred forty-four thousand, who were seen to stand with the Lamb upon mount Zion, who are treated of, n. 612–625. By harps the confession of the Lord from spiritual truths is signified (n. 276, 616). Spiritual truths are those of faith from charity. Their being seen to have harps, and their being heard to sing a song, as presently follows, was representative of confession from the faith of charity. The affections of the thoughts and thence the sounds of the discourse of the angels of heaven are heard variously below in the spiritual world; either as the sound of waters, or as the sound of thunders, as above (chap. xiv. 2); or as the sound of trumpets, as above (chap. iv. 1); or as here, like the sound of harps, as also above (chap. v. 8, xiv. 2). But still it is not waters which sound, nor thunders which thunder, nor trumpets and harps which ring; nor indeed are they songs; but the discourses of the angels, and their confessions according to their affections and their thoughts from them, are heard thus below; from which the quality of their love and wisdom is perceived. It is from the

correspondence of affection with sound, and of thought with speech, that such things are heard.

662. *And they were singing the Song of Moses the servant of God and the Song of the Lamb*, signifies confession from charity, and thus from a life according to the precepts of the Law which is the Decalogue, and from faith in the Divinity of the Lord's Human. That to sing a new song is to confess from joy of heart and from affection that the Lord alone is the Saviour, Redeemer, and the God of heaven and earth, may be seen above (n. 279, 617). But here it is not said a new song, but the song of Moses the servant of God and the song of the Lamb: and by the song of Moses is signified confession from a life according to the precepts of the Law which is the Decalogue, and thus from charity; and by the song of the Lamb, confession from faith in the Divinity of the Lord's Human: for the Lord as to His Divine Human is meant by the Lamb (n. 269, 291, 595); and by Moses in a comprehensive sense is meant all the Law written in his five books, and in a restricted sense the Law which is called the Decalogue: and because this is serviceable to man in regard to life, it is said, "the song of Moses the *servant of God;*" for by a servant in the Word is meant he who is serviceable and that which is serviceable (n. 380); here in regard to life. The reason that the Law is meant by Moses in a comprehensive sense, is because his five books are called the Law. That all the precepts, judgments, and statutes given by him in his five books are called the Law, may be seen above (n. 417). That every thing written in those books is called the Law of Moses, and also Moses, may be evident from these passages: *Philip said, We have found Jesus, of whom Moses in the Law, and the Prophets, did write* (John i. 45). *In the Law Moses commanded that such should be stoned* (John viii. 5). *The days of their purification, according to the Law of Moses, were fulfilled* (Luke ii. 22). *All things must be fulfilled which are written in the Law of Moses and in the*

Prophets concerning Me (Luke xxiv. 27, 44). *Did not Moses give you the Law? Moses gave circumcision that the Law of Moses should not be broken* (John vii. 19, 22, 23). *Abraham said to the rich man in hell, They have Moses and the Prophets, let them hear them; if they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead* (Luke xvi. 29, 31). *Therefore the curse is poured upon us and the oath that is written in the Law of Moses the servant of God: as it is written in the Law of Moses, all this evil hath come upon us* (Dan. ix. 11, 13). *Remember the Law of Moses the servant of God, which I commanded him* (Mal. iv. 4). *Jehovah said unto Moses, Behold, I will come unto thee in a thick cloud, that the people may hear when I speak unto thee, and may also believe in thee for ever* (Ex. xix. 9). It may be evident from these passages, that by Moses in the comprehensive sense is meant the Word that was written by Him, which is called the Law. It follows from this, that the Law which is the Decalogue is meant by Moses; and the more so, because Moses hewed out the tables after he had broken the former ones (Ex. xxxiv. 1, 4): and when he carried them down, his face shone (Ex. xxxiv. 29–35): on which account Moses is represented in pictures holding these tables in his hand. It is also said in Mark, *Moses said, Honor thy father and thy mother* (vii. 10). *And Joshua wrote a copy of the Law of Moses upon the stones of the altar* (Josh. viii. 32): that Law was the Decalogue. From these things it may be seen, that nothing else is here meant by the song of Moses the servant of God, but confession from charity, and thus from a life according to the precepts of the Law, which is the Decalogue.

663. *Saying, Great and marvellous are thy works, O Lord God Almighty,* signifies that all things of the world, of heaven, and of the church, were created and made by the Lord from His Divine Love by His Divine Wisdom. By the Lord's works are signified all things that were created

and made by Him, which in general are all things of the world, all things of heaven, and all things of the church; which it is not possible to enumerate in particular. They are called great and marvellous, because great has relation to love, and marvellous to wisdom, as above (n 656); and the Lord likewise in the Word is called Lord from the Divine Good of His Divine Love, and God from the Divine Truth of His Divine Wisdom. That the Lord is called Almighty, because He is, lives, and can do all things, from Himself, and likewise governs all things from Himself, may be seen above (n. 31). Hence it is, that by "great and marvellous are thy works, O Lord God Almighty," is signified in the universal sense, that all things of the world, of heaven, and of the church, were created and made by the Lord from His Divine Love by His Divine Wisdom.

664. *For just and true are thy ways, O King of saints*, signifies that all things which proceed from Him are just and true, because He is Divine Good itself and Divine Truth itself in heaven and in the church. By ways are signified truths leading to good (n. 176): and by King when speaking of the Lord, the Divine Truth is signified and by King of saints the Divine Truth in heaven and the church from Him: for by saints those are signified who are in Divine truths from the Lord (n. 173, 586). Hence by "just and true are thy ways, O King of saints," is signified that all things which proceed from the Lord are just and true, because He is the Divine Truth itself in heaven and in the church. The Lord is called King in His Divine Human, because This is the Messiah, the Anointed, the Christ, the Son of God. That Messiah in the Hebrew language is Christ in the Greek language, and that the Messiah or the Christ is the Son of God, may be seen above (n. 520). That Messiah signifies both King and Anointed in the Hebrew language, is known. The Lord as King is the Divine Truth, because this is signified by a king (n. 20, 483): hence it is that by kings are signified

those who are in Divine truths from the Lord (Apoc. i. 6, v. 10). It is from this, that heaven and the church are called His kingdom, also that His coming into the world is called the Gospel of the kingdom. Heaven and the church are called His kingdom (Dan. ii. 44; vii. 13, 14, 27; Matt. xii. 28; xvi. 28; Mark i. 14, 15; ix. 1; xv. 43; Luke i. 33; iv. 43; viii. 1, 10; ix. 2, 11, 27; x. 11; xvi. 16; xix. 11; xxi. 31; xxii. 18; xxiii. 51). And His coming is called the Gospel of the kingdom (Matt. iv. 23; ix. 35; xxiv. 14). But more may be seen on these subjects in the "Doctrine of the New Jerusalem concerning the Lord." That the Lord is called King, is manifest from these passages: *They shall make war with the Lamb, but the Lamb shall overcome them, because He is Lord of lords and King of kings* (Apoc. xvii. 14). *He that sat upon the white horse is called the Word, and His name is Lord of lords and King of kings* (Apoc. xix. 13, 16; Dan. ii. 47). *Nathanael said, Thou art the Son of God, thou art the King of Israel* (John i. 49). *When the Son of Man shall come in His glory, He shall sit upon the throne of His glory, and the King shall say to them that are on His right hand and on His left* (Matt. xxv. 34, 41). *They cried, Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel* (John xii. 13). *Pilate asked Jesus whether He was a king: Jesus answered, I am a King; to this end was I born, and for this came I into the world* (John xviii. 37). *Thine eyes shall see the King in His beauty; Jehovah is our King, He will save us* (Isa. xxxiii. 17, 22). *I Jehovah am your Holy One, the Creator of Israel, your King* (Isa. xliii. 15). *Thus said Jehovah the King of Israel, and His Redeemer Jehovah Zebaoth, I am the First and the Last, and besides Me there is no God* (Isa. xliv. 6). *Jehovah shall be King over the whole earth* (Zech. xiv. 9; Ps. xlvii. 2, 6–8). *Lift up your heads, O ye gates, that the King of glory may come in: Jehovah Zebaoth, He is the King of glory* (Ps. xxiv. 7–10). *I will raise up unto David a just Branch, who shall reign King, and shall execute judg*

ment and justice in the earth (Jer. xxiii. 5; xxxiii. 15. Besides other places, as Isa. vi. 5; lii. 7; Jer. x. 7, 10; xlvi. 18; Ez. xxxvii. 22, 24; Zeph. iii. 15; Ps. xx. 9; xlv. 11, 13, 15; lxviii. 24; lxxiv. 12).

665. *Who shall not fear thee, O Lord, and glorify thy name*, signifies that He alone is to be loved and worshipped. By fearing God is signified to love Him; and by glorifying His name is signified to worship Him. That He alone is to be loved and worshipped is meant by "who shall not," and by "thou alone art Holy." That to fear God is to love Him by fearing to do contrary to Him, and that this fear is in all love, may be seen above (n. 527, 628). To glorify His name is to worship Him, because by the name of Jehovah is signified every thing by which He is worshipped (n. 81); and by glorifying is signified to acknowledge and confess.

666. *For thou alone art Holy*, signifies that He is the Word, the Truth, and Enlightenment. That the Lord is the Only Holy One, may be seen above (n. 173); and that the Divine Truth is what is called holy (n. 173, 580): and because the Word is the Divine Truth, and the Lord is the Word; and as the Divine Truth enlightens spiritually, for it is the light in heaven, but from the Lord; therefore by "thou alone art Holy," is signified that the Lord is the Word, the Truth, and Enlightenment. Since the Word is Divine Truth, and the Divine Truth enlightens spiritually, it is therefore said that the Word was dictated of Jehovah by the Holy Spirit, and that the Holy Spirit enlightens and teaches man. But who does not know that God is omnipresent, and that what is Holy proceeds from Him, and that it enlightens where it is received. Who cannot conclude from this, that the Holy Spirit is not a God by itself, distinct from Jehovah or the Lord, as a person from a person; but that it is Jehovah Himself or the Lord? He who acknowledges the Divine Omnipresence, must also acknowledge this. That by the Holy Spirit in the Word is

meant the Lord's Divine Life, and thus Himself, and in particular the life of His Wisdom, which is called the Divine Truth, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 50–53); where this is demonstrated from the Word. That the Lord is the Word may be seen in John i. 1, 14. That He is the Truth (John xiv. 6). That He is the Light, and thence enlightenment (John xii. 34–36).

667. *Wherefore all the nations shall come and worship before thee*, signifies that all who are in the good of love and charity acknowledge the Lord alone as God. By all the nations are signified those who are in the good of love and charity. That these are meant by nations, in a good sense, may be seen above (n. 483). By coming and worshipping before Him, is signified to acknowledge the Lord as God; and because there is one God, in whom is a Trinity, and the Lord is He, it signifies to acknowledge Him alone as God.

668. *Because thy judgments are made manifest*, signifies that the truths of the Word, when opened, testify this. By judgments are signified the Divine Truths according to which man is to live, from which it is known what his quality is, and according to which he will be judged: and as these Divine truths are in the Word, and the Word is now opened, and this testifies that the Lord alone is the God of heaven and earth, therefore by "because thy judgments are made manifest" is signified because the truths of the Word testify that. That the Word is now opened, and that it testifies that the Lord alone is the God of heaven and earth, and that we must live according to His precepts, and that the faith of the present day must be removed, may be evident from the four Doctrines now published, one "concerning the Lord," another "concerning the Sacred Scripture," a third "concerning a Life according to the Precepts of the Decalogue," and a fourth "concerning Faith." These are what are meant by "because thy judgments are made manifest." Since the Lord is the Divine Good and the

Divine Truth, and the Divine Truth is signified by judgment, and the Divine Good by justice, therefore in many places, where the Lord is spoken of, justice and judgment are mentioned; as in the following: *Zion shall be redeemed with justice, and her restored one with judgment* (Isa. i. 27). *He shall sit upon the throne of David and upon his kingdom to establish it in judgment and justice* (Isa. ix. 7). *Jehovah shall be exalted, for He dwelleth on high, and hath filled the earth with judgment and justice* (Isa. xxxiii. 5). *Let him that glorieth glory in this, that Jehovah doeth judgment and justice in the earth* (Jer. ix. 24). *I will raise up unto David a just Branch, who shall reign King and execute judgment and justice in the earth* (Jer. xxiii. 5; xxxiii. 15). *I will betroth Me to thee in justice and in judgment* (Hos. ii. 19). *Judgment shall flow as water, and justice as a mighty stream* (Am. v. 24). *O Jehovah, thy justice is like the mountains of God, and thy judgments a great deep* (Ps. xxxvi. 6). *Jehovah shall bring forth thy justice as the light, and thy judgment as the noonday* (Ps. xxxvii. 6). *Jehovah will judge thy people with justice, and thy poor with judgment* (Ps. lxxii. 2) *Justice and judgment are the support of His throne* (Ps. lxxxix. 14). *When I shall have learned the judgments of thy justice: seven times in a day do I praise thee, because of the judgments of thy justice* (Ps. cxix. 7, 164). And in other places, that men ought to do *justice and judgment*, as Isa. i. 21; v. 16; lvi. 1; lviii. 2; Jer. iv. 2; xxii. 3, 13, 15; Ez. xviii. 5; xxxiii. 14, 16, 19; Am. vi. 12; Mic. vii. 9; Deut. xxxiii. 21; John xvi. 8, 10. In these passages justice has relation to the good of truth, and judgment to the truth of good. Since judgment relates to truth, and justice to good, therefore we read in some places of truth and justice; as Isa. xi. 5; Ps. lxxxv. 11: and in David, *The judgments of Jehovah are truth, they are just altogether; more to be desired than gold, sweeter than honey* (Ps. xix. 9, 10). That the Lord's government in the heavenly (celestial) kingdom is called justice, and in the spiritual

kingdom judgment, may be seen in the work on "Heaven and Hell," published at London (n. 214–216).

669. *After these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened*, signifies that the inmost of heaven was seen, where the Lord is in His holiness in the Word, and in the Law which is the Decalogue. By the temple in the highest sense is signified the Lord as to His Divine Human, and thence heaven and the church (n. 191, 529); here the Christian heaven. By the tabernacle of the testimony the inmost of that heaven is signified, where the Lord is in His holiness, in the Word, and in the Law which is the Decalogue, since heaven as well was signified by the tabernacle (n. 585); and the inmost of the tabernacle was where the ark was, in which were the two tables, upon which the Ten Words were written by the finger of God, which are the Ten Precepts of the Decalogue, which are meant by the Testimony, and likewise are called the Testimony: from which it is manifest, that by "I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened," is signified that the inmost of heaven was seen where the Lord is in His holiness, in the Law, which is the Decalogue. That by the tabernacle is also signified where the Word is, is because "the Testimony" applies not only to the Law which is the Decalogue, but to the Word also, and to the Lord as the Word, because the Word testifies of Him (n. 490, 555). That the Word is in heaven, and laid up there in its inmost, which is called the Sacrarium, and that there is flamy and bright light exceeding every degree of the light elsewhere in heaven, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 70–75); and concerning that Sacrarium (n. 73 there). Concerning the holiness of the Law which is the Decalogue, see the "Doctrine of Life for the New Jerusalem from the Precepts of the Decalogue" (n. 53–60). That *the Ark, in which were the two tables of the Decalogue, made the Adytum or inmost of the temple of Jerusalem, and thus made the tabernacle there*, may be

seen (1 Kings vi. 19–28 ; viii. 3–9). That the Law which is the Decalogue was called the Testimony, is evident from these passages : *Moses came down, and the two tables of the Testimony were in his hand ; the tables were the work of God ; the writing was the writing of God, graven upon the tables* (Ex. xxxii. 15, 16). *The two tables of the Testimony, tables of stone, written by the finger of God* (Ex. xxxi. 18). *Jehovah said, Thou shalt put into the Ark the Testimony which I shall give thee* (Ex. xxv. 16, 21, 22). *And Moses took and put the Testimony into the Ark* (Ex. xl. 20). *That the cloud of incense may cover the mercy-seat which is upon the Testimony* (Lev. xvi. 13). *Jehovah said unto Moses, Leave the rod before the Testimony, and afterwards Aaron's rod before the Testimony* (Num. xvii. 4, 9, 10). *And Moses left the rods before Jehovah* (Num. xvii. 7). *The Ark is called the Ark of the Testimony* (Ex. xxxi. 7) ; *and the Tabernacle is called the habitation of the Testimony* (Ex. xxxviii. 21).

670. *And the seven angels that had the seven plagues came out of the temple*, signifies preparation by the Lord for influx from the inmost of heaven into the church, that its evils and falsities might be disclosed universally, and thus the evil be separated from the good. That the Lord is meant by the seven angels, may be seen above (n. 657). that all evils and falsities, understood universally, are signified by the seven plagues, may also be seen above (n. 657). By the temple here is meant the inmost of heaven, where are the Word and the Decalogue ; as just above (n. 669). By their coming out of the temple is signified preparation for influx, because they came out that they might afterwards receive the vials, and cast the plagues in the vials into the earth, the sea, the rivers and fountains, the sun, upon the throne of the beast, and into the air ; by which is signified influx into the church, that its evils and falsities may be disclosed. That this was for the sake of their separation from the good will be seen in the following chapter.

671. *Clothed in linen clean and shining, and girded about the breasts with golden girdles*, signifies that this was from the pure and genuine truths and goods of the Word. By the linen clean and shining, is signified truth, pure and genuine, as will be shown presently. By a golden girdle around the breast is signified the Divine proceeding and at the same time conjoining, which is the Divine good; see above (n. 46). By being clothed and girded is signified to appear and be presented in them: for garments signify truths clothing good (n. 166); and girdles or belts signify truths and goods holding together in order and connection (n. 46). It is manifest from these statements, that by the angels "clothed in linen clean and shining, and girded about the breasts with golden girdles," are signified truths and goods pure and genuine, which, as they are from no other source than the Word, signify the truths and goods of the Word. That linen signifies Divine Truth may be evident from the following statements: as that *Aaron had breeches of linen, when he entered into the Tent, and drew near to the altar* (Ex. xxviii. 42, 43). That *when Aaron entered into the holy-place, he put on the holy linen coat, breeches of linen were upon his flesh; with a linen belt he girded himself, and put upon himself the linen mitre: these were the holy garments, and he put on the same garments, when he made atonement for the people* (Lev. xvi. 4, 32). In like manner that *the priests, the Levites, when they entered at the gates of the inner court, put on linen garments, linen bonnets upon their heads, and linen breeches upon their loins* (Ez. xliv. 17, 18). That *the priests wore linen ephods* (1 Sam. xxii. 18). That *Samuel, when he ministered while a boy before Jehovah, was clothed in a linen ephod* (1 Sam. ii. 18). That *David, when the Ark was transferred into his city, was girded with a linen ephod* (2 Sam. vi. 14). From these things it may be evident, *why the Lord, when He washed the disciples' feet, girded himself with a linen-cloth, and wiped their feet with the linen-cloth* (John xiii. 4, 5). *That angels also appeared clothed*

with linen (Dan. x. 5; Ez. ix. 2–4, 11; x. 2–7). Also *the angels seen in the Lord's sepulchre appeared clothed with bright and shining white* (Matt. xxviii. 3). That *the angel that measured the new temple had a linen line in his hand* (Ez. xl. 3). That *Jeremiah, that he might represent the state of the church as to truth, was commanded to buy a linen girdle, and hide it in a hole of a rock by the Euphrates, and afterwards found it spoiled* (Jer. xiii. 1–7). It is also said in Isaiah, *A bruised reed shall He not break, and the smoking flax shall He not quench, He shall bring forth judgment unto truth* (xlii. 3). By linen in these places nothing else is meant than truth.

672. *And one of the four animals gave to the seven angels seven golden vials*, signifies those truths and goods by which the evils and falsities of the church are disclosed, taken from the literal sense of the Word. That the four animals, which are cherubs, signify the Word in ultimates, and guards lest its genuine truths and goods should be violated, may be seen above (n. 239): and as the interior truths and goods of the Word are guarded by its literal sense, that sense of the Word is therefore signified by one of the four animals. The same is signified by the seven vials as by the seven plagues, for they are the containers: and by the containers in the Word the same is signified as by the things contained; as by a cup the same as by wine, and by a platter the same as by food. That by cups, goblets, vials, and plates, similar things are signified as by their contents, will be seen in what now follows. What is signified by the seven angels has been said above. That vials were given to them, is because the subject treated of is the influx of truth and good into the church, that evils and falsities may be disclosed: and naked goods and truths cannot flow in, for these are not received; but truths clothed, such as are in the literal sense of the Word. And besides, the Lord always operates from inmosts through ultimates, or in fulness. This is the reason that

vials were given to the angels: by which are signified containing goods and truths, such as those of the literal sense of the Word, by which falsities and evils are detected. That the literal sense of the Word is a container, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scriptures" (n. 27–36, and 37–49). That by vials, plates, cups, and goblets, and by bottles, those things are signified which are contained in them, may be evident from the following passages: Jehovah said, *Take the cup of anger from my hand, and make all the nations to drink: and if they refuse to take the cups, thou shalt say, ye shall certainly drink* (Jer. xxv. 15, 16, 28). *Babylon hath been a golden cup in the hand of Jehovah, that made the whole earth drunken* (Jer. li. 7). *I will give the cup of thy sister into thine hand; thou shalt be filled with drunkenness and sorrow, with the cup of desolation, with the cup of thy sister Samaria* (Ez. xxiii. 31–34). *The cup of Jehovah shall go around to thee, that there may be vomit upon thy glory* (Hab. ii. 16). *Even unto thee, O daughter of Edom, shall the cup pass over; thou shalt be made drunken and shalt make thyself naked* (Lam. iv. 21). *Jehovah shall rain upon the wicked terrible winds; this shall be the portion of their cup* (Ps. xi. 6). *In the hand of Jehovah there is a cup, and He hath mixed the wine, He hath filled it with the mixture, and hath poured out; all the wicked of the earth shall drink* (Ps. lxxv. 8). *They who worship the beast shall drink of the wine of the anger of God, poured out without mixture in the cup of His fury* (Apoc. xiv. 10). *Awake, stand up, O Jerusalem, who hast drunk from the hand of Jehovah the cup of His anger; thou hast drunk the dregs of the cup of trembling* (Isa. li. 17). *The woman having a golden cup in her hand full of abominations and filthiness of her fornication* (Apoc. xvii. 4). *Double unto her double, in the cup which she hath filled, fill to her double* (Apoc. xviii. 6). *I make Jerusalem a cup of trembling unto all people* (Zech. xii. 2). *Thou blind Pharisee, cleanse first the inside of the*

cup, that the outside may be clean also (Matt. xxiii. 25, 26; Luke xi. 39). *Jesus said to the sons of Zebedee, Can ye drink of the cup that I shall drink of?* (Matt. xx. 22, 23; Mark x. 38, 39). *Jesus said to Peter, The cup which My Father hath given Me, shall I not drink it?* (John xviii. 11). *Jesus said in Gethsemane, If possible, let this cup pass from Me* (Matt. xxvi. 39, 42, 44). *Jesus took the cup, saying, Drink all ye of it; this is My blood, of the New Covenant* (Matt. xxvi. 27, 28; Mark xiv. 23, 24; Luke xxii. 17). *Jehovah is my cup, thou maintainest my lot* (Ps. xvi. 5). *Thou preparest a table before me, my cup runneth over* (Ps. xxiii. 5). *What shall I render unto Jehovah? I will take the cup of salvation* (Ps. cxvi. 12, 13). *To drink of the cup of consolation* (Jer. xvi. 7). The same as by a goblet and a cup is also signified by a vial, likewise by a bottle (Matt. ix. 17; Luke v. 37, 38; Jer. xiii. 12; xlviii. 12; Hab. ii. 15). By vials, censers, and incense-boxes, containing incense, the same is signified as by incense: in general, by vessels of every kind the same is signified as by the things in them.

673. *Full of the anger of God that liveth for ever and ever*, signifies the evils and falsities that would appear and would be exposed by the pure and genuine truths and goods of the Word. It is said that the vials were full of the anger of God, because they were full of the plagues; by which are signified the evils and falsities of the church (n. 657) but still they were not full of these, but full of pure and genuine goods and truths from the Word, by which the evils and falsities of the church would be disclosed: nor were they really vials, with truths and goods in them; but representatives of influx from heaven into the church. It is according to the style of the Word in its literal sense that they are said to be full of the anger of the living God; as may be evident from the passages adduced above, in which anger and fury are ascribed to Jehovah; when yet Jehovah has no anger nor fury, but man has it against

Him. The reason that it is so said in the literal sense may be seen above (n. 525, 635, 658). From this it is manifest that by the vials full of the anger of God that liveth for ever and ever, are signified the dreadful evils and falsities of the church that would appear and would be exposed by the goods and truths of the Word. Evils and falsities are exposed in no other way than by truths and goods; for these are in the light of heaven, but falsities and evils are in the darkness of hell: and in darkness nothing is exposed, because nothing but evil and falsity appears there. But by light from heaven all things are exposed, because in that all things appear: for light from heaven is the Divine Truth of the Lord's Divine Wisdom.

674. *And the temple was filled with smoke from the glory of God and from His power*, signifies the inmost of heaven full of spiritual and heavenly (celestial) Divine Truth from the Lord. By the temple, the inmost of heaven is signified, as shown above (n. 669). By the smoke is signified the Divine in the ultimates, as will be seen presently. By glory is signified spiritual Divine Truth (n. 249, 629); and by power heavenly Divine Truth (n. 373). Hence by the temple being filled with smoke from the glory of God and from His power, is signified the inmost heaven full of Divine Truth spiritual and heavenly. Smoke signifies the Divine Truth in ultimates, because fire, from which is smoke, signifies love; the fire of the altar of burnt-offering, heavenly love (n. 395, 494); and the fire of the altar of incense, spiritual love (n. 277, 392, 394). That smoke signifies these things may be evident from these passages: *Jehovah will create upon every dwelling-place of mount Zion a cloud by day, and smoke and the brightness of fire by night; upon all the glory shall be a covering* (Isa. iv. 5). *The posts of the threshold were moved at the voice of the seraphim that cried, and the house was filled with smoke* (Isa. vi. 4). *The smoke of the incense went up with the prayers of the angels out of the hand of the angel before God* (Apoc.

viii. 4). *The smoking flax shall He not quench, He shall bring forth judgment unto truth* (Isa. xlii. 3). That smoke in the opposite sense signifies the falsities of lusts, may be seen above (n. 422); and falsities originating in the pride of one's own intelligence (n. 452). Also, smoke in many places signifies the same as a cloud.

674½. *And no one could enter into the temple until the seven plagues of the seven angels were consummated*, signifies to such a degree there that more could not be endured, and this until, after devastation, the end of that church was seen. By no one being able to enter into the temple, is signified that the inmost of heaven was full of spiritual and heavenly Divine Truth to such a degree that more could not be endured. By the temple, here as above, the inmost of heaven is signified. By "until the seven plagues of the seven angels were consummated," is signified that this would continue until the end of the church, after devastations (n. 658). And by the seven plagues of the seven angels, the evils and falsities which devastate the church and make an end of it are signified (n. 657).

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675. To this I will add this RELATION. There was seen a certain paper sent down from the Lord through heaven to a society of the English, — to one of the smallest of their societies, where also there were two bishops. The paper contained an exhortation that they should acknowledge the Lord as the God of heaven and earth, as He taught (Matt. xxviii. 18); and that they should recede from the doctrine of justifying faith without the works of the law, because it is erroneous. This paper was read and copied by many; and respecting the things that were in it they thought and spoke soundly from interior judgment, and were enlightened by the Lord; and the enlightenment was received in the light, which is present with the English

more than with others. Yet after they had received those things, they said among themselves, "Let us hear the bishops." And they were heard; but they contradicted and disapproved. For those bishops who were there, were of those who had become in the world hard of heart as to the spiritual things of faith and charity, from the love of dominion over the holy things of the church, and of supereminence by means of them in politics also. Wherefore, after a short consultation among themselves, they sent the paper back to heaven, whence it came. This being done, after some murmuring, most of the laity receded from their former assent; and then their light in spiritual things, which before shone brightly, was suddenly extinguished; and they were afterwards admonished again, but in vain. I saw that society sinking down, — but how deeply I did not see, — and thus withdrawn from the sight of the angels, who worship the Lord only, and abhor faith alone.

But after some days, I saw as many as a hundred of them ascending from the lower earth, whither that small society sank down; who came up to me, and a wise man from among them spoke and said, "Hear a wonder: when we sank down, the place at first appeared to us like a lake, but soon like dry land; and afterwards like a small city, in which every one had his house, but a poor one. After a day we consulted among ourselves what was to be done. Many said that we must go to the two bishops, and mildly censure them, because they sent back the paper into heaven, whence it was let down; on account of which this had happened to us." They chose certain ones, who went to the bishops: and he that was speaking with me said that he was one of them. "And then a certain one among us who excelled in wisdom, addressed the bishops thus. 'Hear, ye fathers; we believed that with us above others was the church which deserved to be called the chief in the Christian world, and a religion which deserves to be called the noblest. But there has been given to us enlightenment

from heaven, and in the enlightenment a perception that at this day there is no longer any church in the Christian world, nor any religion.' The bishops replied, 'What are you saying? Is there not a church where the Word is, where Christ the Saviour is known, and where are the sacraments?' To this our friend made answer, 'Those things are the church, and they make the church; but they do not make it outside of man, but within him.' And he said farther, '*As to the church:* can the church be where three Gods are worshipped? Can the church be where the whole of its doctrine is founded upon a single saying of Paul falsely understood, and hence not upon the Word? Can the church be where the Saviour of the world is not approached, and where He is divided into two? *As to religion:* who can deny that religion is to shun evil and to do good? Is there any religion where it is taught that faith alone saves, and not charity? Is there religion where it is taught that charity proceeding from a man is nothing but moral and civil charity? Who does not see that in that charity there is not any thing of religion? Is there in faith alone any thing of deed or of work? And yet religion consists in doing. Is there found in the entire world a nation having any religion, which excludes all saving power from the goods of charity, which are good works? when yet the all of religion consists in good, and the all of the church in doctrine, which must teach truths, and good by truth. See, Fathers, what glory we should have, if the church, which is not, and religion, which is not, should begin and arise with us.' Then those bishops replied, 'You speak too loftily. Is not faith in act, which is faith fully justifying and saving, the church? and is not faith in state, which is faith proceeding and perfecting, religion? Apprehend this, my children.' But the wise Englishman then said, 'Hear, Fathers: does not a man conceive faith in act like a stock? Is the church, according to your idea, in a stock that is then vivified? Is not faith in state the continuation and pro-

gression of faith in act? And since according to your idea every thing saving is in faith, and not any thing in the good of charity from man, where then is religion?' The bishops then said, 'Friend, you speak thus, because you do not know the mysteries of justification by faith alone; and he who does not know them, does not know the way of salvation interiorly. Your way is an external and plebeian way. Walk on in it, if you will: but know only that all good is from God, and nothing from man; and that thus in spiritual things a man can do absolutely nothing of himself. How then can a man do good, which is spiritual good, of himself?' The Englishman that was speaking with them, being indignant at this, said, 'I know your mysteries of justification better than you do yourselves; and I tell you plainly, that in these deep mysteries of yours I have seen nothing but spectres. Is not religion to acknowledge and love God, and to shun and hate the devil? Is not God good itself, and the devil evil itself? Who in the whole world, who has any religion, does not know this? Is not acknowledging and loving God the doing of good because this is of God and from God? and is not shunning and hating the devil the not doing of evil because it is of the devil and from the devil? Your faith in act, which you called faith fully justifying and saving, or, what is the same, your act of justification by faith alone, — does it teach the doing of any good which is of God and from God? and does it teach the shunning of any evil which is of the devil and from the devil? Absolutely nothing, because you have decided that there is nothing of salvation in either. What is your faith in state, which you have called faith proceeding and perfecting, but the same with faith in act? How can this be perfected, when you exclude all good done by man as of himself? saying, "How can a man be saved by any good from himself, when salvation is gratuitous?" Also, "What good is from man but meritorious good? and yet Christ's merit is all; and therefore to do good for the sake of salvation would be to attrib-

ute to one's self what is Christ's alone; and thus it would be also to wish to justify and save one's self." You add, "How can any one operate good, when the Holy Spirit operates all things without any help of man's? What need is there then of any accessory good from man, when all the good from man is in itself not good?" — and more besides. Are not these your mysteries? But in my eyes they are mere subtleties and artifices contrived for the end that you may set aside good works, which are the goods of charity, to establish your faith alone. And because you do this, you regard man — as to these things, and in general as to all spiritual things which are of the church and religion — as a stock, or as a lifeless form, and not as a man created in the image of God, to whom was given, and is continually given, the faculty of understanding and willing, of believing and loving, and of speaking and doing, altogether as of himself; especially in spiritual things, because from them man is man. If a man did not think and operate as of himself in spiritual things, what then would faith be? and charity? and worship? yea, what would become of the church and religion? You know that to do good to the neighbor from love is charity. Yet you do not know what charity is; when yet charity is the soul, the life, and the essence of faith. And because charity is all that, what then is faith when charity is removed, but dead faith? and dead faith is nothing but a spectre. I call it a spectre, because the apostle James calls faith without good works not only dead, but also diabolical.' Then one of those two bishops, when he heard his faith called dead, diabolical, and a spectre, grew so furious, that he snatched the mitre from his head, and threw it upon a table, saying, 'I will not resume it until I have taken vengeance upon the enemies of the faith of our church.' And he shook his head, muttering and saying, '*That James, that James.*' Upon the mitre was a plate, on which was engraved *Faith Alone.* And then there suddenly appeared a monster rising out of the earth,

with seven heads, whose feet were like a bear's, and his mouth like a lion's, altogether like the beast which is described Apoc. xiii. 1, 2; whose image was made and worshipped (vers. 14, 15 of the same chapter). This spectre took the mitre from the table, and stretched it out beneath, and put it upon his seven heads: after which, the earth opened under his feet, and he sank down into hell. Seeing this, that bishop cried out, 'Violence, violence.' We then left them; and behold, there were steps before our eyes, by which we ascended, and returned upon the earth, and into the view of heaven, where we were before." These things the wise Englishman related to me.

CHAPTER SIXTEENTH.

1 And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the vials of the anger of God upon the earth.

2. And the first went forth, and poured out his vial upon the earth; and there came an evil and noxious sore upon the men that had the mark of the beast, and that worshipped his image.

3. And the second angel poured out his vial upon the sea; and it became blood as of one dead, and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and upon the fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art just, O Lord, who art, and who wast, and art Holy, because thou hast judged these things.

6. For the blood of saints and prophets have they poured out; and blood hast thou given them to drink, for they are worthy.

7. And I heard another out of the altar saying, Yea, Lord God Almighty, true and just are thy judgments.

8. And the fourth angel poured out his vial upon the sun; and it was given him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God who hath power over these plagues, and they repented not to give Him glory.

10. And the fifth angel poured out his vial upon the throne of the beast; and his kingdom became dark, and they gnawed their tongues for distress.

11. And they blasphemed the God of heaven for their pains and for their sores, and repented not of their works.

12. And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared.

13. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs.

14. For they are spirits of demons, doing signs, to go away unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief: Blessed is he that watcheth and keepeth his garments, that he may not walk naked, and they see his shame.

16. And he gathered them together into a place called in Hebrew Armageddon.

17. And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven from the throne, saying, It is done.

18. And there were voices, and lightnings and thunders and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great.

19. And the great city was rent into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger.

20. And every island fled away, and the mountains were not found.

21. And a great hail as of a talent-weight came down out of heaven upon men; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. In this chapter the evils and falsities in the church of the Reformed are disclosed by influx out of heaven (vers. 1). Into the clergy (vers. 2): Into the laity (vers. 3): Into their understanding of the Word (vers. 4, 5, 6, 7): Into their love (vers. 8, 9): Into their faith (vers. 10, 11): Into their interior reasonings (vers. 12, 13, 14, 15): Into all things of them together (vers. 17–21).

THE CONTENTS OF EACH VERSE. "And I heard a great voice out of the temple, saying to the seven angels, Go, and pour out the vials of the anger of God upon the earth," *signifies* influx from the Lord from the inmost of heaven into the church of the Reformed, where are they who are in faith separated from charity as to doctrine and as to life. "And the first went forth, and poured out his vial upon the earth," *signifies* into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, and are called the clergy. "And there came an evil and noxious sore," *signifies* interior evils and falsities destructive of all good and truth in the church. "Upon the men that had the mark of the beast, and that worshipped his image," *signifies* in those who live faith alone and receive the doctrine of it. "And the second angel poured out his vial upon the sea," *signifies* influx among those there who are in its externals, and in that faith, and are called the laity. "And it became blood as of one dead, and every living soul died in the sea," *signifies* infernal falsity with them, by which every truth of the Word and thence of the church and of faith was extinguished. "And the third angel poured out his vial upon the rivers and upon the fountains of waters," *signifies* influx into the understanding of the Word with them. "And they became blood," *signifies* the truths of the Word falsi-

fied. "And I heard the angel of the waters say," *signifies* the Divine Truth of the Word. "Thou art just, O Lord, who art, and who wast, and art Holy, because thou hast judged these things," *signifies* that this is from the Divine Providence of the Lord, who is and who was the Word, which otherwise would be profaned. "For the blood of saints and prophets have they poured out," *signifies* that this is for the reason, that this single point, that faith alone without the works of the law saves, being received, perverts all doctrinal truths from the Word. "And thou hast given them blood to drink, for they are worthy," *signifies* that it was permitted those who have confirmed themselves in faith alone in doctrine and in life, to falsify the truths of the Word, and to imbue their life with them so falsified. "And I heard another out of the altar, saying, Yea, Lord God Almighty, true and just are thy judgments," *signifies* the Divine Good of the Word confirming that Divine Truth. "And the fourth angel poured out his vial upon the sun," *signifies* influx into their love. "And it was given him to scorch men with fire," *signifies* that love to the Lord tortured them, because they were in the lusts of evils from the enjoyment of their love. "And men were scorched with great heat, and blasphemed the name of God who hath power over these plagues," *signifies* that on account of the enjoyment of the love of self arising from vehement lusts of evils they did not acknowledge the Divinity of the Lord's Human, from which nevertheless flows all good of love and truth of faith. "And they repented not to give Him glory," *signifies* that on that account they cannot receive with any faith that the Lord is the God of heaven and earth as to His Human also, although the Word teaches it. "And the fifth angel poured out his vial upon the throne of the beast," *signifies* influx into their faith. "And his kingdom became dark," *signifies* that nothing but falsities appeared. "And they gnawed their tongues for distress," *signifies* that they could not endure truths. "And blas-

phemed the God of heaven for their distresses and for thei sores," *signifies* that they could not acknowledge the Lord alone to be God of heaven and earth on account of resistance from interior falsities and evils. "And repented not of their works," *signifies* that though instructed from the Word, they still do not recede from falsities of faith and the evils of life thence. "And the sixth angel poured out his vial upon the great river Euphrates," *signifies* influx into their interior reasonings, by which they confirm justification by faith alone. "And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared," *signifies* that the falsities of their reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the New Church. "And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," *signifies* the perception that from a theology founded upon the doctrine of a trinity of persons in the Divinity, and upon the doctrine of justification by faith alone without the works of the law. "Three unclean spirits like frogs," *signifies* that there arose mere ratiocinations and lusts of falsifying truths. "For they are spirits of demons," *signifies* that they were the lusts of falsifying truths and of reasoning from falsities. "Doing signs, to go away unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty," *signifies* asseverations that their falsities are truths, and the stirring up of all in the whole of that church who are in the same falsities, to attack the truths of the New Church. "Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments," *signifies* the Lord's coming, and heaven then for those who look to Him, and remain steadfast in a life according to His precepts, which are the truths of the Word. "That he may not walk naked, and they see his shame," *signifies* lest they should be with those who are in no truths, and their infernal loves should appear. "And

he gathered them together into a place called in Hebrew Armageddon," *signifies* the state of combat from falsities against truths, and the purpose of destroying the New Church, arising from the love of dominion and supereminence. "And the seventh angel poured out his vial into the air," *signifies* influx into all things collectively with them. "And there came a great voice out of the temple of heaven from the throne, saying, It is done," *signifies* that it was thus made manifest by the Lord, that all the things of the church were devastated, and that the last judgment was now at hand. "And there were voices, and lightnings and thunders," *signifies* ratiocinations, falsifications of truth, and argumentations from the falsities of evil. "And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great," *signifies* as it were shakings, convulsions, overturnings, and the drawing down from heaven of all the things of the church. "And the great city was rent into three parts, and the cities of the nations fell," *signifies* that that church as to doctrine was altogether destroyed by them, and so too all the heresies which have emanated from it. "And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger," *signifies* the destruction also at that time of the dogmas of the Roman Catholic religion. "And every island fled away, and the mountains were not found," *signifies* that there was no longer any truth of faith, nor any good of love. "And a great hail as of a talent-weight came down out of heaven upon men," *signifies* direful and atrocious falsities, by which every truth of the Word and thence of the church was destroyed. "And men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great," *signifies* that because they confirmed such falsities with themselves, they denied truths to such a degree that they could not know them, on account of repugnances arising from their interior falsities and evils.

THE EXPLANATION.

676. *And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the vials of the anger of God upon the earth*, signifies influx from the Lord from the inmost of heaven into the church of the Reformed, where are they who are in faith separated from charity as to doctrine and as to life, to take away truths and goods from them, and to open the falsities and evils in which they are, and thus to separate them from those who believe in the Lord, and from Him are in charity and its faith. These in a summary are the things which are contained in this chapter. By the temple is signified the temple of the tabernacle of the testimony, spoken of in the preceding chapter, xv. 5; by which the inmost of heaven is signified, where the Lord is in His holiness in the Word, and in the law which is the Decalogue (n. 669). By a great voice thence is signified the Divine command, that they should go and pour out the vials. By the seven angels the Lord is meant, as above (n. 657). By pouring out the vials, in which were the plagues, upon the earth, is signified an influx into the church of the Reformed: by pouring out the vials is signified influx, and by the earth the church is signified (n. 285). The church with the Reformed is still treated of; but in the following chapter the church among the Roman Catholics, and afterwards the last judgment, and at length the New Church, which is the New Jerusalem, are treated of (see the *Preface* and n. 2.) Chapters viii. and ix., above, treat of the seven angels that had the seven trumpets with which they sounded; and as many similar things occur there, it shall here be told what is signified by those seven angels, and what by these. By the seven trumpets with which the seven angels sounded, is signified exploration and manifestation of the falsities and evils in which they are who are in faith separated from charity;

but by the seven vials full of the seven last plagues is signified their devastation and consummation; for the last judgment is not executed upon them until they are devastated. Devastation and consummation are effected in the spiritual world in this manner: From those who are in falsities as to doctrine and thence in evils as to life all the goods and truths which they possessed only in the natural man, and from which they simulated Christian men, are taken away; which being taken away, they are separated from heaven and conjoined to hell: and then according to the varieties of their lusts they are arranged into societies in the world of spirits, which afterwards sink down. The goods and truths are taken away from them by an influx from heaven: the influx is from genuine truths and goods, by which they are tormented and tortured, scarce otherwise than as a serpent brought to the fire, or cast upon an ant hill: wherefore they reject from themselves the goods and truths of heaven, which are also the goods and truths of the church, and at length curse them; for the reason that they felt as it were an infernal torture from them. When this is done, they enter into their evils and falsities, and are separated from the good. These are the things which are described and signified in this chapter by the casting forth of the vials in which were the seven last plagues. In the vials there were not those evils and falsities which are signified by the plagues, but there were genuine truths and goods, whose effect was such as is described. For the angels went out of the temple of the tabernacle of the testimony, by which is meant the inmost of heaven, where there are nothing but truths and goods in Divine holiness (chap. xv. 6). This is the devastation and consummation of which the Lord speaks in these words: *Whoever hath, to him it shall be given, that he may have more abundantly; but whoever hath not, even that which he hath shall be taken away from him* (Matt. xiii. 12; Mark iv. 25). *Take the talent from him, and give it to him that hath*

ten talents; for to every one that hath shall be given, that he may abound; but from him that hath not, even that he hath shall be taken away from him (Matt. xxv. 28, 29; Luke xix. 24–26).

677. *And the first went forth, and poured out his vial upon the earth*, signifies into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, who are called the clergy. The influx is signified by pouring out the vial, as above (n. 676). By the earth the church is signified (n. 285); here among those therein who are in its interiors, who are they that study the doctrine of justification by faith alone: these also say that they know the interiors of it. But the interiors are only the confirmations of the one position, that faith alone justifies without the works of the law. They know no other interiors; and because in these are chiefly the priests, the professors of theology, and the lecturers of the seminaries, in a word the teachers and pastors, therefore this first influx was into them, who are called the clergy. That it is they who are meant, is because it is said that the first angel poured out his vial upon the earth, and the second upon the sea; and by the earth here is meant the church with those who are in its internals, and by the sea is meant the church with those who are in its externals, as above (n. 398, 403, 404, 420, 470). It is manifest also that they are meant, from the fact that it is said that there came a sore upon them.

678. *And there came an evil and noxious sore*, signifies interior evils and falsities destructive of all good and truth in the church. Nothing else is signified by a sore here but evil arising from a life according to this primary article of doctrine, that faith alone without the works of the law justifies and saves; because it came "upon the men that had the mark of the beast and worshipped his image;" by which that faith and the life according to it are signified, and therefore by the evil and noxious sore are signified

interior evils and falsities destructive of all good and truth in the church. By noxious is signified destructive; and evil cannot but destroy good, and falsity truth. A sore signifies these things, because the sores of the body arise from a corrupt state of the blood, or some other interior malignity. It is the same with the sores meant in the spiritual sense: these arise from lusts and their enjoyments, which are the interior causes. The evil itself, which is signified by a sore, and appears as an enjoyment in the externals, conceals within in itself the lusts from which it arises and of which it is made up. It should be well known, that the interiors of the human mind with every one are in successive order and in simultaneous order. They are in successive order from the higher or prior to the lower or posterior things of it: they are in simultaneous order in the ultimate or last things; but they exist in these from the interiors to the exteriors as from the centre to the circumferences. That it is so, has been fully shown in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom" (n. 173–281), where degrees are treated of; from which it is manifest, that the ultimate is the aggregate of all the prior things. Hence it follows, that all the lusts of evil exist in simultaneous order within in that evil which a man perceives in himself. All the evil which a man perceives in himself is in ultimates; and therefore, when the man rejects the evil from himself, he also rejects the lusts for it at the same time; but still not of himself, but of the Lord. A man can indeed reject the evil of himself, but not the lusts for it: wherefore, when he wishes to reject evil by fighting against it, he must look to the Lord; for the Lord operates from inmosts to ultimates; for He enters through the man's soul, and purifies. These things have been said, that it may be known that a sore signifies evil appearing in the ultimates or outmosts, arising from an interior malignity. This takes place with all who persuade themselves that faith alone saves, and

on that account do not reflect upon any evil in themselves, nor look to the Lord. Sores and wounds signify evils in the outmosts arising from more internal evils, which are lusts, in the following passages also: *From the sole of the foot even to the head there is no soundness; a wound and a scar, and a fresh hurt: they have not been pressed, nor bound up, nor mollified with oil* (Isa. i. 6, 7). *Mine iniquities have gone over my head; my wounds have putrefied, they have wasted away, because of my foolishness* (Ps. xxxviii. 4, 5). *In the day that Jehovah shall bind up the breach of His people, and shall heal the wound of their hurt* (Isa. xxx. 26). *If thou wilt not obey the voice of Jehovah observing to do His commandments, Jehovah will smite thee with the sore of Egypt, with emerods and with the scab, and with the itch, and with an evil sore upon the knees and upon the thighs, of which thou canst not be healed, from the sole of the foot even to the crown of thy head* (Deut. xxviii. 15, 27, 35). Nor is any thing else signified by *the sore with blains breaking out on man and on beast in Egypt* (Ex. ix. 8–11); for the miracles done there signified the evils and falsities in which they were. And because the Jewish nation was in the profanation of the Word, and this is signified by leprosy, therefore they had leprosy not only in their flesh, but also in their garments, houses, and vessels; and the kinds of profanation are signified by the various evils of leprosy, which were *tumors, ulcerous tumors, white and red spots, abscesses, burnings, eruptions, scurfs*, &c. (Lev. xiii. 1 to the end). For the church with that nation was a representative church, in which internal things were represented by external things which corresponded.

679. *Upon the men that had the mark of the beast, and that worshipped his image*, signifies in those who live faith alone, and receive the doctrine of it. By having the mark of the beast is signified to acknowledge faith alone, to confirm it in one's self, and to live according to it: and by worshipping his image is signified to receive the doctrine

of it; see above (n. 602, also 634, 637). By living faith alone, and receiving the doctrine of it, is meant to make no account of a life for the sake of salvation, nor of any truth, believing that if they only pray to God the Father, to have mercy for the sake of the Son, they are saved. This they do especially, who know and acknowledge the interiors of that doctrine; for these are here treated of; see just above (n. 677).

680. *And the second angel poured out his vial upon the sea*, signifies the influx of truth and good from the Lord among those in the church of the Reformed, who are in its externals, and in that faith, and are called the laity. By pouring out the vial is signified the influx of truth and good from the Lord, as above (n. 676, 677): by the sea the external of the church is signified, and also they who are in its externals; when by the earth is signified the internal of the church, and thus those who are in its internals (n. 398, 403, 404, 420, 470, 677). These are they who are called the laity, and are in that faith.

681. *And it became blood as of one dead, and every living soul died in the sea*, signifies infernal falsity among them, by which every truth of the Word, and thence of the church and of faith, was extinguished. By blood as of one dead, or by clotted and corrupt blood, infernal falsity is signified; for by blood is signified the Divine Truth, and in the opposite sense the same falsified (n. 379): but by blood as of one dead is signified infernal falsity, for by death the extinction of spiritual life is signified, and hence by dead is signified infernal (n. 321, 525). By every living soul dying, is signified that every truth of the Word, of the church, and of faith, was extinguished: for by the living soul the truth of faith is signified; hence by the death of the living soul is signified the truth of faith extinguished. By soul in the Word, where man is spoken of, his spiritual life is signified, which is also the life of his understanding; and as the understanding is the understanding from truths,

and truths are of faith, therefore the truth of faith is signified by soul. That this is signified by soul, may be evident from many passages in the Word, and likewise from those where soul and heart occur. It is manifest that by soul and heart man's life is meant: but his life is from the will and the understanding; or, speaking spiritually, it is from love and wisdom, also from charity and faith: and the life of the will from the good of love or charity is meant by the heart, and the life of the understanding from the truths of wisdom or faith is meant by the soul. These are meant by the soul and heart, Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27; Deut. vi. 5; x. 12; xi. 13; xxvi. 16; Jer. xxxii. 41, and elsewhere: also in the passages where the heart is mentioned by itself, and the soul by itself. That the reason of their being named is the correspondence of the heart with the will and the love, and of the animation of the lungs with the understanding and with wisdom, may be seen in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom," Part V., where that correspondence is treated of.

683. *And the third angel poured out his vial upon the rivers and fountains of waters*, signifies influx into the understanding of the Word with them. By the third angel pouring out his vial, similarly as by the former, is signified influx from the Lord from truths and good, here into the understanding of the Word with them: for by rivers are signified truths in abundance serving the rational man, and thus the understanding, for doctrine and life (n. 409); and by a fountain of waters the Lord as to the Word is signified, thus the Word of the Lord; and hence by the fountains of waters are signified the Divine truths from it (n. 384, 409).

684. *And they became blood*, signifies the truths of the Word falsified. That by blood in the good sense the Divine Truth is signified, and in the opposite sense the same falsified, may be seen above (n. 379). That the

Divine Truth falsified and profaned is signified by blood, is because the Jews shed the blood of the Lord, who was the Divine Truth itself or the Word; and they did this because they falsified and profaned all the truths of the Word. That the Lord suffered as the Word, or that the Jewish nation offered violence to the Lord as they had to the Word, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 15–17). That they who are in faith alone falsify all the truths of the Word, is because the whole Word treats of a life according to the precepts therein, and of the Lord as being Jehovah and the only God; and they who are in faith alone do not think of a life according to the precepts in the Word, nor do they go to the Lord.

685. *And I heard the angel of the waters say*, signifies the Divine Truth of the Word. By the angel of the waters nothing else is signified but the Divine Truth of the Word; because waters signify truths (n. 50); and an angel signifies something Divine from the Lord (n. 415, 631, 633); and also truth from Him (n. 170).

686. *Thou art just, O Lord, who art and who wast, and art Holy, because thou hast judged these things*, signifies that this is from the Divine Providence of the Lord, who is and who was the Word, and the Divine Truth itself, which otherwise would be profaned. "Thou art just, O Lord, because thou hast judged these things," signifies that this is from the Lord's Divine Providence, as presently explained "Who art and who wast" signifies the Lord as to the Word, that He is and was the Word, according to John i. 1, 2, 14. That the Lord as the Word is here meant, is because the understanding of the Word with those who are of the church is treated of. What is further signified by Is and Was, the Beginning and the End, the First and the Last, the Alpha and the Omega, concerning the Lord, may be seen above (n. 13, 29–31, 38, 57). By His being Holy is signified that He is the

Divine Truth itself (n. 173, 586, 666). It is manifest from these things, that by "Thou art just, O Lord, who art and who wast, and art Holy, because thou hast judged these things," is signified that this is from the Divine Providence of the Lord, who is and was the Word and the Divine Truth itself. That it is of the Lord's Divine Providence, that they who are in faith alone should falsify the truths of the Word, is because if they knew them, so as to think them interiorly, they would profane them; for they are in evils, because they do not shun evils as sins, nor approach the Lord immediately: on which account, if they were to receive the genuine truths of the Word, they would mix them up with the evils of their life; whence would arise the profanation of what is holy. It is therefore among the laws of permission, which are also laws of the Divine Providence, that they should of themselves falsify the truths, and so far as they are in evils of life. That it is the Divine Providence that they who are in evils of life should be in nothing but falsities of doctrine, to the end that they may not profane the Divine Truths of the Word, may be seen in the "Angelic Wisdom concerning the Divine Providence" (n. 221–233, and 257 at the end).

687. *For the blood of saints and prophets have they poured out*, signifies that this is for the reason that that single point, that faith alone without the works of the law saves, being received, perverts all true doctrinals from the Word. By shedding blood is signified here as above (n. 684), to falsify the truths of the Word, thus to pervert them. By saints are signified those in the church who are in truths, and thus also abstractly the truths of the church (n. 586). By prophets are signified they who are in doctrinals from the Word, thus also abstractly doctrinals from the Word (n. 133).

688. *And thou hast given them blood to drink, for they are worthy*, signifies that of the Lord's Divine Providence it was permitted those who confirmed themselves in faith

alone both in doctrine and in life, to falsify the truths of the Word, and to imbue their life with them so falsified. By drinking blood is signified not only to falsify the truths of the Word, but also to imbue the life with them so falsified: for he that drinks, appropriates to himself and imbues. It is said, "for they are worthy," for the reason that they who receive faith alone, and live according to it, are in evils as to life; and evil effects this in them: and it is here said of those who are in evils that they are worthy, as is said in the world of those who are punished for crimes. Concerning the Divine Providence in this matter, see above (n. 686).

689. *And I heard another out of the altar say, Yea, Lord God Almighty, true and just are thy judgments*, signifies the Divine Good of the Word confirming that Divine Truth. By another, that is, another angel, the Divine Good of the Word is signified. By an angel something Divine from the Lord is signified (n. 415, 631, 633): and by an angel out of the altar is signified the Divine Good of love (n. 648); here the Divine Good of the Word, because the Word is still treated of, and because the Divine Truth of the Word is signified by the angel of the waters (n. 685). Now as the Divine Good of the Word and the Divine Truth of the Word make one, similar things are therefore signified by the things spoken by the angel of the waters and those by the angel out of the altar: for the angel of the waters said, "Thou art just, O Lord, who art and who wast, and art Holy, because thou hast judged these things;" the angel from the altar, "Yea, Lord God Almighty, true and just are thy judgments" The latter and the former signify similar things, only with the difference, that the one spoke from truth, and the other from good; and that the one confirmed what the other spoke, though by different words; the one by words which belong to the class of truth, and the other by words that belong to the class of good: for there is a marriage of truth and good in every thing of the Word (n. 97); and there are words of good and words of truth, which appear different, but still involve similar things.

690. *And the fourth angel poured out his vial upon the sun*, signifies influx into their love. By pouring out the vial is signified here as before influx from goods and truths, here into their love; for by the sun the Divine Love of the Lord is signified, and in the opposite sense the love of self (n. 53, 382, 414); here the love of self, because it follows that men were afflicted with heat by the fire, and were scorched with a great heat; by which the lusts of that love are signified.

691. *And it was given him to scorch men with fire*, signifies that love to the Lord tortured them, because they were in the lusts of evils from the enjoyment of their love. Since by pouring out the vial influx from the Lord from goods and truths is signified, hence by pouring out the vial upon the sun is signified influx from the Lord from the Divine Love, to disclose what kind of love there was with the men of that church: hence by its being given to the angel to scorch men with fire, is signified that the Lord's Divine Love tortured them; and as the Lord's Divine Love tortures no others but those who are in the lusts of evil from the enjoyment of the love of self, it follows thence that by its being given him to scorch men with fire is signified that love to the Lord tortured them, because they were in the lusts of evils from the enjoyment of the love of self. That heat signifies lusts for evils and thence for falsities, may be seen above (n. 382); and that fire signifies the Divine Love, and in the opposite sense infernal love, see above (n. 494). That the love of self is infernal love, and the enjoyment of it is infernal enjoyment, and that the enjoyment of that love arises from and consists of innumerable lusts for evils, has been freely shown in the "Angelic Wisdom concerning the Divine Providence," also in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom." That it is so, is not known in the Christian world, because it is not known what love to the Lord is; and this love will teach what the love of self is.

692. *And men were scorched with great heat, and blasphemed the name of God who hath power over these plagues*, signifies that on account of the enjoyment of the love of self arising from grievous lusts of evils they did not acknowledge the Divinity of the Lord's Human, from which nevertheless flows all good of love and truth of faith. By heat the lusts of evils are signified, which are in the love of self and its enjoyment (n. 382, 691): hence by scorching with a great heat is signified to be in vehement lusts, and so in the enjoyment of the love. By blaspheming the name of God is signified to deny or not to acknowledge the Divinity of the Lord's Human, and the holiness of the Word (n. 571, 582): to blaspheme is to deny or not to acknowledge; and the name of God is the Lord's Divine Human and at the same time the Word (n. 584). By having power over the plagues is signified that from Him flows in all the good of love and truth of faith, by which evils and falsities are removed (n. 673, 680, 690): and as the seven angels that had the seven plagues went out of the temple of the tabernacle of the testimony (Apoc. xv. 5, 6); and by the temple of the tabernacle of the testimony the inmost of heaven is signified, where the Lord is in His sanctity in the Word and in the law which is the Decalogue (n. 669); and thence was the influx which is signified by the pouring out of the plagues (n. 676); it is evident that by God who hath power over the plagues is meant the Lord from whom is this influx. It shall be told in few words what the quality of the love of self is. The enjoyment of it exceeds every enjoyment in the world; for it is made up of mere lusts of evils, and every lust breathes out its enjoyment. Into this enjoyment every man is born; and as it drives the mind of man to think continually of himself, it draws it away from thinking of God and the neighbor except from himself and concerning himself: on which account, unless God favors his lusts he is angry with God, as he is angry with his neighbor who does not favor him. That enjoyment, when

it increases, causes a man not to be able to think above himself, but below himself; for it sinks his mind into the life of his body: hence the man becomes by degrees sensual; and the sensual man speaks in a high and lofty tone of worldly and civil things, but cannot speak of God and of Divine things except from the memory only. If he is in civil life, he acknowledges nature as creator, and his own prudence as governor, and denies God. If he holds priestly office, he speaks of God and of Divine things from memory, also in a high and lofty tone; but in heart he has little belief in them.

693. *And they repented not to give Him glory*, signifies that on that account they cannot receive with any faith, that the Lord is the God of heaven and earth, as to His Human also, although the Word teaches it. By not repenting is signified not to recede from their evils, but to remain in them; and by not giving Him glory is signified not to receive with faith that the Lord is the God of heaven and earth: for this is giving Him glory. That the Lord is the God of heaven and earth, He teaches manifestly (Matt. xxviii. 18; John xiii. 3; xvii. 2, 3); also that the Father and He are one (John x. 30; xii. 45; xiv. 6–11; xvi. 15; and elsewhere): and the doctrine of the church teaches moreover, that His Divine and Human are one person, united as the soul and the body.

694. *And the fifth angel poured out his vial upon the throne of the beast*, signifies influx from the Lord into their faith. By the angel's pouring out his vial influx is signified here as before; and by the throne of the beast is signified where faith alone reigns: by a throne kingdom is signified, and by the beast faith alone (n. 567, 576, 577, 594, 601, 660). That a throne is also mentioned in relation to the government of evil and falsity, is manifest from these passages *The dragon gave to the beast his power and his throne, and great authority* (Apoc. xiii. 2). *I know thy works, and where thou dwellest, where Satan's throne is* (Apoc. ii. 13). *I beheld*

until the thrones were cast down, and the Ancient of Days did sit (Dan. vii. 9). *I will overturn the throne of kingdoms, and the strength of the kingdoms of the nations* (Hag. ii. 22). *Lucifer said, Above the stars will I exalt my throne* (Isa. xiv. 13; and elsewhere).

695. *And his kingdom became dark*, signifies that nothing but falsities appeared. Falsities are signified by darkness, because truth is signified by light. That darkness signifies falsities by which come evils, and thick-darkness falsities from evils, may be seen above (n. 413); hence by the kingdom of the beast being made dark, is signified that nothing but falsities appeared. That they who have confirmed faith separated from charity falsify the whole Word, may be seen above (n. 136, 610): that they have not any truths (n. 489, 501, 653); but mere falsities (n. 563, 597, 602). But in their own sight the falsities of their faith do not indeed appear dark, that is, as false, but lucid, that is, as true, after they have confirmed them; but still, when they are viewed from the light of heaven, which discloses all things, they appear dark. Wherefore when the light of heaven flows in into the chambers of those who are in hell, it becomes so dark that they do not see one another: therefore, all hell is closed, so that not even a chink is open; and then they are in their light (*lumen*). That they do not appear to themselves to be in darkness, but in light (*lumen*), although they are in falsities, is because their falsities, after they have confirmed them, appear to them as truths; hence is their light (*lumen*); but it is a fatuous light, as is the light of the confirmation of falsity: this light corresponds to the light of the sight of owls and bats, to which darkness is light, and light darkness; yea, to which the sun is nothing but thick-darkness. Such eyes do they have after death, who have confirmed themselves in falsities in the world to such a degree that they see falsity as truth, and the truth as falsity.

696. *And they gnawed their tongues for distress*, signifies

that they could not endure truths. By distress is not meant distress from falsities; these do not cause them any distress: but distress from truths is meant, and thus that they could not endure them. By gnawing their tongues is signified not to be willing to hear truths: for by the tongue the confession of truth is signified; because the tongue serves the thought for speech, and spiritually for confession. By gnawing the tongue is signified to withhold the thought from hearing truths. That this is signified by gnawing the tongue, cannot be confirmed from the Word, because it is not found there; but it has been given to know it from experience in the spiritual world. When any one there speaks the truths of faith, the spirits who cannot endure to hear truths, hold their tongues in their teeth, and also bite their lips; and also induce others to press their tongues and lips with the teeth, and this even to distress. From this it is now manifest, that by their gnawing their tongues through distress, is signified that they could not endure truths. That the tongue, as the organ of speech, signifies thought and confession, and likewise the doctrine of truth, may be seen above (n. 282).

697. *And blasphemed the God of heaven for their distresses and for their sores*, signifies that they could not acknowledge the Lord alone to be God of heaven and earth, on account of resistance from interior falsities and evils, arising from the acknowledgment and reception of the dogma concerning faith alone. By blaspheming the God of heaven is signified to deny or not to acknowledge the Lord alone to be the God of heaven and earth (n. 571, 582). By distresses are signified the distresses of acknowledging this, as above (n. 696), and thus resistance from interior falsities; for, what one resists, that is distressing: distresses are predicated of falsities. By sores interior evils are signified, as above (n. 678); and because interior evils and falsities spring from the acknowledgment and reception of the dogma concerning faith alone, therefore this also is signified.

698. *And repented not of their works*, signifies that though instructed from the Word, they still do not recede from falsities of faith and the evils of life thence. By not repenting is signified not to recede, as above (n. 693); and by works are here signified falsities of faith and the evils of life from them, as above (n. 641). It is according to the sense of the letter, that the distresses and sores cannot compel them to repent of falsities and evils; but it is according to the spiritual sense, that instruction from the Word cannot drive them from falsities and evils, because these are infernal. It is manifest from this, that by their not repenting of their works is signified that although instructed from the Word, they still do not recede from falsities of faith and thence evils of life. It is said that works here are falsities of faith and evils of life from them. It is so said, because falsity of faith precedes, and evil of life follows; for it is a falsity of faith, that evil does not condemn him who is in faith: from this a man lives unconcernedly, not thinking of any evil, and so never repents, or does repentance. He does the same if he persuades himself that works contribute nothing towards salvation, but faith only without them.

699. *And the sixth angel poured out his vial upon the great river Euphrates*, signifies influx from the Lord into their interior reasonings, by which they confirm justification by faith alone. By the sixth angel pouring out his vial is signified influx here as above. By the great river Euphrates interior reasonings are signified, the same as above (n. 444, 445); here the interior reasonings of that church, by which they confirm justification by faith alone, because these are treated of in what now follows.

700. *And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared*, signifies that the falsities of those reasonings were removed with those who are in truths from goods from the Lord, and are to be introduced into the New Church. That the water

was dried up signifies that the falsities of those interior reasonings were removed: by being dried up is signified that they were removed; and by the water is signified truths, and in the opposite sense falsities (n. 50, 614); here the falsities of the interior reasonings, because it was the water of the river Euphrates, by which those reasonings are signified (n. 699). By the kings, for whom a way was to be prepared, they are signified who are in truths from good from the Lord (n. 20, 483). By the rising of the sun is signified the beginning of the New Church from the Lord, the same as by the morning (n. 151). By preparing the way is signified to prepare for introduction. From these things it is manifest, that by the water being dried up that the way of the kings from the rising of the sun might be prepared, is signified that the falsities of the interior reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the New Church. This is the series of the things. The consummation or end of the present church, and the institution or beginning of a New Church, and their contentions, are here treated of. They of the present church who are in faith alone, are meant by the dragon, the beast, and the false prophet, treated of in what follows; and its contentions with those who will be of the New Church are meant by the gathering together of the kings of the earth to the battle: but they who will be of the New Church, with whom they will contend, are meant by those for whom the water of the river Euphrates was dried up, that a way might be prepared for the kings from the rising of the sun. This involves the like as the introduction of the children of Israel into the land of Canaan, with the difference that for them the river Jordan was dried up, but for these the river Euphrates. The reason that it was the river Euphrates for these, is that they contend in this case by interior reasonings, which are to be dried up, that is, removed, before the introduction is effected: which also is the cause that they

interior reasonings are disclosed in this work; and unless they were disclosed, a man unacquainted with them, though intelligent, might easily be seduced.

701. *And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet*, signifies the perception that from a theology founded upon the doctrine of a trinity of persons in the Divinity, and upon the doctrine of justification by faith alone without the works of the law. By the mouth is signified doctrine, and thence preaching and discourse (n. 453, 574). By the dragon is signified the acknowledgment of three Gods, and of justification by faith alone, and thence the devastation of the church (n. 537). By the beast from the sea, which is here meant, are signified the men of the external church who are in that acknowledgment and faith (n. 567, 576, 577, 601). By the false prophet are signified the men of the internal church, who teach theology from those doctrines. The false prophet has not before been mentioned, but the beast from the earth is now so called, see above (n. 594). Now as all these things are signified by the dragon, the beast out of the sea, and the false prophet, who is here the beast out of the earth, it follows that by "I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," is signified the perception that from a theology founded upon the doctrine of a trinity of persons in the Divinity, and upon the doctrine of justification by faith alone without the works of the law.

702. *Three unclean spirits like frogs*, signifies that there arise mere ratiocinations and lusts of falsifying truths. By spirits similar things are here signified as by demons, since it is presently said that they were the spirits of demons; and by demons are signified the lusts of falsifying truths (n. 458): by three is signified all (n. 400, 505); here therefore mere: by frogs are signified ratiocinations from lusts, because they croak and are lascivious. It is manifest from this, that by the three unclean spirits like

frogs are meant mere ratiocinations and lusts of falsifying truths. The same is signified here by frogs as by the frogs of Egypt, because the devastation of the church among the Egyptians is in like manner described by the miracles performed, concerning which it is thus written in Moses: *Aaron stretched out his hand over the waters of Egypt, and the frogs came up, and covered the land; and afterwards the frogs were removed, and remained only in the river* (Ex. viii. 5–14; Ps. lxxviii. 45; cv. 30). The reason that the frogs were produced from the waters of Egypt, and remained in the river, was that the waters in Egypt, and especially the waters of the river there, signified the falsities of doctrine from which they reasoned.

703. *For they are the spirits of demons*, signifies that they were the lusts of falsifying truths and of reasoning from falsities. That the lusts of falsifying truths are signified by demons may be seen above (n. 458); and as they were like to frogs, they were also the lusts of reasoning from falsities, as just above (n. 702).

704. *Doing signs, to go away unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty*, signifies asseverations that their falsities are truths, and the stirring up of all in the whole of that church, who are in the same falsities, to attack the truths of the New Church. That to do signs is to testify and likewise to asseverate that a thing is true, may be seen above (n. 598, 599); here that their falsities are truths. By "the kings of the earth and of the whole world" are signified they who are principally in falsities from evil, here all who are in the same falsities in the whole church: for by kings are signified those who are in truths from good, and in the opposite sense those who are in falsities from evil (n. 483). By the earth the church is signified (n. 285); in like manner by the world (n. 551). By going away to gather them together to battle, is signified to excite them to fight, or to attack: for by war spirit

ual war is signified, which is that of falsity against truth and of truth against falsity (n. 500, 586). That it is to fight against the truths of the New Church, is because it is said the great day of God Almighty; and by that day is signified the Lord's coming, and the New Church at that time That this is signified here by the great day will be seen below. It is said that the spirits of demons would do this, because the lusts of falsifying truths and of reasoning from falsities are signified by them, as stated just above (n. 703). From this it is manifest, that by the spirits of demons doing signs, "to go away to the kings of the earth and of the whole world to gather them together unto the battle of that great day of God Almighty," are signified asseverations by those who are meant by the dragon, the beast, and the false prophet, mentioned above (n. 701, 702), that their falsities are truths, and the stirring up of all in the whole church who are in the same falsities, to fight against the truths of the New Church. It is evident from many passages in the Word, that the Lord's coming and a New Church at that time are signified by "the great day of God Almighty;" as from these: *In that day Jehovah alone shall be exalted* (Isa. ii. 11). *In that day Israel shall stay upon Jehovah, the Holy One of Israel, in truth* (Isa. x. 20). *In that day shall the nations seek the Root of Jesse, and His rest shall be glory* (Isa. xi. 10). *In that day shall the eyes have respect unto the Holy One of Israel* (Isa. xvii. 7, 9). *In that day shall they say, Lo, this is our God; we have waited for Him, that He should save us* (Isa. xxv. 9). *My people shall know My name, and in that day they shall know that I am He that doth speak, behold, it is I* (Isa. lii. 6). *Alas, the great day of Jehovah, and there shall not be like it* (Jer. xxx. 7). *Behold, the days come in which I will make a new covenant, and in which the city of Jehovah shall be built* (Jer. xxxi. 27, 31, 38). *In those days I will make a just Branch to grow up unto David* (Jer. xxxiii. 15). *They shall not stand in the battle of the day of Jehovah* (Ez. xiii 5)

In that day shall the great prince Michael rise up, who standeth for the children of his people. In that day shall every one who is found written in the book be delivered (Dan. xii. 1). *In that day thou shalt call me, My husband. In that day I will make a covenant with them. In that day I will hear* (Hos. ii. 16, 18, 21). *Behold, I send Elijah before the great day of Jehovah cometh* (Mal. iv. 5). *In that day Jehovah shall save his people as a flock* (Zech. ix. 16). *In that day shall Jehovah protect the inhabitants of Jerusalem* (Zech. xiii. 1). *Behold, the day of Jehovah cometh. One day which shall be known to Jehovah. In that day there shall be one Jehovah, and His name one. In that day shall there be a great tumult. In that day there shall be upon the bells of the horses Holiness to Jehovah* (Zech. xiv. 1, 4, 6, 7, 8, 9, 13, 20, 21). Besides these places there are many more, in which the Lord's coming and a New Church from Him at that time are meant by "that day;" as in these: Isa. iv. 2; xix. 16, 18, 21, 24; xx. 6; xxii. 20, 25; xxv. 9; xxviii. 5; xxix. 18; xxx. 25, 26; xxxi. 7; Jer. iii. 16–18; xxiii. 5–7, 12, 20; l. 4, 20, 27; Ez. xxiv. 26, 27; xxix. 21; xxxiv. 11, 12; xxxvi. 33; Hos. iii. 5; vi. 1, 2; Joel iii. 1, 18; Ob. vers. 15; Am. ix. 11, 13; Mic. iv. 6; Hab. iii. 2; Zeph. iii. 11, 16, 19, 20; Zech. ii. 11; Ps. lxxii. 7, 8. And that day is called *the day of Jehovah* (Joel i. 15; ii. 1, 2, 11; Am. v. 13, 18, 20; Zeph. i. 7, 14; ii. 2, 3; Zech. xiv. 1; and elsewhere). Since it is the consummation of the age, that is, the end of the old Church, when the Lord's coming and the beginning of a New Church take place, in many places therefore the end of the former church also is signified by *the day of Jehovah;* and it is said that there shall then be rumors, tumults, and wars; which passages may be seen collected together in the "Doctrine of the New Jerusalem concerning the Lord" (n. 4, 5).

705. *Behold, I come as a thief; blessed is he that watcheth and keepeth his garments*, signifies the Lord's coming, and heaven then for those who look to Him, and remain stead-

fast in a life according to His precepts, which are the truths of the Word. That to come as a thief, when speaking of the Lord, signifies His Coming, and heaven at that time to those who have lived well, and hell to those who have lived ill, may be seen above, n. 164: that he is called blessed who receives eternal life, see n. 639: that to watch signifies to live spiritually, that is, to be in truths and in a life according to them, and to look to the Lord, see n. 158: and that to keep one's garments signifies to remain steadfast in the truths until the end of life; for garments signify investing truths, see n. 166, 212, 328, and thus the Lord's precepts in the Word, because these are truths. These things now follow in order from those which precede: for what precedes is concerning the Lord's Coming, and concerning a New Church, also concerning the attack upon it by those who are of the old Church; and as the combat is imminent, they who are in truths from the Word are admonished to remain steadfast in them, lest they should fall in the battle, which is spoken of in the next verse.

706. *That he may not walk naked, and they see his shame*, signifies lest they should be with those who are in no truths, and their infernal loves should appear. By walking naked is signified to live without truths. By the shame of nakedness, on the secret parts, filthy loves, which are infernal loves, are signified; and by "lest they see his shame" is signified lest these should appear. That ignorance of truth is signified by nakedness, and infernal love by the shame of nakedness, may be seen above (n. 213). This is said to those who will be of the New Church, that they may learn truths, and remain steadfast in them; since without truths the evils innate in them, which are infernal loves, are not removed. A man can indeed live like a Christian without truths; yet only before men, but not before the angels. The truths which they should learn are concerning the Lord, and concerning the precepts according to which they should live.

707. *And he gathered them together into a place called in Hebrew Armageddon*, signifies the state of combat from falsities against truths, and the purpose of destroying the New Church, arising from the love of dominion and supereminence. By gathering together into a place, here to the battle, is signified to excite them to fight from falsities against truths. It means the state of combat, because place signifies the state of a thing. That it is for the purpose of destroying the New Church, is because combat between the Old Church and the New is meant, and the purpose of the combat is to destroy. What is signified by Armageddon will be told below. It has been said before, that *the Dragon went away to make war with the rest of the seed of the Woman, that keep the commandments of God, and that have the testimony of Jesus Christ* (Apoc. xii. 17); also, *that it was given to the beast out of the sea to make war with the saints* (xiii. 7); and in this chapter that *the spirits of demons that came out of the mouth of the dragon, of the beast, and of the false prophet, went away to the kings of the earth, to gather them together to the war of that great day of God Almighty* (vers. 13, 14). Here the battle itself is now treated of, the result of which is not described, but only its state, which is signified by Armageddon. By Armageddon is signified in heaven the love of honor, of dominion, and of supereminence; and in the Hebrew language also loftiness is signified by Aram or Arom, and love from loftiness is signified by Megiddo in the ancient Hebrew tongue, as is manifest from its signification in the Arabic language. The same is signified by Hadadrimmon in the valley of Megiddo in Zechariah xii. 11. In that chapter the coming of the Lord is also treated of, and the end of the Jewish Church at that time, and the beginning of a New Church to be established by the Lord, and also the collision between those Churches; on which account the expression *in that day* so often occurs in that chapter; and by "that day" is signified the Lord's Coming, as above (n. 704): that it may be seen,

I will adduce the passages: *In that day I will make Jerusalem a stone of burden unto all peoples. In that day I will smite every horse with astonishment and his rider with madness. In that day I will make the leaders of Judah like a furnace of fire among the wood. In that day shall Jehovah defend the inhabitants of Jerusalem, that the feeble one among them may be as David. In that day will I seek to destroy all the nations that come against Jerusalem:* and lastly, *in that day shall there be a wailing in Jerusalem, like the wailing in Hadadrimmon in the valley of Megiddo* (vers. 3, 4, 6, 8, 9, 11). And in the following chapter, *In that day shall a fountain be opened to the house of David and to the inhabitants of Jerusalem. In that day the prophets shall be ashamed, and hall put on a garment of haircloth, that they may deceive* (xiii. 1, 4). By *that day* is signified the Lord's Coming, and then the end of the Old Church and the beginning of a New Church, as was said above. But what is signified there by the valley of Megiddo cannot be seen, unless the series of the things in that chapter and the two following in that prophet be disclosed by means of the spiritual sense; which, as it has been opened to me, shall be explained, but in a brief summary. In the twelfth chapter of Zechariah it is declared in the spiritual sense, "That the Lord is about to form a New Church (vers. 1). That there will then be nothing of doctrine in the Old Church, and that they will therefore desert it (vers. 2, 3). That there will no longer be any understanding of truth, only with those who are in the Word, and who are of the New Church (vers. 4). That these will learn the good of doctrine from the Lord (vers 5). That the Lord will then destroy all falsities by the truths of the Word, lest the doctrine of the New Church should teach any thing else but the truth (vers. 6, 7). That the Church will then be in doctrine concerning the Lord (vers. 8). That He will destroy all persons and all things that are contrary to that doctrine (vers. 9); and that then there will be a New Church from the Lord (vers. 10). And

that then each and every thing of the Church will be in grief" (vers. 10–14). These are the contents of chapter xii. in the spiritual sense. The contents of the following chapter, xiii., are these: "That the Word will be for the New Church, and will be opened to them (vers. 1). That falsities of doctrine and worship will be altogether destroyed (vers. 2, 3). That the old prophetic or doctrinal teaching is to cease, and that there will no longer be falsities of doctrine (vers. 4, 5). That the Lord will be slain by those who are in the Old Church, from their effort to disperse them that believe in Him (vers. 6, 7). That they who are of the vastated Church will perish, and that those who are of the New Church are to be purified and taught by the Lord" (vers. 8, 9). These are the contents of chapter xiii. in the spiritual sense. The contents of chapter xiv. are these: "The Lord's combats against the evil, and their dispersion (vers. 1–5). That there will be no truth then, but there will be Divine Truth from the Lord (vers. 6, 7). That the Divine Truth will proceed from the Lord (vers. 8, 9). That truth will be multiplied in the New Church, nor will there be any falsity of evil there (vers. 10, 11). That he who combats against those truths, will give himself up to falsities of every kind (vers. 12). That then will be the destruction of all things of the Church (vers. 13–15). That they will then come to the worship of the Lord, even from the Gentiles who are external natural (vers. 16–19). And that there will then be intelligence from the good of charity, from which will be their worship" (vers. 20, 21). These are the contents of the three chapters, xii., xiii., xiv., of Zechariah, in the spiritual sense, unfolded because in them also the last state of the Old Church and the first state of the New Church are treated of. And as it is said that they are to be gathered together into a place called in Hebrew Armageddon, it is evident that the same things were said in this prophet concerning the last state of the Church of this day and the first state of the

New Church. By Armageddon is signified, as was said, the love of honor, of dominion, and of supereminence; for from that is the combat, and from that and on account of it is the lamentation which is described there (vers. 11–14, chap. xii.). The like is also signified by Megiddo (2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20–24); but in the spiritual sense.

708. *And the seventh angel poured out his vial into the air*, signifies influx from the Lord into all things collectively with the men of the Church of the Reformed. By the seventh angel pouring out his vial is signified influx as before. By the air is signified all the things of perception and thought, and thus of their faith; consequently also the general quality of all those there, who are in faith separate from charity: for by the air their breathing is signified; and the breathing corresponds to the understanding, and thus to perception and thought, and also to faith; because faith is of thought according to the perception of the understanding. That there is this correspondence, and that every one in the spiritual world breathes according to his faith, has been fully shown in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom," in Part V.

709. *And there came a great voice out of the temple of heaven from the throne, saying, It is done*, signifies that it was thus made manifest by the Lord, that all the things of the church were devastated, and that the last judgment was now at hand. By a great voice coming out of the temple of heaven is signified a manifestation from the Lord from the inmost of heaven: by a great voice is signified manifestation; and by the temple of heaven the inmost of heaven is signified, from which the influx is (n. 669). It is said to come from the throne, because heaven is signified by the throne, and likewise judgment: that it signifies heaven, see n. 221, 222; and that it signifies judgment, n. 229: and this because it is now made manifest that all

things of the church were devastated, and thus that its end has come; and at the end of a church a judgment is executed: wherefore this is said when the last angel poured out his vial from the temple of heaven from the throne. By "It is done" is signified that it is consummated; that is, that all things of the Church are devastated; see above (n. 676).

710. *And there were voices and lightnings and thunders*, signifies ratiocinations, falsifications of truth, and argumentations from the falsities of evil in the church among those who are in faith alone, and refuse to reflect upon the evils in themselves, since they do not wish to recede from them if they knew them. That by voices, lightnings, and thunders are signified ratiocinations, falsifications of truth, and argumentations from falsities, may be evident from what is said above (n. 396, 531), and from similar things there. That they who are in faith separate from the works of the law, and thence in evils of life refuse to reflect upon the evils in themselves, because they do not wish to recede from them if they knew them, is manifest without explanation. Experience teaches this: for evils are enjoyments, because they are loves; and no one wishes to recede from enjoyments, unless he looks to the life after death, and first to hell to see what it is, and afterwards to heaven, what that is, and thinks of them aside from any evil act. If he then looks to the Lord also, and thinks, "What is the temporal in comparison with the eternal? is it not as nothing?" he can then reflect upon his evils, and wish to know them, and to recede from them. But if he had confirmed himself in faith alone, he will then say in his heart, "Our theological faith — that God the Father has mercy for the sake of the Son who suffered for our sins, if I supplicate this with some confidence — effects all things;" he then does not reflect upon any evil in himself: he also says with himself from that faith, that evil does not condemn, and that salvation is pure mercy, besides other similar things: he thus remains

fixed in his evils, and enjoys himself in them even to the end of life. Such are the ratiocinations, the falsifications of truth, and the argumentations from the falsities of evil, which are here signified by the voices, the lightnings, and the thunders.

711. *And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great*, signifies as it were shakings, convulsions, overturnings, and the drawing down from heaven, of all the things of the church. That by an earthquake changes in the state of the church are signified, may be seen above (n. 331): and as earthquakes are lighter and more severe — here the most severe, because it is said that such an earthquake had not occurred since men were made — it is manifest that by the earthquake here are signified the shakings, convulsions, and overturnings of all things in the church, and the drawing of them down from heaven. It is also said of the dragon, who is called the old serpent, the devil, and satan, that *his tail drew down from heaven the third part of the stars, and cast them unto the earth* (Apoc. xii. 4). In like manner of the he-goat (Dan. viii. 10–12). The Lord also says of the end of this church, *There shall be great affliction, such as was not from the beginning of the world to this time, nor ever shall be* (Matt. xxiv. 21). The end of the church is also described in the prophets by the shakings, overthrowings, and sinkings of the earth, and by other things which relate to earthquakes.

712. *And the great city was rent into three parts, and the cities of the nations fell*, signifies that that Church as to doctrine was altogether destroyed by them, and so too all the heresies which have emanated from it. That the doctrine of the church is signified by a city, or what is the same, the church as to doctrine, may be seen above (n. 194, 501, 502): hence by the cities of the nations are signified the heretical doctrines or heresies which have emanated from it, which are many. By being rent into three parts is signified to be altogether destroyed; for by being divided in the Word is

signified to be dissipated, for the reason that thus the parts do not cohere; and by three is signified all and the whole (n. 400, 505): hence by being rent into three parts is signified to be altogether destroyed. By falling, which is said of the cities of the nations, is also signified to be destroyed. It is said that the city was rent into three parts, and that the cities of the nations fell, because an earthquake was spoken of just above, in which such things take place. By the great city is meant the great city mentioned above (chap. xi. 8), which is there "called Sodom and Egypt," of which see above (n. 501–504). That a city signifies doctrine, and hence the cities signify doctrinals, is because by a land, and especially by the land of Canaan, the Church is signified: and because the church is a church from doctrine and according to it, doctrinals are signified by cities. They were also taught in the cities, for the synagogues were there, and in Jerusalem was the Temple. Hence it is, that by Jerusalem the church as to doctrine in a universal sense is signified.

713. *And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fury of His anger*, signifies the destruction also at that time of the dogmas of the Roman Catholic Religion. By Babylon as a city, as here mentioned, is signified that religion as to its dogmas and doctrinals (n. 631). By giving to her the cup of the wine of the fury of the anger of God, is signified to devastate even till there is nothing but evil and falsity. That this is signified by the cup of the wine of the fury of the anger of God, may be seen above (n. 631, 632).

714. *And a great hail, as of a talent-weight, came down out of heaven upon men*, signifies direful and atrocious falsities by which every truth of the Word and thence of the church was destroyed. That falsity destroying truth and good is signified by hail, may be seen above (n. 399): and because it is called a great hail as of a talent-weight, direful and atrocious falsities are signified, by which every truth and good of the Word and thence of the church is

destroyed. It is said to be of a talent-weight, because the talent was the greatest weight of silver and also of gold; and by silver truth is signified, and by gold good; and in the opposite sense falsity and evil (n. 211). That it is said that the hail came down from heaven upon men is according to appearances, from which and from correspondences is the literal sense of the Word. This is similar to what was before said of the plagues, that they were poured forth out of heaven by the angels upon men; when yet they are truths and goods sent down by the Lord, which are turned into falsities and evils among them that are below (n. 673). In the spiritual world among these, when they are in reasonings from falsities against the truths of the Word, hail sometimes appears to descend, and among some brimstone and fire: and as these appear in the atmosphere above them, and as it were from heaven, it is therefore said, from that appearance, that such hail descended from heaven.

715. *And men blasphemed God for the plague of the hail, for the plague thereof was exceeding great*, signifies that, because they confirmed such falsities with themselves, they denied truths to such a degree that they could not acknowledge them, on account of repugnances arising from their interior falsities and evils. By blaspheming God is signified to deny and not to acknowledge the Lord to be the only God of heaven and earth (n. 571, 582, 697); and to do the same with the truth of the Word. For the plague of it was exceeding great, signifies on account of those direful and atrocious falsities from confirming the dogma of justification by faith alone (n. 714). That they cannot acknowledge truths on account of those falsities, is because the confirmation of falsity is the denial of the truth. It appears as if it was meant, that the plague of the hail was so great, that they blasphemed God from the torture or pain of its stroke; but this is not meant, but that they could not acknowledge truths on account of the falsities: in like manner as before in this chapter, where it is said

that they blasphemed the name of God for the heat (vers. 9); and that they blasphemed the God of heaven for the distresses and for the sores (vers. 11); which may be seen explained, n. 692 and 697.

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716. To this I will add this RELATION. I have spoken in the spiritual world with certain bishops of England, and there concerning the small works published at London in the year 1758, which were "Concerning Heaven and Hell," "Concerning the New Jerusalem and its Heavenly Doctrine," "Concerning the Last Judgment," "Concerning the White Horse," and "Concerning the Earths in the Universe;" which small works were presented to all the bishops, and to many of the nobles or lords. They said that they received them, and saw them, but did not think them valuable, although skilfully written; and likewise that they persuaded as many as they could not to read them. I asked, "Why so? when yet there are there arcana concerning heaven and hell, and concerning the life after death, and other things most worthy of attention, which have been revealed by the Lord for those who will be of His New Church, which is the New Jerusalem." But they said, "What is this to us?" and they poured out censures against them as formerly in the world: I heard them. And then these things were read before them from the Apocalypse: *And the sixth angel poured out his vial upon the great river Euphrates, and the water of it was dried up, that the way of the kings from the rising of the sun might be prepared: and I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet three unclean spirits like frogs: for they are spirits of demons doing signs to go away unto the kings of the earth and of the whole world, to gather them together unto the battle of that great day of God Almighty: and he gath*

ered them together unto the place called in Hebrew Armageddon (Apoc. xvi. 12–16). This was explained before them; and it was said that they, and similar persons elsewhere, were meant by these things.

The king, grandfather to the king now reigning [1766], heard from heaven these things which were said to the bishops; and being somewhat indignant, he said, "What is this?" And then a certain one of them, who had not joined with them in the world, turned to the king, and said, "These, whom you now see with your eyes, thought in the world, and hence also think now, of the Lord's Divine Human as of the human of a common man, and attribute all salvation and redemption to God the Father, and not to the Lord, except as a cause for the sake of which [they are done]. For they believe in God the Father, and not in His Son, although they know from the Lord, that *it is the will of the Father, that they should believe in the Son; and that they who believe in the Son should have eternal life; and that they who do not believe in the Son, will not see life.* Besides this, they deny to charity, which is done by the Lord through man as by him, the smallest part in salvation." Speaking further with the king, he exposed the *Hierarchy* which many of them continually affect and also exercise, which they strengthen by conjunction and combination with all of their order, by means of emissaries, internuncios, letters and conversations, upheld by ecclesiastical and at the same time political authority; owing to which they almost all cling together like one bundle: and that it is also effected by that Hierarchy, that the above-named *Works for the New Jerusalem*, though published at London, and sent to them as a gift, have been so basely rejected, that they have not even been held worthy to be named among the books of their catalogue. On hearing this the king was astonished, especially at their thinking so of the Lord, who yet is the God of heaven and earth, and of charity, which yet is religion itself. And then

the interiors of their mind and faith were opened by light let in from heaven; and the king saw, and then said, "Depart; alas, who can grow so callous against hearing any thing concerning heaven and eternal life?"

The king then inquired, whence so universal an obedience was paid to them by the clergy: and it was said that it was from the power granted to every bishop in his diocese, of nominating to the king only one candidate to the churches, and not three, as in other kingdoms; and that owing to that power they had the influence to advance their dependants to higher honors and larger incomes, each one according to the obedience which he manifests. It was also disclosed how far that hierarchy might go, and that it might advance so far that dominion should be the essential, and religion formal. Their passion for ruling was also laid open, and viewed by the angels; and it was seen to exceed the ardor for ruling of those who are in secular authority.

CHAPTER SEVENTEENTH.

1. And there came one of the seven angels that had the seven vials, and spake with me, saying unto me, Come, I will show thee the judgment of the great harlot that sitteth upon many waters;

2. With whom the kings of the earth have committed whoredom, and the inhabitants of the earth have been made drunk with the wine of her whoredom.

3. And he carried me away in the spirit into the wilderness, and I saw a Woman sitting upon a scarlet Beast, full of names of blasphemy, having seven heads and ten horns.

4. And the Woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her whoredom.

5. And upon her forehead was a name written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth.

6. And I saw the Woman drunken with the blood of the saints and with the blood of the witnesses of Jesus: and when I saw her I wondered with great wonder.

7. And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the Woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast which thou sawest was, and is not, and is about to ascend out of the abyss, and to go into perdition: and they that dwell upon the earth shall wonder, whose names were not written in the Book of life from the foundation of the world, when they behold the beast which was, and is not, but yet is.

9. Here is the mind that hath wisdom: the seven heads are seven mountains, where the Woman sitteth upon them;

10. And they are seven kings: five have fallen, and one is, the other is not yet come: and when he is come, he must remain but a short time.

11. And the beast which was and is not is himself the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but they receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and authority to the beast.

14. These shall fight with the Lamb; but the Lamb shall overcome them; for He is Lord of lords and King of kings; and they that are with Him are called, and chosen, and faithful.

15. And he said unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast, until the words of God should be consummated.

18. And the Woman whom thou sawest is the great city which reigneth over the kings of the earth.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the Roman Catholic Religion: it is described in what manner it had falsified the Word, and thence had perverted all

the truths of the church (vers. 1–7): how it had falsified and perverted them with those who were subject to its dominion (vers. 8–11): that it was less with those who had not thus subjected themselves to its dominion (vers. 12–15): Concerning the Reformed, that they had withdrawn themselves from the yoke of its domination (vers. 16, 17): concerning its domination still (vers. 18).

THE CONTENTS OF EACH VERSE. "And there came one of the seven angels that had the seven vials, and spake with me," *signifies* influx and revelation now from the Lord from the inmost of heaven, concerning the Roman Catholic Religion. "Saying unto me, I will show thee the judgment of the great harlot that sitteth upon many waters," *signifies* revelation concerning that religion as to its profanations and adulterations of the truths of the Word. "With whom the kings of the earth committed whoredom," *signifies* that it has adulterated the truths and goods of the church which are from the Word. "And the inhabitants of the earth have been made drunk with the wine of her whoredom," *signifies* insanity in spiritual things from the adulteration of the Word with those who are in that religion. "And he carried me away in the spirit into the wilderness," *signifies* that he was carried in a spiritual state to those with whom all things of the church were devastated. "And I saw a Woman sitting upon a scarlet Beast, full of names of blasphemy," *signifies* that Religion founded upon the Word profaned by them. "Having seven heads and ten horns," *signifies* intelligence from the Word, holy at the beginning, afterwards none, and at length insanity, and much power from the Word continually. "And the Woman was arrayed in purple and scarlet," *signifies* the heavenly (celestial) Divine Good and Divine Truth, which are of the Word, among them. "And was decked with gold and precious stones," *signifies* spiritual Divine Good and Divine Truth, which are of the Word, among them. "And pearls," *signifies* the knowledges of good and truth, which are of the

Word, with them. "Having a golden cup in her hand, full of abominations and filthiness of her whoredom," *signifies* that Religion from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities. "And upon her forehead was a name written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth," *signifies* the Roman Catholic Religion, as to its interior quality which is concealed, that from its rise from the love of ruling from the love of self over the holy things of the church and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things which are of the Word and thence of the church. "And I saw the Woman drunken with the blood of the saints and with the blood of the witnesses of Jesus," *signifies* that Religion insane from adulterated and profaned Divine Truths and Goods of the Lord, of the Word, and thence of the church. "And when I saw her I wondered with great wonder," *signifies* astonishment that that Religion is such interiorly, when yet it appears otherwise exteriorly. "And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the Woman, and of the beast that carrieth her, which hath the seven heads and ten horns," *signifies* the disclosure of what the things which precede and were seen signify. "The beast which thou sawest was, and is not," *signifies* the Word acknowledged as holy among them, and yet really not acknowledged. "And is about to ascend out of the abyss, and to go into perdition," *signifies* deliberation at different times in the Papal Consistory respecting the reception and reading of the Word by the laity and the common people, and rejection. "And they that dwell upon the earth shall wonder, whose names were not written in the Lamb's Book of life from the foundation of the world, when they behold the beast which was, and is not, and yet is," *signifies* the amazement of those who are of that Religion, all who from its establishment have aimed at dominion over heaven and earth, that the

Word, although thus rejected, still is. "Here is the mind that hath wisdom," *signifies* that this is the interpretation in the natural sense, but for those who are in the spiritual sense from the Lord. "The seven heads are seven mountains, where the Woman sitteth upon them; and they are seven kings," *signifies* the Divine Goods and Divine Truths of the Word, upon which that religion is founded, destroyed in time, and at length profaned. "Five have fallen, and one is, and the other is not yet come; and when he is come, he must remain but a short time," *signifies* that all the Divine Truths of the Word have been destroyed except this one, that all the power in heaven and in earth was given to the Lord; and except another, which has not yet come into question, but will not remain, which is, that the Lord's Human is Divine. "And the beast, which was, and is not, is himself the eighth, and is of the seven, and goeth into perdition," *signifies* that the Word, as explained above, is the Divine Good itself, and that it is the Divine Truth; and that it is taken away from the laity and the common people, lest the profanations and adulterations made in it by their leaders should appear, and they should on that account recede. "And the ten horns are ten kings, who have received no kingdom as yet," *signifies* the Word as to power from Divine Truths with those who are in the kingdom of France, and are not fully under the yoke of the Papal Dominion; among whom, however, there has not yet been formed a church fully separated from the Roman Catholic Religion. "But they receive power as kings one hour with the beast," *signifies* that the Word has power with them, and they by the Word, as if they were in its Divine Truths. "These have one mind, and shall give their power and authority to the beast," *signifies* that they acknowledge unanimously that government and dominion over the church are solely through the Word "These shall fight with the Lamb, but the Lamb shall overcome them; for He is Lord of lords and King of

kings," *signifies* the Lord's combat with them concerning the acknowledgment of His Divine Human, because in It the Lord is God of heaven and earth, and is also the Word. "And they that are with Him are called, and chosen, and faithful," *signifies* that they who approach and worship the Lord alone are they that come into heaven, as well they who are in the externals of the church as they that are in its internals and inmosts. "And he said unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues," *signifies* that they are under the Papal Dominion, but in the truths of the Word variously adulterated and profaned by that religion, who are of its varieties of doctrine and discipline, and its varieties of religion and confession. "And the ten horns which thou sawest upon the beast, these shall hate the harlot," *signifies* the Word as to power from Divine Truths among the Protestants, who have altogether cast off from themselves the yoke of the Papal Dominion. "And shall make her desolate and naked," *signifies* that they will divest themselves of its evils and falsities. "And shall eat her flesh, and burn her with fire," *signifies* that from hatred they will condemn and destroy from among themselves the evils and falsities which are proper to that religion, and will hold the religion itself accursed, and will blot it out from among them. "For God hath put into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast," *signifies* judgment in them from the Lord, that they should altogether repudiate and hold accursed the Roman Catholic Religion, and should destroy and root it out from among themselves; and the unanimous judgment, that they should acknowledge the Word, and should found the church upon it. "Until the words of God should be consummated," *signifies* until all the things which have been foretold concerning them shall be fulfilled. "And the Woman whom thou sawest is the great city which reigneth over the kings of the earth," *signifies* that the

Roman Catholic Religion reigns as to doctrine in the Christian world, and also still in some respects among the Reformed, although they are not under the Papal Dominion.

THE EXPLANATION.

717. In what goes before, from chapter viii. to chapter xvi inclusive, the Reformed have been treated of. In this chapter and the next the Papists are now treated of, among whom they that have claimed to themselves the power of opening and shutting heaven are meant by Babylon. Here, therefore, it shall first be told, what in particular is meant by Babylon. By Babylon or Babel is meant the love of ruling over the holy things of the church from the love of self: and as that love mounts up as far as its rein is loosened, and as the holy things of the church are also the holy things of heaven, therefore by Babylon or Babel is also signified dominion over heaven. And as this love thus acts the part of the devil, who aims at similar things, it cannot do otherwise than profane holy things, by adulterating the goods and truths of the Word; by Babylon or Babel, therefore, the profanation of what is holy is also signified, and the adulteration of the good and truth of the Word. These are what are signified by Babylon here in the Apocalypse, and by Babel in the prophetic and historical Word, in these passages: *Concerning Babel: Behold, the day of Jehovah cometh cruel; the stars of heaven and the constellations thereof shall not give their light; the sun is darkened in his rising, and the moon shall not cause her light (lumen) to shine. I will cause the exaltation of the proud to cease, and I will humble the haughtiness of the violent. Babel, the ornament of kingdoms, shall be as God's overthrow of Sodom and Gomorrah: the ziim shall lie there, their houses shall be filled with the ochim, and the daughters of the owl shall dwell there, and the satyrs shall dance there; the*

ijim shall answer in her palaces, and the dragons in the palaces of her delights (Isa. xiii. 1, 9, 10, 11, 14, 19, 21, 22). Besides many other things in the whole of the chapter.

Thou shalt declare this parable concerning the king of Babel: Thy magnificence is brought down into hell: thou hast fallen from heaven, O Lucifer; thou hast said in thy heart, I will ascend the heavens, above the stars of God will I exalt my throne, I will ascend above the heights of the cloud, I will become like the Most High; but yet thou shalt be brought down to hell: I will rise against thee, and will cut off from Babel the name and residue (Isa. xiv. 4, 11–15, 22). Besides other things in the whole chapter.

Jehovah hath spoken against Babel: Your mother was exceedingly ashamed, she that brought you forth was suffused with shame; behold, the last end shall be a wilderness, a dry land, and a desert. Set yourselves in array against Babel round about, shoot at her, spare no arrows: how is Babel become a desolation among the nations? she acted insolently against Jehovah, against the Holy One of Israel: a drought is upon the waters that they may dry up, for it is a land of graven images, and it glories in horrible things; therefore the ziim shall dwell there with the ijim, and the owls shall dwell therein, as God's overthrow of Sodom and Gomorrah (Jer. l. 1, 12, 14, 23, 29, 31, 38, 39, 40). Besides many other things concerning Babel in that whole chapter.

A cup of gold is Babel in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore they are mad: forsake her, for her judgment hath reached to the heavens, and hath lifted itself up even to the clouds: behold, I am against thee, O destroying mountain, that destroyest the whole earth: I will roll thee down from the rocks, and will make thee a mountain of burning. I will visit upon Bel in Babel, I will bring forth out of his mouth that which he hath swallowed, that the nations may no longer flow together unto him; the wall also of Babel shall fall. Behold, the days are coming, in which I will visit upon the

graven images of Babel, that her whole land may be confounded. Though Babel should ascend into the heavens, and though she should fortify the height of her strength, from Me shall spoilers come. Yea, I will make drunk her princes and her wise men, and her leaders, and her rulers, that they may sleep the sleep of an age, and not awake (Jer. li. 7, 9, 25, 44, 47, 53, 57). Besides many other things concerning Babel in that whole chapter.

Come down and sit in the dust, O virgin daughter of Babel, sit on the earth; there is no throne: take the mill-stones and grind meal: uncover the thigh, pass over the streams, thy nakedness shall be uncovered, thy disgrace shall be seen: thou hast said, I shall be mistress for ever, thou didst not remember the end: thou hast trusted in thy wickedness; thou saidst, No one seeth me; thy wisdom and thy knowledge hath seduced thee, when thou saidst in thy heart, I, and there is none else like me: devastation shall come suddenly, thou shalt not know: persist in thine enchantments, in the multitude of thy sorceries, in which thou hast labored from thy youth, peradventure they will be able to profit, peradventure thou shalt become terrible (Isa. xlvii. 1–3, 7, 10–12). Besides other things concerning Babel in that chapter.

Similar things are signified by *the city and tower whose head was in heaven, which they that came from the east undertook to build in the valley of Shinar, whose speech Jehovah descending from heaven confounded; whence the name of the place was called Babel* (confusion) (Gen. xi. 1–9).

Similar things are signified by the following passages from Daniel: By *the image seen by Nebuchadnezzar king of Babel, whose feet were partly iron and partly clay, which the Stone cut out not by a hand smote and ground to pieces, and all the parts of the image became as the chaff in the threshing-floors; and the stone became a great Rock* (Dan. ii. 31–47). By *the great image which Nebuchadnezzar king of Babel made, and commanded that they should fall down and worship before it; and that they who would not should be cast into the furnace of*

fire (Dan. iii. 1–7, &c.). By *the tree that grew until its height reached unto heaven, and the sight of it unto the end of the earth, which a Watcher and a Holy One, coming down from heaven, commanded to hew down, to cut off its branches, to strip off its leaves, and to scatter its fruit: and as the king of Babel was represented by it, it came to pass that he was driven from men, dwelt with the beasts, and eat grass like an ox* (Dan. iv. 1 to the end). By *Belshazzar king of Babel drinking wine with his nobles, wives, and concubines, out of the vessels of gold and silver of the temple of Jerusalem, and praising the gods of gold, silver, brass, iron, and stone; on account of which there was a writing on the wall, and the king himself was slain the same day* (Dan. v. 1 to the end). By *the decree of Darius the Mede, king of Babel, that no one for thirty days should seek any thing from God or man, save only from the king; if otherwise, he should be cast into the den of lions* (Dan. vi. 8 to the end). And by *the four beasts seen by Daniel to come up out of the sea, of which the fourth, terrible, strong, having great teeth of iron, eat up and crushed in pieces, and trampled the residue with his feet: and that the judgment then sat, and the books were opened, and the beast was slain, and given into the burning of fire: and that there was then seen coming with the clouds of heaven one like the Son of Man, to whom was given dominion and glory and the kingdom, and all peoples and nations and tongues shall worship Him; His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish* (Dan. vii. 1–14, &c.).

718. *And there came one of the seven angels that had the seven vials, and spake with me,* signifies influx now, and revelation from the Lord from the inmost of heaven, concerning the Roman Catholic Religion. Hitherto the state of the Church of the Reformed at its end has been treated of; now the state of the Roman Catholic Religion at its end is treated of: this also follows in the order mentioned in the introduction. It is not said the Roman Catholic Church,

but the Roman Catholic Religion ; because they do not go to the Lord, nor read the Word ; and because they invoke the dead : and the church is a church from the Lord and from the Word ; and its perfection is according to its acknowledgment of the Lord, and according to its understanding of the Word. That one of the seven angels that had the seven vials came and spoke with John, is because by the seven angels having the seven vials is signified influx from the Lord from the inmost of the Christian heaven into the church, to disclose the evils and falsities therein, see above (n. 672, 676, 677, 683, 690, 691, 699, 700) ; here therefore by those seven angels is signified the Lord speaking out of the inmost of heaven, and revealing in what state the Roman Catholic Religion is at its end. Hence also it is, that one of these seven angels took John upon a high mountain, and showed him the Lamb's wife, which is the New Jerusalem (chap. xxi. 9, 10).

719. *Saying unto me, I will show thee the judgment of the great harlot that sitteth upon many waters*, signifies revelation concerning that Religion as to its profanations and adulterations of the truths of the Word. By saying and showing, revelation is signified : by judgment is signified the state at its end : by "the great harlot" is signified the profanation of the holy things of the Word and the Church, and the adulteration of good and truth : by "many waters" are signified the truths of the Word adulterated : by sitting upon them is signified to be and to live in them. That by playing the harlot, committing fornication, whoredom, and adultery, is signified to falsify and adulterate the Word, may be seen above (n. 134, 620, 632) ; and that its truths are signified by waters (n. 50, 563, 614, 685) ; here the same adulterated and profaned, because the harlot is said to be upon them. It is manifest from this, that by saying unto me, "I will show thee the judgment of the great harlot that sitteth upon many waters," is signified revelation respecting that Religion as to its profanations and adul-

terations of the truths of the Word. The like is said of Babel in Jeremiah: *Jehovah shall do that which He hath spoken against the inhabitants of Babel; O thou that dwellest upon many waters, great in treasures, thine end is come, the measure of thy gain* (Jer. li. 12, 13) It is said that the truths of the Word are adulterated and profaned by them, because they have applied the truths of the Word to obtaining dominion over the holy things of the church and over heaven, and to claiming for themselves the Lord's Divine power: and to apply the truths of the Word to obtaining dominion over the holy things of the church and of heaven is to adulterate them, and to apply them to claiming for themselves the Lord's Divine power is to profane them. It is known that they have confirmed their dogmas from the Word; but read them, and attend, and you will see that they have applied all those things which they have taken from the Word, to dominion over the souls of men, and to acquiring to themselves Divine power, authority, and majesty. Hence it is that Babylon is called *the Mother of whoredoms and abominations of the earth* (vers. 5).

720. *With whom the kings of the earth have committed whoredom*, signifies that it has adulterated the truths and goods of the church which are from the Word. By committing whoredom is signified to falsify and adulterate truth, as just above (n. 719): by the kings of the earth are signified the truths of the church which are from the Word; by kings truths from good, and by the earth the church. That by kings are signified they who are in truths from good from the Lord, and thence abstractly truths from good, may be seen above (n. 20, 664); here the same adulterated and profaned. It is said that the kings of the earth committed whoredom with the great harlot, and thus as if the truths of the church which are from the Word, and which are signified by the kings of the earth, had done so: but this is according to the style of the Word in the literal sense, in which things that are done from man and his

evils are yet attributed to God and to the Divine things which are from Him, which are the truths of the Word, as frequently above; wherefore the genuine sense, which is the spiritual sense, is, that that Religion has adulterated the truths of the church which are from the Word, yea, has profaned them. He who is not acquainted with the spiritual sense may easily be misled, by believing that by the kings of the earth the kings of the earth are meant; when yet kings are not meant, but truths from good, and in the opposite sense falsities from evil. That it may further be seen that nothing else is meant by the kings of the earth but the truths or falsities of the church, and by their whoredoms the truths of the church, which are from the Word, falsified, adulterated, and profaned, some passages shall be adduced from the Apocalypse and from Daniel, from which every one who is able to reflect can see that kings are not meant; which are: *Jesus Christ hath made us kings and priests* (Apoc. i. 6). *Thou hast made us kings and priests unto our God, that we may reign upon the earth* (Apoc. v. 10). *Ye shall eat the flesh of kings, the flesh of commanders of thousands, the flesh of horses and of them that sit upon them* (Apoc. xix. 18). *The seven heads of the scarlet beast are seven mountains, and they are seven kings; five have fallen, and one is, and the beast is the eighth king, and is of the seven* (Apoc. xvii. 9–11). *The ten horns are ten kings, who have received no kingdom as yet* (Apoc. xvii. 12). It is also said, as here, that *the kings of the earth have committed whoredom and lived deliciously with the harlot* (Apoc. xviii. 3, 9). Who that can reflect, does not see that by kings here are not meant kings. In like manner in Daniel, as that by *the rough he-goat is meant a king, and by his great horn between his eyes the first king; and when prevarications should come to their height, a king should arise of fierce countenance and understanding subtle things* (Dan. viii. 21, 23) That *the four beasts coming up out of the sea were four kings, who shall rise from the earth, and that the ten*

horns of the fourth beast were ten kings, and that another should rise up after them, who should humble three kings (Dan. vii. 17, 24). In like manner that *the king of the south and the king of the north should fight with each other; and that the king of the south should send his daughter to the king of the north; and that the latter king should exalt himself against God, and should acknowledge a strange god; and that he should honor them who should acknowledge that god with gold, silver, precious stones, and desirable things, and should make them to rule over many, and should divide the earth for a price; and that he should plant the tents of his tabernacle between the seas, around the mountain of the beauty of holiness; but that he should come to his end:* besides many other things (Dan. xi. 1 to the end). By "the king of the south" is signified the kingdom or church from those who are in truths, and by "the king of the north" is signified the kingdom and church from those who are in falsities: for it is a prophecy respecting the churches that were to come; what they would be in the beginning, and what afterwards. The reason that they who are in truths from good from the Lord are called kings, is because they are called the Lord's sons; and as they are regenerated of Him, they are called born of Him, and also heirs; and because the Lord is the King Himself, and heaven and the Church are His kingdom.

721. *And the inhabitants of the earth have been made drunk with the wine of her whoredom*, signifies insanity in spiritual things from the adulteration of the Word with those who are in that Religion. By becoming drunk with the wine of whoredom, is signified to be insane in spiritual things from the falsification of the truths of the Word; here from the adulteration of them. By wine the Divine Truth of the Word is signified (n. 316); and the falsification and adulteration of it is signified by whoredom (n. 134, 620, 632, 635); hence by being made drunk from that wine is signified to become insane in spiritual things. By "the inhabitants of the

earth" those are signified who are in the church, as above (chap. xi. 10; xii. 12; xiii. 13, 14; xiv. 66); but here they who are in that Religion, since the Church is not there, for the reason that they do not go to the Lord, nor read the Word, and because they invoke the dead, as above (n. 718). That to be made drunk with that wine signifies to be insane in spiritual things, may be seen indeed without confirmation from other passages in the Word: but as many do not see it, on account of their thinking not spiritually but sensually, that is, materially concerning every thing in the Word, when they are reading it, I wish to adduce a few passages from the Word showing that to be made drunk signifies there to be insane in spiritual, that is, in theological things; which are these: *They are drunken, but not with wine; they stagger, but not with strong drink* (Isa. xxix. 9). *Hear, thou afflicted, drunken, but not with wine* (Isa. li. 21). *A cup of gold is Babel in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore the nations are mad* (Jer. li. 7). *Babel shall be a hissing; when they have become warm I will make their feasts, and I will make them drunken, that they may exult, and may sleep the sleep of an age, and not awake* (Jer. li. 32, 37). *Babylon is fallen, is fallen, because she hath made all the nations drink of the wine of her whoredom* (Apoc. xiv. 8; xviii. 3). *Every bottle shall be filled with wine; behold, I will fill all the inhabitants of this land, kings, priests, and prophets, with drunkenness* (Jer. xiii. 12, 13). *Thou shalt be filled with drunkenness and sorrow, with the cup of devastation and desolation* (Ez. xxiii. 32, 33). *Daughter of Edom, even to thee shall the cup pass; thou shalt be drunken and shalt be uncovered* (Lam. iv. 21). *Thou also shalt be drunken* (Nah. iii. 11). *Drink and be drunken, and vomit, and fall so as not to rise* (Jer. xxv. 27). *Woe unto them that are wise in their own eyes, and intelligent in their own sight; woe to them that are mighty to drink wine, and men of strength to mingle strong drink* (Isa. v. 21, 22. Besides other places, as Isa.

xix. 11, 12, 14; xxiv. 20; xxviii. 1, 3, 7, 8; lvi. 12; Jer. xxiii. 9, 10; Lam. iii. 15; Hos. iv. 11, 12, 17, 18; Joel i 5–7; Hab. ii. 15; Ps. lxxv. 8; cvii. 27).

722. *And he carried me away in the spirit into the wilderness*, signifies that he was carried in a spiritual state to those with whom all things of the church were devastated. By a wilderness is signified a church in which there is no longer any truth, and thus where all the things of it are devastated (n. 546); and by being in the spirit is signified to be in a spiritual state from Divine influx, as shown above (n. 36). Hence by "he carried me away in the spirit into the wilderness," is signified to be carried in a spiritual state to those with whom all things of the church were devastated.

723. *And I saw a Woman sitting upon a scarlet beast, full of names of blasphemy*, signifies that Religion founded upon the Word profaned by them. By the Woman the Roman Catholic or Babylonish Religion is signified; for it follows, *that there was a name written upon her forehead, Mystery, Babylon the great, mother of whoredoms and abominations of the earth.* That a woman signifies the church from affection for truth, may be seen, n. 434; here the Roman Catholic Religion, which is in the opposite affection. By the scarlet beast the Word is signified, as will be shown presently; and by "full of names of blasphemy" is signified altogether profaned: for by blasphemy the denial of the Lord's Divine in His Human, and the adulteration of the Word are signified (n. 571, 582, 692, 715), and thus profanation. For he that does not acknowledge the Lord's Divine in His Human, and falsifies the Word, but not purposely, profanes it indeed, yet lightly; but they who attribute to themselves all the power of the Lord's Divine Human, and on that account deny it, and who apply all the things of the Word to acquiring to themselves dominion over the holy things of the church and of heaven, and on that account adulterate the Word, profane it grievously. It may be evident from this, that by "I saw a Woman sitting

upon a scarlet beast, full of names of blasphemy," signifies that Religion founded upon the Word profaned by them. By scarlet is signified the truth of the Word from a heavenly (celestial) origin. That by the scarlet beast the Word as to Heavenly (Celestial) Divine Truth is signified, appears at first thought remote and strange, yea, absurd; because it is called a beast: but that natural affection is signified by a beast in the spiritual sense, and that the expression is applied to the Word, to the church, and to man, may be seen above (n. 239, 405, 567). That the four animals, one of which was a lion, another a calf, and the fourth an eagle, signify the Word, and likewise are called beasts in Ezekiel (see n. 239, 275, 286, 672). That a horse, which is also a beast, signifies the understanding of the Word, see n. 298. It is known that a lamb signifies the Lord, a sheep the man of the church, and a flock the church itself. These things are brought forward lest any one should wonder that the Word is signified by the scarlet beast: and because the Roman Catholic Religion founds its strength and its dignity upon the Word, that Woman was therefore seen sitting upon a scarlet beast, as before upon many waters (vers. 1), by which are signified the truths of the Word adulterated and profaned; see above (n. 719). That the Word is signified by that beast is plainly manifest from the things that are said concerning him in what follows in this chapter, as in verse 8: *The beast which thou sawest was and is not; and they that dwell upon the earth shall wonder when they behold the beast which was and is not, but yet is.* In verse 11: *The beast which was and is not, is itself the eighth king, and is of the seven, and goeth into perdition.* In verses 12 and 13 *That the ten horns are ten kings, who shall give their power and authority to the beast.* In verse 17: *God hath put into their hearts to give their kingdom unto the beast.* Such things can be said of nothing but the Word.

724. *Having seven heads and ten horns*, signifies intelligence from the Word, holy in the beginning, afterwards

none, and at length insanity, and much power from the Word continually. That the head signifies intelligence and wisdom when speaking of the Lord, and in the opposite sense insanity and foolishness, may be seen above (n. 538, 568). That "seven" does not signify seven, but all, and is applied to holy things, see n. 10, 391. That a horn signifies power, see n. 270, and that "ten horns" signify much power, n. 539. That by the seven heads are signified intelligence, holy in the beginning, afterwards none, and at length insanity, is manifest from verses 9 and 10 of this chapter; where it is told by the angel what is signified by the seven heads; concerning which see below. From this it is manifest that by the beast "having seven heads and ten horns" is signified intelligence from the Word, in the beginning holy, afterwards none, and at length insanity, and much power from the Word continually.

725. *And the Woman was arrayed in purple and scarlet*, signifies the Heavenly (celestial) Divine Good and Divine Truth, which are of the Word, among them. By purple is signified the heavenly Divine Good, and by scarlet is signified the heavenly Divine Truth, as shown in what follows. To be arrayed in them signifies that they are around them, and thus with them. That they are from the Word with them, is because the Word is signified by the scarlet beast upon which the Woman sat (n. 723). It is known that the Divine Good and Truth of the Word are around them like clothing, and thus with them: for they adore the Word from without, and not from within; and acknowledge it because it treats of the Lord, and of His authority over heaven and over the church, which they have transferred to themselves; and it treats of the keys given to Peter, whose successors they say they are: and because their majesty, dignity, and authority are founded upon these two, they of necessity acknowledge the holiness of the Word. But still the Word to them is only like a garment of purple and

scarlet, and of gold, precious stones, and pearls, upon a harlot holding a golden cup in her hand, full of abominations and filthiness of whoredom. Since "purple and scarlet" are mentioned, and then "gold, precious stones, and pearls," and by purple and scarlet heavenly Divine Good and Truth are signified, and by gold and precious stones spiritual Divine Good and Truth, both from the Word, something shall therefore be said concerning the Heavenly Divine and concerning the Spiritual Divine. There are two kingdoms into which the whole heaven of the Lord is distinguished, the Heavenly Kingdom and the Spiritual Kingdom. The heavenly kingdom consists of angels who are in love from the Lord, and the spiritual kingdom consists of angels who are in wisdom from the Lord. In each kingdom there is good and truth. The good and truth that are with the angels of the heavenly kingdom are signified by purple and scarlet, and the good and truth that are with the angels of the spiritual kingdom are signified by gold and precious stones. The latter and the former goods and truths the angels have from the Lord through the Word; wherefore there are two interior senses in the Word, the heavenly and the spiritual. Hence then it is, that the Woman sitting upon the scarlet beast was seen arrayed in purple and scarlet, and also adorned with gold, precious stones and pearls. The same which is signified by this woman, is signified by *the rich man, who was clothed in purple and fine linen, and fared sumptuously every day, at whose gateway Lazarus was cast, desiring to be filled with the crumbs that fell from his table* (Luke xvi. 19–21). By the rich man clothed in purple and fine linen the Jews are meant, who had the Word; and by Lazarus are meant the Gentiles, who had it not. Similar things are signified in the following passages: *They that have eaten luxuries are devastated in the streets; they that were brought up in scarlet have embraced the dunghill* (Lam. iv. 5). *Therefore, thou wasted one, what wilt thou do? though thou clothest thyself in scarlet, though*

thou deckest thyself with an ornament of gold, in vain shalt thou make thyself fair (Jer. iv. 30). *Daughters of Israel, weep over Saul, who decked you in scarlet with delights, and who put an ornament of gold upon your apparel* (2 Sam. i. 24). *Fine linen of needlework was that which thou spreadest forth, hyacinth and purple were thy covering* (Ez. xxvii. 7). This is said of Tyre, by which the knowledges of good and truth from the Word are signified. Since heavenly good and truth are signified by purple and scarlet, therefore the garments of Aaron, as also the vails and curtains of the tabernacle, were woven of hyacinth, purple, scarlet and fine linen (Ex. xxvi. 4, 31, 36; xxvii. 16; xxviii. 6, 15): the curtains also (Ex. xxvi. 1): and the vail before the Ark (Ex. xxvi. 31): the covering for the door of the tent (Ex. xxvi. 36): and the covering of the gate of the court (Ex. xxvii. 16): the ephod (Ex. xxviii. 6): the belt (Ex. xxviii. 8): the breastplate of judgment (Ex. xxviii. 15): the fringe of the cloak of the ephod (Ex. xxviii. 33): the cloth of scarlet over the showbread (Num. iv. 8). It is manifest from these passages what is signified by the purple and scarlet with which the woman that sat upon the scarlet beast appeared arrayed. In like manner in the following passages, where it is said, *Alas, the great city, which wast clothed in fine linen and purple and scarlet, decked with gold and precious stones and pearls; for in one hour so great riches is laid waste* (Apoc. xviii. 16, 17): and that purple and scarlet, gold, precious stones, and pearls, were among the merchandise of Babylon, see Apoc. xviii. 12.

726. *And decked with gold and precious stones*, signifies spiritual Divine Good and Divine Truth, which are of the Word, among them. By gold is signified good (n. 211); by a precious stone is signified truth (n. 231, 540, 570); both from the Word. That spiritual good and truth are signified is because heavenly good and truth are signified by purple and scarlet; and both are conjoined in the Word on account of the marriage of good and truth there-

in (n. 689): and heavenly good and truth, as they are of love, are in their essence good, and spiritual good and truth, as they are of wisdom, are in their essence truth. That heavenly good and truth are of love, and that spiritual good and truth are of wisdom, may be seen above (n. 725). What is meant besides by this woman's being thus arrayed and decked may be seen in the preceding article.

727. *And pearls*, signifies the knowledges of good and truth, which are of the Word, with them. By pearls in the spiritual sense are signified knowledges of good and truth, as well heavenly (celestial) as spiritual, which are from the Word, in particular from its literal sense: and as pearls signify there knowledges, they are therefore mentioned after the purple and scarlet, and after the gold and precious stones. The same knowledges are signified by pearls in these passages: *The kingdom of heaven is like unto a merchant seeking goodly pearls, who when he had found one pearl of great price went away, sold all that he had, and bought it* (Matt. xiii. 45, 46). By this is signified knowledge concerning the Lord. *The twelve gates of the wall of the New Jerusalem were twelve pearls; every several gate was one pearl* (Apoc. xxi. 21). The gates of the New Jerusalem signify entrance into the New Church, and entrance is made by knowledges of good and truth from the Word. *Cast not your pearls before swine, lest they trample them under their feet, and rend you* (Matt. vii. 6). By swine are signified those who love only worldly wealth, and not spiritual wealth, which are knowledges of good and truth from the Word. As by Babylon is signified a Religion from which all knowledges of good and truth from the Word are rejected, it is said of it, *The merchants of the earth shall weep and wail over Babylon, because no one buyeth their merchandise, the merchandise of gold and silver, of precious stones and pearls* (Apoc. xviii. 11, 12).

728. *Having a golden cup in her hand, full of abominations and filthiness of her whoredom*, signifies that Religion

from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities. That the same is signified by a cup or goblet as by wine, because it is the container, may be seen above (n. 672); and by the wine of Babylon is signified that Religion as to its direful falsities (n. 632, 635) By abominations are signified the profanations of what is holy; and by the filthiness of whoredom the defilements of the good and truth of the Word are signified. Hence by having a golden cup in her hand full of abominations and filthiness of her whoredom, is signified that Religion consisting of the holy things of the church profaned, and of the goods and truths of the Word defiled by direful falsities. These things are similar to those which the Lord said to the Scribes and Pharisees: *Woe unto you, hypocrites, for ye make yourselves like unto whitened sepulchres, which indeed appear beautiful outwardly, but within are full of dead men's bones and of all uncleanness* (Matt. xxiii. 27).

729. *And upon her forehead a name written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth*, signifies the Roman Catholic Religion, as to its interior quality which is concealed, that from its rise from the love of ruling from the love of self over the holy things of the church and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things which are of the Word and thence of the Church. By being written on the forehead is signified to be implanted in the love, for the forehead signifies the love (n. 347, 605). By mystery is signified what is hidden away interiorly. By Babylon the great is signified the Roman Catholic Religion and all its quality, as above (n. 717). By whoredoms the adulterations of the good and truth of the Word are signified (n. 719–721); and also the defilements of them, as just above (n. 728). By abominations are signified the profanations of the holy things of the church, as also just above (n. 728). By the earth the

church is signified (n. 285). Hence by the mother of whoredoms and abominations of the earth is signified the origin of them. Now as these words were written on her forehead, and by written on the forehead is signified implanted in the love, and their love is the love of ruling from the love of self over all the things of the church and over Heaven, and thus over all things of the Lord and His Word, this therefore is signified. It may be seen from these things, that by the name "written upon her forehead, Mystery, the great Babylon, the mother of whoredoms, and abominations of the earth," the Roman Catholic Religion is signified, as to its interior quality which is hidden; that, from its origin from the love of ruling from the love of self over the holy things of the church and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things which are of the Word and thence of the church. That it is the love of ruling over all the things of the church, is known from the authority it claims over the souls of men, and over all the things of their worship. That it is over heaven, is known from the assumed power of loosing and binding, and thus of opening and shutting. That it is over all things of the Lord, is known from the vicarship, by which they make over to themselves all that is His. That it is over all things of the Word, is also known from the interpretation of it being reserved to themselves alone. It is said, the love of ruling from the love of self, because there is also given the love of ruling from the love of uses; which two loves are diametrically opposite to each other. For the love of ruling from the love of self is diabolical; for it regards self alone, and the world for the sake of self: but the love of ruling from the love of uses is heavenly; for it regards the Lord, from whom all things that proceed are uses; and to it uses are to do good to the church for the sake of the salvation of souls: on which account this love abominates the love of ruling from the love of self.

730. *And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus*, signifies that Religion insane from adulterated and profaned Divine Truths and Goods of the Lord, of the Word, and thence of the church. By the woman that Religion is signified, as above (n. 723, 725): by being drunken is signified to be insane in spiritual things (n. 721); by blood the falsification, adulteration, and profanation of the Word are signified (n. 327, 379, 681, 684): by the saints are signified they who are in Divine truths from the Lord through the Word, and abstractly the Divine Truths of the Lord, of the Word, and thence of the church (n. 173, 586, 666): by the witnesses of Jesus are signified abstractly truths and goods from the Lord through the Word in the church (n. 6, 16, 490, 506, 668); here the same profaned, because it is said the blood of the martyrs or witnesses of Jesus; and it is said of Babylon, by which the profanation of the good and truth of the Word and the church is also signified (n. 717, 718). It is evident from these things, that by *I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus*, is signified that Religion insane from the adulterated and profaned Divine truths and goods of the Lord, of the Word, and thence of the Church.

731. *And when I saw her, I wondered with great wonder*, signifies astonishment that that Religion is such interiorly, when yet it appears otherwise exteriorly. To wonder with great wonder is to be greatly astonished: at seeing her signifies that the woman, that is, the Religion, was such interiorly, when yet it appears otherwise exteriorly. For he was astonished at seeing the woman sitting upon a scarlet beast, arrayed in purple and scarlet, decked with gold, precious stones and pearls, having a golden cup in her hand, which was her appearance in externals; and yet the cup was full of abomination and filthiness of whoredom: and he saw written on her forehead, *the Mother of*

whoredoms and abominations of the earth, which are her internals. These things were said by John, because every one even at this day cannot but be astonished, when he sees that Religion so holy and splendid in externals, and is not aware that it is so profane and abominable in internals.

732. *And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns*, signifies the disclosure of what the things which precede and were seen signify. This has no need of further explanation.

733. *The beast which thou sawest was, and is not*, signifies the Word acknowledged as holy among them, and yet really not acknowledged. That the Word is signified by the beast may be seen above (n. 723): by "was and is not" is signified that it is acknowledged as holy, and yet really not acknowledged. That the Word has been among them, and also is, and yet that it is not, is known. It is acknowledged as holy indeed, because it treats of the Lord, and of His power over the church and over heaven, and of Peter and his keys: but still it is not acknowledged; for it is not read by the people, because they are kept from reading it, and dissuaded by various figments of the monks, and indeed prohibited also; and it is only kept in the libraries and monasteries, where also few read it, still less attend to any truth therein, but only to the dictates of the Pope, which they say are of equal holiness: yea, when they speak from the heart, they disparage and blaspheme the Word. From this it may be evident, that by the beast which was and is not, is signified the Word with them acknowledged as holy, and yet really not acknowledged.

734. *And is about to ascend out of the abyss, and to go into perdition*, signifies deliberation at different times in the Papal Consistory respecting the reception and reading of the Word by the laity and the common people, and rejection

By the beast which was about to ascend the Word is signified, as above (n. 723, 733): by the abyss out of which he was about to ascend nothing else can be signified but that Religion, and especially where its throne is, and thus the Papal Consistory. It is an abyss, because that which is decreed there regards dominion over the holy things of the church and over heaven, and thus over all things of the Lord and His Word (n. 729). These they have for their end as the essentials, but the good of the church and the salvation of souls as the forms necessary as means to the end. By going away into perdition is signified to be rejected. It is known from ecclesiastical history that the reception and reading of the Word by the laity and the common people has been several times deliberated there, but rejected. It has also been proposed by a Pontiff who is now among the Reformed and the blessed, who is spoken of in the "Continuation concerning the spiritual world" (n. 59), but it was not accepted; and this is especially known from the bull Unigenitus, and besides from the Councils.

735. *And they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast which was and is not, but yet is,* signifies the amazement of those who are of that Religion, all who from its establishment have aimed at dominion over heaven and earth, that the Word, although thus rejected, still is. By wondering is signified to be astonished: by them that dwell upon the earth those are signified who are of the church, here those who are of that Religion, as above (n. 721): "whose names were not written in the book of life from the foundation of the world," signifies those who do not believe in the Lord, and are not in doctrine from the Word: all since the establishment of the church, here since the establishment of this Religion (n. 588, 589): and these are no others than they who aim at dominion over heaven and over the earth: by the beast which was and is

not, but yet is, is signified that the Word, so rejected, still is. It is manifest from this, that by "they that dwell upon the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast which was and is not, but yet is," is signified the amazement of those who are of that Religion, all who since its establishment have aimed at dominion over heaven and earth, that the Word, though it has been thus rejected, still is: for all who aim at dominion over the holy things of the church and over heaven, hate the Word, because they hate the Lord; if not in the mouth, still in the heart. That it is so, few know in the world, because they are then in the body; but it is made manifest after death, when every one is in his spirit. Hence it is that they wonder that the Word still is, though it has been so rejected; as was said above (n. 734). The reason that the Word still is, is because it is Divine, and the Lord is in it.

736. *Here is the mind that hath wisdom*, signifies that this is the interpretation in the natural sense, but for those who are in the spiritual sense from the Lord. "Here is the mind" signifies that this is the understanding and interpretation of the things that were seen: "that hath wisdom" signifies for those that are interiorly wise. That the interpretation is in the literal sense for those who are in the spiritual sense, is because the interpretation was given by the angel in the natural sense, and not in the spiritual: for he said that the seven heads of the beast were seven mountains, and likewise that they were seven kings; and that one of them is, and another is not yet come; also that the beast is the eighth, and is of the seven; besides more things that follow until the end of the chapter: and these things cannot be understood except by those who are in the spiritual sense from the Lord: this is therefore signified by having wisdom. The reason that the interpretation was given by he angel in the natural sense, and not in the

spiritual, is because the natural sense is the basis, the container, and the support of its spiritual and heavenly (celestial) sense; see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 27–49): on which account also interpretations elsewhere in the Word are given in the natural sense; and still they cannot be understood interiorly except by the spiritual sense: as may be seen in the prophets, and also in the evangelists, in many places.

737. *The seven heads are seven mountains where the woman sitteth upon them, and they are seven kings*, signifies the Divine Goods and Divine Truths of the Word, upon which the Roman Catholic Religion is founded, destroyed in time, and at length profaned. Since the Word is signified by the scarlet beast, and therefore the goods of love and the truths of wisdom therein are signified by his heads, on this account the quality of the Word as to these two among those that are meant by Babylon, is here described, — the Divine Good of love therein by mountains, and the Divine Truth therein by kings. That the goods of love are signified by mountains, may be seen, n. 336, 339, 714; and that the truths of wisdom are signified by kings, n. 20, 664, 704: and that by the head, when the Lord is spoken of, the Divine Love of His Divine Wisdom and the Divine Wisdom of His Divine Love are signified, n. 47, 538, 568; and that by seven is signified all and complete; and that it is applied to holy things, n. 10, 391, 657: and that by the woman is signified the Roman Catholic Religion, n. 723 Hence then by "the seven heads are seven mountains where the woman sitteth upon them," are signified the Divine Goods and Divine Truths of the Word, upon which the Roman Catholic Religion is founded. The reason is, that the whole Word is profaned and adulterated by that Religion, see above (n. 717, 719, 720, 721, 723, 728, 729, 730). It is said to have been profaned in time, since in the beginning the Word was holy to them: but as they saw

that they could rule by means of the holy things of the Church, they receded from the Word, and acknowledged their own edicts, precepts, and statutes as of equal, and practically of superior sanctity; and at length transferred all the Lord's power to themselves, not leaving any thing. It is from their first state, when they held the Word holy, that Lucifer, by whom is meant Babel (n. 717), was called "son of the morning;" but it is on account of their later state, that he was cast into hell (Isa. xiv). But more may be seen on this subject in the "Angelic Wisdom concerning the Divine Providence" (n. 257). It may seem as if by "the seven mountains where the woman sitteth" Rome is meant; because that is built upon seven mountains, from which also it is named. But admitting that Rome is meant, since the throne and tribunal of that Religion is there, nevertheless by the seven mountains the Divine Goods of the Word, and thence of the church, profaned, are here signified; for the number seven adds nothing else but what is holy, here what is profaned, as the same number does elsewhere: as where are mentioned *seven spirits before the throne of God* (Apoc. i. 4). *Seven candlesticks, in the midst of which was the Son of Man* (i. 13; ii. 1). *Seven stars* (ii. 1; iii. 1). *Seven lamps of fire before the throne* (Apoc. iv. 5). *Seven seals, with which the Book was sealed* (Apoc. v. 1). *The seven horns and seven eyes of the Lamb* (Apoc. v. 6). *The seven angels with the seven trumpets* (Apoc. viii. 2). *Seven thunders* (Apoc. x. 3, 4). *The seven angels having seven plagues in vials* (Apoc. xv. 1, 6, 7). In like manner here it is said, that *the scarlet beast had seven heads;* and that the *seven heads* were *seven mountains*, and likewise were *seven kings*.

738. *Five have fallen, and one is, and the other is not yet come; and when he is come, he must remain but a short time*, signifies that all the Divine truths of the Word have been destroyed, except this one, that all power in heaven and in earth was given to the Lord; and except another, which has not yet come into question; and when it does, it will

not remain ; which is, that the Lord's Human is Divine. By five is not signified five, but all the rest ; here all the remaining Divine Truths of the Word, which are signified by kings. For the numbers in the Apocalypse, and in the Word generally, signify the quality of the things with which they are connected. They are like a kind of adjectives united with substantives, or like a sort of predicates adjoined to subjects ; as may be seen from the numbers two, three, four, six, seven, ten, twelve, a hundred and forty-four, explained above. Here, therefore, five signifies all the rest, because seven signifies all the holy things of the Word : and it follows that one is, and that the other has not yet come ; and thus that there are two out of them all which remained. From which it is manifest, that by five have fallen is signified that all the rest have been destroyed. They are said to fall, because kings are spoken of, who fall by the sword. By " one is " nothing else is signified but this Divine Truth, that *all power in heaven and on earth was given to the Lord*, according to the words of the Lord Himself (Matt. xxviii. 18 ; John xiii. 3 ; xvii. 2, 3, 10), as may be seen above (n. 618). That this one has not been destroyed is because they could in no other way claim to themselves dominion over all things of the church and the Word and even heaven. By the other who is not yet come, and when he cometh must remain but a short time, is signified the Divine Truth which has not yet come in question, and when it does, will not remain permanently with them ; which is, that *the Lord's Human is Divine*. It is said that it must remain but a short time, because this is according to the Divine Providence, spoken of above (n. 686). That it is a Divine Truth that the Lord's Human is Divine, may be seen in the " Doctrine of the New Jerusalem concerning the Lord," from beginning to end. But the reason that it has not yet come in question, is because, after they had transferred to themselves all the Lord's power, they could not acknowledge the Lord's Human as Divine, because it

would then be said by the laity and the common people that they had transferred *Divine* power to themselves, and thus that the Pontiff was God, and his ministers were gods. But that this will yet come in question, may be evident from the fact that it is here foretold in the Apocalypse. That they have seen this other truth, which is that the Lord's Human is Divine, though as with closed eyes, is manifest from this; that they say that in the Eucharist there is not only the Body and Blood of the Lord, but also His Soul and Divinity; and thus that there is omnipresence as well of His Human as of His Divine; and the Human cannot be omnipresent unless it is Divine: also that they say, that Christ as to His Body and Blood, and at the same time as to His Soul and Divinity, is in them and they are in Him by the Eucharist; and this is said of His Human; which cannot be said, because it is not possible, unless His Human is Divine. Besides these things they also say that the saints will reign with Christ, and that Christ is to be worshipped, and that the saints are to be invoked and venerated; also that Christ is the true Light, and that in Him they live and have merit, and other similar things, which involve the Divinity of His Human. These things are from the Council of Trent and from its bull. Thus, as was said, they may see that truth, but as if with closed eyes.

739. *And the Beast which was and is not is himself the eighth, and is of the seven, and goeth into perdition*, signifies that the Word, as explained above, is the Divine Good itself, and that it is the Divine Truth, and that it is taken away from the laity and the common people, lest the profanations and adulterations made in it by their leaders should appear, and they should on that account recede. By "the Beast which was and is not" is signified the Word, as before (vers. 8): by his being himself the eighth, here the eighth mountain, is signified, that it is the Divine Good itself; for by the seven mountains the Divine Goods of

the Word are signified (n. 737); hence by the Beast himself being the eighth mountain, is signified that it is the Divine Good itself. Good is also signified by the eighth: and as all the goods of the Word among them were profaned, he himself is not said to be of the seven mountains, as he is, directly, of the seven kings, by whom the Divine Truths of the Word are signified, not all of which were adulterated (n. 737, 738). From these few things the arcanum may be seen, which lies hid in these words. By his going into perdition is signified that it is rejected, as above (n. 734); but as the Word is not rejected so but that it is acknowledged as holy, but is taken away from the laity and the common people lest the profanations of good and the adulterations of truth made in it by their leaders should appear, and the laity should on that account withdraw, therefore this, as it is the real subject, is signified by going into perdition. That the Word is the Divine Good itself and the Divine Truth is because there is in each and every thing of it the marriage of the Lord and the Church, and thence the marriage of good and truth; also because there is in every thing of it a heavenly (celestial) sense and a spiritual sense; and in the heavenly sense it is Divine Good, and in the spiritual sense it is Divine Truth; and these are in the Word, because the Lord is the Word: which things are all demonstrated in the "Doctrine of the New Jerusalem concerning the Sacred Scripture," published at Amsterdam.

740. *And the ten horns are ten kings, who have received no kingdom as yet*, signifies the Word as to power from Divine truths with those who are in the kingdom of France, and are not fully under the yoke of the papal dominion, among whom however there has not yet been formed a church fully separated from the Roman Catholic Religion. That these things are said of those who are in the kingdom of France may be evident from the series of things in the spiritual sense: for the reception of the Word by those

who are in the Christian world is now treated of; the reception of the Word, and the state of the church thence, among the Roman Catholics (vers. 9–11); the reception of the Word, and the state of the church thence among those that are attached to that Religion only as to externals, who are especially in the kingdom of France (vers. 12–14). The rest, who indeed profess that Religion, but still dissent in various things, are treated of in vers. 15, and the Protestants or Reformed, who have openly receded from that Religion (vers. 16, 17). But it can by no means be known that all these are here treated of, unless it is known that the Word is meant by the scarlet Beast, and that the church is according to the reception of the Word. That the Word is meant by the scarlet Beast, may be seen above (n. 723); and that the church is a church from the Word and according to its understanding of it, see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 76–79). By horns, here the horns of the Beast, the power of the Word is signified; and by ten horns much power, here Divine power, because it is that of the Lord through the Word. That horns signify power, and ten horns much power, may be seen above (n. 270, 539, 724). That by kings are signified those who are in Divine truths from the Word, and abstractly the Divine Truths in it, see n. 20, 664, 704; and that by ten is not meant ten but many, see n. 101. By a kingdom is signified the church from the Word, because by kings are signified those who are in Divine truths from the Word, and abstractly the Divine Truths in it. Hence by their having received no kingdom as yet, is signified, among whom there is not yet formed a church altogether separated from the Roman Catholic Religion. It may be seen from this, that by "the ten horns are ten kings who have received no kingdom as yet," is signified the Word as to power from Divine Truths with those who are in the kingdom of France, and in some other places; also those

who are called Jansenists, and are not fully under the yoke of the papal dominion; among whom, however, there is not yet formed a church fully separated from the Roman Catholic Religion. The church with those in the kingdom of France is said not yet to be separated from the Roman Catholic Religion, because it coheres with it in externals, but not so much in internals. The externals are formalities and the internals are essentials. That they still adhere to it, is because there are so many monasteries there, and because the priesthood there is under the authority of the Pontiff; and these are in all formality, according to the papal edicts and statutes: and hence very many are still in the essentials of that Religion; on which account the church there is not yet separated. This is what is signified by their having received no kingdom as yet.

741. *But they receive power as kings one hour with the Beast*, signifies that the Word has power with them, and they by the Word, as if they were in its Divine Truths. By receiving power with the Beast is signified to have power together with the Word; and thus that the Word has power with them, and they by means of the Word. By receiving power is signified to be strong, and by "the Beast" the Word is signified (n. 723): by "as kings" is signified as if they were in Divine Truths from the Word. That by kings are signified those who are in Divine truths from the Word, and abstractly the Divine Truths therein, see n. 20, 664, 704, 740; by "one hour" is signified for some time, and also in some degree. From these things it is manifest that by their receiving power as kings one hour with the Beast, is signified that the Word has power with them, and they through the Word, as if they were in its Divine truths. These things are said, because they acknowledge that the Word is divinely inspired, and hence that the church is a church from the Word. But still they do not as yet draw Divine truths from it, except these general ones, that God alone is to be worshipped, and not

any man as God; and that the power given to Peter is not in itself Divine, and yet that it is Divine to open and shut heaven, which is not in any man's own power. These things they confirm in themselves from the Word; but before others, who do not listen to the Word, they do it from rationality, which is given by continual influx out of heaven to every one who wishes to be in truths. That they do not go further, and draw the doctrinals of faith and life from the Word, is of the Lord's Divine Providence, because they still adhere in externals, or in formalities to the Roman Catholic Religion, lest truth and falsity should be mixed together, and thence an interior strife should arise, which is like fermentation that produces confusion.

742. *These have one mind, and shall give their power and authority to the Beast*, signifies that they acknowledge unanimously that government and dominion over the church are solely through the Word. By having one mind is signified to acknowledge unanimously: by giving power and authority to the beast is signified to ascribe government and dominion over the church to the Word. The reason that government and dominion over the church are meant, is because the Word, and therefore the church, are treated of. From these things it is manifest, that by these having one mind, and giving their power and authority to the beast, is signified that they unanimously acknowledge that government and dominion over the church are solely through the Word. They indeed acknowledge the Pontiff as the head of the church; but they say that his government and dominion over the church is not like that of the head over the body, but is like a supreme government over a body which does not govern and rule from itself, but from God through the Word; and that it is then to be obeyed: consequently that the interpretation of the Word does not belong to his arbitrary determination alone, as has come to pass; because thus the Divine authority of the Word is perverted and perishes.

743. *These shall fight with the Lamb, but the Lamb shall overcome them; for He is Lord of lords and King of kings*, signifies the Lord's combat with them concerning the acknowledgment of His Divine Human, because in It the Lord is the God of heaven and earth, and is also the Word. By their combat with the Lord and the Lord's with them is not meant a combat as of the evil and with the evil, but as of those and with those who are not yet in truths concerning the Lord. By the Lamb is meant the Lord as to the Divine Human and also as to the Word (n. 269, 291, 595): and by overcoming them is signified to convince through the Word. "For He is Lord of lords and King of kings" signifies because He is God of heaven and earth. From His dominion over all the goods of heaven and the church He is called Lord of lords, and from His kingdom over all the truths of heaven and the church He is called King of kings (n. 664). It is manifest from this, that by "these shall fight with the Lamb and the Lamb shall overcome them because He is Lord of lords and King of kings," is signified the Lord's combat with them concerning the acknowledgment of the Lord's Divine Human, because the Lord in His Divine Human is God of heaven and earth. That the Lord is God of heaven and earth, He teaches in plain words; for He says, *All things whatsoever the Father hath are mine* (John xvi. 15). *The Father hath given all things into the hand of the Son* (John iii. 35, 36; xiii. 3). *Father, thou hast given me power over all flesh: all Mine are Thine and Thine are Mine* (John xvii. 2, 3, 10). *All power is given unto Me in heaven and in earth* (Matt. xxviii. 18). *I am the way, the truth, and the life: no one cometh unto the Father but by Me; He that knoweth and seeth Me, knoweth and seeth the Father; for I am in the Father, and the Father in Me* (John xiv. 6–11). *The Father and I are one* (John x. 30). *That every one that believeth in the Lord, should have everlasting life; and he that believeth not in Him, shall not see life* (John iii. 15, 17, 18, 36; vi. 47; xv. 26; and elsewhere)

Who does not know that the Lord was conceived of God the Father? (Luke i. 34, 35); and who may not know from this, that God the Father, who is Jehovah, took to Himself the Human in the world? and hence that the Human is the Human of God the Father? and that thus God the Father and He are one, as the soul and the body are one? Can any one, indeed approach a man's soul, and descend thence to his body? Is not his human to be approached? and then his soul is approached. By these and many other things which are in the Word, the Lamb will overcome them: on which account, as they have ceased to worship the Pope, let them worship Him from whom the Pope says that he has all power over the church and heaven. The Pope is a man, and the Lord is God; and God alone is to be approached, invoked, and adored; that is, is to be worshipped. The Lord alone is the Holy One who is to be invoked (Apoc. xv. 4). I know that they will think, "How can Jehovah the Father, who is the Creator of the universe, descend and assume the Human?" But let them think also, "How can a Son from eternity, who is equal to the Father, and is also the Creator of the universe, do it?" Is it not the same thing? They say, "The Father and the Son from eternity;" but there is not any Son from eternity: there is the Divine Human, which is called the Son sent into the world (Luke i. 34, 35). But on this subject see below (n. 961).

744. *And they that are with Him, are called, and chosen, and faithful*, signifies that those who approach and worship the Lord alone, are they that come into heaven, as well they who are in the externals of the church, as they that are in its internals and its inmosts. "They that are with Him" signifies those who approach the Lord, for they are with Him. By the called, the chosen, and the faithful, are signified those who are in the externals, the internals, and the inmosts of the church; who, because they are in the Lord, come into heaven. By the called indeed all are

meant, because all are called: but by the called who are with the Lord are meant they who are in heaven with the Lord, as all are called who are at the wedding with the Bridegroom. By the chosen is not meant that some are elected by predestination, but they who are with the Lord are so called. By the faithful are meant those who have faith in the Lord. These are they who are in the externals, the internals, and the inmosts of the Church, because the Lord's Church is distinguished, like heaven, into three degrees. In the lowest degree are they who are in its externals, in the second degree are they who are in its internals, and in the third degree are they who are in its inmosts. They that are with the Lord in the externals of the Church are "the called," they that are in its internals are "the chosen," and they that are in its inmosts are "the faithful:" for they are so called in the Word; where Jacob is said to be called, and Israel chosen; since by Jacob those are there meant who are in the externals of the church, and by Israel those who are in its internals. The reason that it is here said, "They that are with Him are called, and chosen, and faithful," is because it is said before that "they shall fight with the Lamb, and the Lamb will overcome them;" so that they may know that they whom the Lord overcomes, that is, convinces by the Word, are with Him in heaven; some in the ultimate heaven, some in the second, and some in the third: each one according to his reception.

745 *And he said unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues*, signifies that those are under the Papal Dominion, but in the truths of the Word variously adulterated and profaned by that Religion, who are of its varieties of doctrine and discipline, and of its varieties of religion and confession. The waters which he saw, where the harlot sits, are the waters which are mentioned in vers. 1 of this chapter; where it is said, *I will show thee the judgment*

of the harlot that sitteth upon many waters. That the truths of the Word adulterated and profaned are there signified by the waters, may be seen above (n. 719). It is said that these waters are peoples, multitudes, nations, and tongues, because by these are signified all those who are under the papal Dominion, of its varieties of doctrine and discipline and religion and confession: for by peoples are signified they who are in doctrine (n. 483); by multitudes those who are in discipline, by nations those that are in religion (n. 483); and by tongues those who are in confession (n. 282, 483). These things are said here, because what precedes is concerning the reception and understanding of the Word by those who are in the Roman Catholic Religion itself (from vers. 8–11); and afterwards concerning the reception and understanding of the Word by the noble French nation (from vers. 12–14): here therefore concerning the reception and understanding of the Word with the rest who are under the papal Dominion: after this it follows concerning the Protestants (vers. 16, 17): thus all things are foretold in their proper order. It is known that those who are under the papal Dominion are in various doctrine, discipline, religion, and confession; for that Religion is not observed in the same manner in various kingdoms.

746. *And the ten horns which thou sawest upon the beast, these shall hate the harlot,* signifies the Word as to power from Divine Truths among the Protestants, who have altogether cast off from themselves the yoke of the papal Dominion. It is said here, as above (vers. 12), "the ten horns which thou sawest;" but there they are said to be "ten kings;" but here, "These:" because there, as here, those who have receded from the Roman Catholic Religion are treated of, yet there those who have done it in part; but here, altogether. That the Protestants or Reformed are here treated of, is manifest from these things that follow; that they shall make the harlot desolate and naked, shall eat her flesh, and shall burn her with fire, and shall give their

kingdom to the Beast. That the Word as to power from Divine Truths is signified by the ten horns which thou sawest upon the Beast, may be seen above (n. 740). To hate the harlot is, not to endure the Roman Catholic Religion, and therefore to cast off from themselves the yoke of the papal Dominion.

747. *And shall make her desolate and naked*, signifies that they will divest themselves of her falsities and evils. By making her desolate is signified to divest themselves of her falsities: and by making her naked is signified to divest themselves of her evils: for they make her desolate and naked among themselves. Desolation in the Word is predicated of truths and falsities, and nakedness of goods and evils; as may be evident from the passages that were adduced above concerning nakedness (n. 213, 706). From these things it may be evident that by their making her desolate and naked is signified that they will divest themselves of all the falsities and evils of that Religion. That the Protestants or the Reformed have done so, is known.

748. *And shall eat her flesh, and burn her with fire*, signifies that from hatred they will condemn and destroy among themselves the evils and falsities which are proper to that Religion, and will hold the Religion itself accursed, and will blot it out from among them. This is concerning the Protestants, who will do thus with the harlot, that is, with the Roman Catholic Religion. By eating her flesh is signified to condemn from hatred and to destroy among themselves the things proper to that Religion, which are evils and falsities, as treated of in what follows: and by burning her with fire is signified to accurse that Religion as profane, and to blot it out among themselves. That to burn with fire has this meaning, is because the punishment of the profanation of what is holy was burning; wherefore it was of the Divine law, that *they who profaned the name of Jehovah by worshipping other gods, should themselves and all that they had be burned with fire* (Deut. xiii. 12–18).

Therefore *the golden calf, which the children of Israel profanely worshipped, Moses burned with fire* (Ex. xxxii. 20; Deut. ix. 21). *And the two sons of Aaron were consumed by fire from heaven, because they profaned holy things* (Lev. x. 1–6). Nor is any thing else signified by *the fire and pile in Tophet*, but *the fire of hell*, which is for those *who profane holy things* (Is. xxx. 33; Jer. vii. 11, 31, 32; xix. 5, 6; 2 Kings xxiii. 10); for there they worshipped Moloch by a horrible sacrifice. Since by the fourth beast in Daniel vii., the Religion which profanes the Word and the holy things of the church is signified (n. 717), it is therefore said, *that it was burnt with fire* (Dan. vii. 11). Now as it is profane worship to worship a man in place of the Lord, it is therefore said here, that they should burn the harlot herself with fire; by which is signified that they should accurse the Religion itself, and destroy it among themselves. The reason that by eating her flesh is signified to condemn from hatred and to destroy among themselves the evils and falsities which are proper to that Religion, is because that is signified by eating flesh: for by flesh are signified the things proper to any one, which have relation to goods and truths, and in the opposite sense to evils and falsities; and by eating is signified to consume, and thus to destroy. That by flesh is signified what is proper to any one, which in itself is evil, is evident from these passages: *It is the Spirit that quickeneth, the flesh profiteth nothing* (John vi. 63). *That which is born of the flesh is flesh, and that which is born of the spirit is spirit* (John iii. 6). *As many as received Him, to them gave He power to become the sons of God, who were born not of blood, nor of the will of the flesh* (John i. 12, 13). *God remembered that they were flesh, a breath that passeth away and cometh not again* (Ps. lxxviii. 39). *Egypt is man, and not God; and its horses are flesh, and not spirit* (Isa. xxxi. 3). *Jerusalem hath committed whoredom with the sons of Egypt great in flesh* (Ez. xvi. 26). *Jesus said to Peter, Flesh and blood hath not revealed these things to thee*

(Matt. xvi. 17). *Cursed is he that trusteth in man and maketh flesh his arm* (Jer. xvii. 5). Because flesh signifies what is man's own, and they who hate another assail the things that are his own with the purpose of destroying them, this therefore is signified by eating flesh, as also in these passages: *He that dieth let him die, and he that is cut off let him be cut off; let the rest eat each one the flesh of another* (Zech. xi. 9). *They shall eat up Israel with every mouth; they shall eat every man the flesh of his arm, Manasseh Ephraim, and Ephraim Manasseh* (Isa. ix. 12, 20, 21). *I will feed thine oppressors with their own flesh* (Isa. xlix. 26). *They shall eat every one the flesh of his companion* (Jer xix. 9). By *eating the flesh of sons and daughters* (Jer. xix. 9), is signified to destroy truths and goods in themselves; for by sons are signified truths, and by daughters goods, see above (n. 139, 543, 546, 612). Besides, "all flesh" is spoken of in the Word; and thereby is signified every man (Gen. vi. 12, 13, 17, 19; Isa. xl. 5, 6; xlix. 26; lxvi. 16, 23, 24; Jer. xxv. 31; xxxii. 27; xlv. 5; Ez. xx. 48; xxi. 4, 5).

749. *For God hath put into their hearts to do His mind, and to do one mind, and to give their kingdom unto the Beast,* signifies judgment in them from the Lord, that they should altogether repudiate and hold accursed the Roman Catholic Religion, and should destroy and root it out from among themselves; and the unanimous judgment, that they should acknowledge the Word, and found the Church upon it. Since the Roman Catholic Religion is signified by the harlot, and the Protestants are signified by the ten horns that shall hate the harlot, as above (n. 746–748); it is manifest that by doing His mind is signified that they have judged and concluded that they should altogether repudiate that religion and hold it accursed, and should destroy and root it out in themselves, as above (n. 748): and it is also manifest, that by doing one mind and giving their kingdom to the Beast, is signified to judge and con-

clude unanimously, that they should acknowledge the Word, and found the church upon it. By the Beast is signified the Word, as everywhere above (see n. 723): and by kingdom the church is signified, and the government over it, as is shown just below. By God putting into their hearts is signified that these things are from the Lord. That kingdom signifies the church may be evident from these passages: *The children of the kingdom shall be cast out into outer darkness* (Matt. viii. 12). *The seed is the children of the kingdom* (Matt. xiii. 38). *He that heareth the Word of the kingdom, and attendeth not* (Matt. xiii. 19). *The kingdom shall be taken from you, and given to a nation that beareth fruits* (Matt. xxi. 43). *No man having put his hand to the plough, and looking back, is fit for the kingdom of God* (Luke ix. 62). *Thy kingdom come, and thy will be done, as in heaven so on the earth* (Matt. vi. 10). Jesus, John, and the disciples preached, *that the kingdom of God was at hand* (Matt. iii. 2; iv. 17; x. 7; Luke x. 11; xvi. 16). Also the *Gospel of the kingdom* (Matt. iv. 23; ix. 35; xxiv. 14; Luke viii. 1). *If I by the finger of God cast out demons, no doubt the kingdom of God is come unto you* (Luke xi. 20. Besides many other places where the kingdom of God is spoken of). In like manner in these: *If ye shall hear my voice and keep my covenant, ye shall be unto Me a kingdom of priests* (Ex. xix. 5, 6). *Thou, O tower of the flock, O stronghold of the daughter of Zion, to thee shall the former kingdom return, the kingdom of the daughter of Jerusalem* (Mic. iv. 8). *Afterwards the saints shall receive the kingdom, and shall establish the kingdom even for ever and ever* (Dan. vii. 18, 22). *The kingdom and dominion and the majesty of the kingdoms under the whole heaven shall be given to the people of the saints; whose kingdom is an everlasting kingdom, and all dominions shall worship and obey Him* (Dan. vii. 27). *Unto the Son of Man was given a kingdom which shall not perish; and all peoples, nations, and tongues shall worship Him* (Dan. vii. 14. Besides other places). The church is signified by

a kingdom, because the Lord's kingdom is in heaven and on earth; and His kingdom on the earth is the church. Hence also the Lord is called King of kings.

750. *Until the words of God should be consummated*, signifies until all the things which have been foretold concerning them shall be fulfilled. By being consummated is signified to be fulfilled; and by the words of God are signified the things which are foretold in His Word: and that it is said to be consummated signifies till they all are fulfilled. This is said of the Protestants, and of their giving their kingdom to the Beast; that is, that they will acknowledge the Word, and found the church upon it, as just above (n. 749). But they do indeed acknowledge the Word, and say that the church is founded upon it; and still they found the doctrine of their church upon the single saying of Paul, that *man is justified by faith alone without the works of the law* (Rom. iii. 28), altogether falsely understood (n. 417). As it is here said, "until the words of God are consummated," it shall also be told what is signified by the Lord's last words to the disciples, which are these: *Go ye and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all the days, until the consummation of the age:* Amen (Matt. xxviii. 19, 20). "Until the consummation of the age" is until the end of the Church (n. 658): and then, if they do not go to the Lord Himself, and live according to His precepts, they are left by the Lord; and being left by the Lord they become as pagans, who have no religion: and then the Lord is with those only, who will be of His New Church. These things are signified by "until the words of God are consummated," and by "until the consummation of the age."

751. *And the Woman whom thou sawest is the great city, which reigneth over the kings of the earth*, signifies that the Roman Catholic Religion reigns as to doctrine in the Christian world, and still also in some respects among the Re

formed, although they are not under the papal Dominion. That all these things are signified by these words, is because they form the conclusion, and thence involve not only the things which are said respecting the Roman Catholics, but also those respecting the French nation, and those concerning the Protestants; and thus that the Woman, who is the great city, reigns also over these: but how, shall be told. She does not reign over the Protestants, as she does over those who are attached to her Religion; but only so far as they have in some points received her doctrinals. The doctrinals which they have received are these: That they approach God the Father, and not the Lord: that they do not acknowledge the Lord's Human as Divine: that His passion of the cross is expiation, propitiation, and satisfaction to God the Father: concerning the imputation of the Lord's merit; some things concerning Baptism, concerning original sin, and concerning free-agency; and among the Lutherans, that they accede nearly to transubstantiation. These doctrinals, the remains from papal Catholicism, and agreeing with it in part, are the grounds from which it is said, that the woman, who is the great city, reigns over the kings of the earth. By the woman the Roman Catholic Religion is signified, as above: by the city is signified doctrine (n. 194, 501, 502, 712): by kingdom is signified the Church (n. 749); hence by reigning is signified government: by the kings of the earth are signified the truths or falsities of the church (n. 20, 483, 664, 704, 720, 737, 740); hence also doctrinals: by the earth is signified the church (n. 285). From these things it is manifest that by these words, "the woman whom thou sawest is the great city which reigneth over the kings of the earth," is signified that the Roman Catholic Religion reigns as to doctrine in the Christian world, and in some respects even with the Reformed, although they are not under the papal Dominion.

752. To this I will add this RELATION. It was given me to speak with pope SIXTUS QUINTUS. He came out of a certain society in the west to the left. He told me that he was appointed as chief Governor over a society collected from the Catholics who excel the rest in judgment and industry; and that he was made their chief Governor for the reason that he had believed for half a year before his death that the vicarship was an invention for the sake of dominion; and that the Lord the Saviour, because He is God, is He who is alone to be adored and worshipped: also that the sacred Scripture is Divine, and thus more holy than the edicts of popes. He said that he remained firm in the belief of these two fundamentals of religion until the end of his life. He also said that their saints are not any thing. He wondered when I related that it was decreed in a synod, and confirmed by a bull, that they should be invoked. He said that he led an active life as he had done in the world; and that he proposed to himself every morning nine or ten things, which he wished should be accomplished before evening. I asked whence he obtained in so few years so great a treasure as he had laid up in the castle of Angelo. He replied that he wrote with his own hand to the rulers of the rich monasteries, to send him at their discretion from their resources as much as they were willing; as it was for a holy use: and that they sent abundantly, because they feared him. And when I said that that treasure was still remaining, he said, "Whom can it benefit now?" While speaking with him, I related that the treasure in Loretto had been immensely increased and enriched since his time, and in like manner the treasures in certain monasteries, especially in Spain; but not to so great a degree at this day as in former centuries: and I added, that they keep them without any useful end, other than to enjoy themselves in the possession of them: and when I related this, I said also, that they are thus like the

infernal gods, which the ancients called Plutos. When I mentioned Plutos, he replied, "Hush, I know." He said further, that no others are admitted into the society over which he presided, but those who excel in judgment, and can receive the doctrine that the Lord alone is the God of heaven and earth, and that the Word is the Holy Divine; and that under the Lord's auspices he is every day perfecting that society. And he said that he had spoken with the saints so called; but that they become infatuated, when they hear and believe that they are saints. He also called the pontiffs and cardinals stupid,—those who wish to be adored as Christ, though not in person, and who do not acknowledge the Word as the Holy Divine itself, according to which alone men must live.

He wishes me to say to those who are now living, that Christ is the God of heaven and earth, and that the Word is the Holy Divine; and that the Holy Spirit does not speak through the mouth of any one; but Satan, who wishes to be adored as God: and that they who do not attend to these things, as being stupid, go away to their like, and after a time are cast down into hell, to those who labor under the fantasy that they are gods; who have no other life than the life of a wild beast. To this I said, "Perhaps these things are too hard for me to write." But he answered, "Write, and I will subscribe, because they are true." And then he went away from me into his society, and subscribed one copy, and transmitted it as a *Bull* to the other societies devoted to the same religion

THE APOCALYPSE.

CHAPTER EIGHTEENTH.

1. And after these things I saw an angel coming down from heaven, having great power, and the earth was lightened by his glory.

2. And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every unclean spirit, and the cage of every unclean and hateful bird.

3. For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached even unto heaven, and God hath remembered her iniquities.

6. Render unto her as she hath rendered unto you ; and double unto her double according to her works ; in the cup which she hath filled, fill to her double.

7. As much as she hath glorified herself and lived deliciously, so much torment and sorrow give her ; for she saith in her heart, I sit a queen, and am not a widow, and shall not see sorrow.

8. Therefore shall her plagues come in one day, death and sorrow and famine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her.

9. And the kings of the earth shall bewail her, and shall lament for her, who have committed whoredom and lived deliciously with her, when they see the smoke of her burning:

10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn for her, for no man buyeth their merchandise any more.

12. The merchandise of gold and silver, and precious stones and of pearls, and fine linen and purple, and silk and scarlet, and all thyine wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and iron, and marble,

13. And cinnamon and incense, and perfume and frankincense, and wine, and oil, and fine flour and wheat, and cattle, and sheep, and horses, and carriages, and bodies and souls of men.

14. And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, who were made rich by her, shall stand afar off, for fear of her torment, weeping and mourning,

16. And saying, Alas, alas, the great city, that was arrayed in fine-linen and purple and scarlet, and decked with gold, and precious stones, and pearls; for in one hour are so great riches laid waste.

17. And every shipmaster, and every one employed upon ships, and sailors, and as many as navigate the sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19. And they cast dust upon their heads, and cried, weeping and mourning, saying, Alas, alas, that great city, in which all that had ships in the sea were made rich by her costliness; for in one hour are they made desolate.

20. Rejoice over her, O heaven, and ye holy apostles and prophets; for God hath judged your judgment upon her.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and of musicians, and of pipers, and trumpeters shall be heard no more at all in thee; and no artificer of any art shall be found any more at all in thee; and the voice of the mill shall be heard no more at all in thee:

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorcery were all the nations seduced.

24. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Continuation concerning the Roman Catholic Religion: that on account of adulterations and profanations of the truths of the Word, and thence of the Church, it will perish (vers. 1–8). Concerning the highest in the ecclesiastical order there, what their character is, and concerning their mourning (vers. 9, 10). Concerning the inferiors in that

order (vers. 11–16). Concerning the laity and the common people, who are under obedience to them (vers. 17–19). The joy of the angels over its removal (vers. 20). Concerning its destruction in the spiritual world on account of its having no acknowledgment of, inquiry after, enlightenment in, or reception of truth, and hence no conjunction of truth and good, which makes the church (vers. 21–24).

THE CONTENTS OF EACH VERSE. "After these things I saw," *signifies* a continuation respecting the Roman Catholic Religion. "I saw an angel coming down from heaven, having great power, and the earth was lightened by his glory," *signifies* a strong influx of the Lord out of heaven by Divine Truth, from which His Church was in heavenly light. "And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen," *signifies* that he made it known, that by the Lord's Divine power all who have been in that Religion and at the same time in the love of ruling from it, are destroyed in the spiritual world, and are cast into many hells. "And is become the habitation of demons," *signifies* that their hells are the hells of the lusts of ruling from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. "And the hold of every unclean spirit, and the cage of every unclean and hateful bird," *signifies* that the evils of will and thence of act, and the falsities of thought and thence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. "For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her," *signifies* that they have put forth wicked dogmas, which are adulterations and profanations of the good and truth of the Word, and have imbued with them all that have been born and brought up in the kingdoms under their domination. "And the merchants of the earth are waxed rich through the abundance of her delicacies," *signifies* the greater and

less in rank in that hierarchy, who through dominion over holy things strive for Divine majesty and super-regal glory, and continually aim to establish it by the multiplication of monasteries and of possessions under them, and by the treasures which without end they gather together and heap up from the world, and thus procure to themselves corporeal and natural enjoyments from the heavenly and spiritual dominion attributed to them. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," *signifies* exhortation from the Lord to all, as well those who are in that Religion as those who are not in it, to beware of conjunction with it by acknowledgment and affection, lest as to their souls they should be conjoined to its abominations, and should perish. "For her sins have reached even unto heaven, and God hath remembered her iniquities," *signifies* that its evils and falsities infest the heavens, and that the Lord will protect these from violence thence. "Render unto her as she hath rendered unto you; double unto her double according to her works; in the cup which she hath filled fill to her double," *signifies* just retribution and punishment after death, that then the evils and falsities by which they have seduced and destroyed others, will return upon them, according to their quantity and quality. "As much as she hath glorified herself and lived deliciously, so much torment and sorrow give her," *signifies* that in the degree of their elation of heart from dominion and according to their exultation of mind (*animus*) and body from riches, they have after death internal pain from being cast down and derided, and from want and wretchedness. "For she saith in her heart, I sit a queen, and am not a widow, and shall not see sorrow," *signifies* that these things befall them, because from elation of heart over their dominion and from exultation of mind over their riches, they are in the assurance and confidence that they shall rule for ever, and shall protect themselves, and that they cannot

in any way be deprived of these things. "Therefore in one hour shall her plagues come, death and sorrow and famine," *signifies* that on this account, at the time of the last judgment, the punishments of the evils which they have done will return upon them, which and *Death*, which is infernal life, and inward pain from being cast down from dominion; *Sorrow*, which is internal grief from want and wretchedness in place of opulence; and *Famine*, which is the deprivation of the understanding of all truth. "And she shall be utterly burned with fire, for strong is the Lord God that judgeth her," *signifies* that they will be hatreds against the Lord and against His heaven and church, because they then see that the Lord alone rules and reigns over all things in the heavens and on earth, and not at all any man of himself. "And the kings of the earth shall bewail her and shall lament for her, who have committed whoredom and lived deliciously with her, when they see the smoke of her burning," *signifies* the more internal pains of those who have been in higher dominion and its enjoyments, by means of the falsified and adulterated truths of the Word which they made the holy things of the church, when they see them turned into profane things. "And standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come," *signifies* their fear of punishments, and their grievous lamentation that that Religion, so fortified, could be so suddenly and completely overturned, and that they could perish. "And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more," *signifies* the inferiors in the order, who minister and make gain by holy things, here their griefs that after the destruction of Babylon they cannot make profits by them as before. "The merchandise of gold and silver and precious stones and pearls," *signifies* that they no longer have these things, because they have no spiritual goods and truths, to which such things correspond. "And

fine linen and purple and silk and scarlet," *signifies* that they no longer have these things, because they have not the heavenly (celestial) goods and truths to which such things correspond. "And all thyine wood and every vessel of ivory," *signifies* that they no longer have these, because they have not the natural goods and truths to which such things correspond. "And every vessel of precious wood and of brass and iron and marble," *signifies* that they no longer have these, because they have not the goods and truths of knowledge in matters of the church to which such things correspond. "And cinnamon and incense and perfume and frankincense," *signifies* that they no longer have worship from spiritual goods and truths, because they have nothing within in their worship, which corresponds to the things here named. "And wine and oil and fine-flour and wheat," *signifies* that they no longer have worship from heavenly (celestial) truths and goods, because they have not within in their worship the things which correspond to those here named. "And cattle and sheep," *signifies* that they no longer have worship from the external or natural goods and truths of the church, because they have not any thing within in their worship which corresponds to these things. "And horses and carriages and bodies and souls of men," *signifies* all those things according to the understanding of the Word and according to doctrine thence, and according to the goods and truths of its literal sense, which they have not, because they have falsified and adulterated them. "And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt find them no more at all," *signifies* that all the blessednesses and happinesses of heaven, even the external, such as are desired by them, will altogether flee away, and will no longer appear, because they have no heavenly (celestial) and spiritual affections for good and truth. "And the merchants of these things, who were made rich by her, shall stand afar

off, for fear of her torment, weeping and mourning," *signifies* the state before damnation, and the fear and lamentation at that time, of those who have made gain by various dispensations and promises of heavenly joys. "And saying, Alas, alas, that great city, that was arrayed in fine-linen and purple and scarlet, and decked with gold and precious stones and pearls, for in one hour are so great riches laid waste," *signifies* grievous lamentation that their magnificence and their gains are so suddenly and so entirely destroyed. "And every shipmaster, and every one employed upon ships, and sailors, and as many as navigate the sea," *signifies* those who are called laymen, as well they who are placed in greater dignity as those that are in less, down to the common people, who are attached to that Religion, and love and prize it, or acknowledge and venerate it in heart. "Stood afar off and cried when they saw the smoke of her burning, saying, What city is like unto this great city," *signifies* their mourning in a remote state over the condemnation of that Religion, which they believed to be supereminent above every religion in the world. "And they cast dust upon their heads, and cried weeping and mourning, saying, Alas, alas, that great city," *signifies* their interior and exterior pain and grief, which is lamentation that so eminent a Religion should be altogether destroyed and condemned. "In which all that had ships in the sea were made rich by her costliness, for in one hour they are made desolate," *signifies* on this account, that by the holy things of that Religion all, as many as were willing to buy, were absolved, and for worldly and temporal riches received heavenly and eternal riches. "Rejoice over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her," *signifies* that the angels of heaven and the men of the Church who are in the goods and truths from the Word should now rejoice in heart that those who are in the evils and falsities of that Religion are removed and rejected. "And a mighty angel took up a stone like a great millstone,

and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all," *signifies* that by a powerful influx of the Lord out of heaven, that Religion, with all its adulterated truths of the Word, will be cast headlong into hell, and will not at all appear to the angels any more. "And the voice of harpers and of musicians and of pipers and trumpeters shall be heard no more at all in thee," *signifies* that there will not be in them any affection for spiritual good and truth nor any affection for heavenly (celestial) good and truth. "And no artificer of any art shall be found any more at all in thee," *signifies* that they who are in that Religion from doctrine and from a life according to it, have no understanding of spiritual truth, and thence no thought of spiritual truth, so far as depends on themselves. "And the voice of the mill shall be heard no more at all in thee," *signifies* that with those who are in that Religion from its doctrine and from a life according to it, there is no searching for, investigation or confirmation of spiritual truth, because the falsity received and confirmed, and thus implanted, stands in the way. "And the light of a candle shall shine no more at all in thee," *signifies* that they who are in that Religion from doctrine and from a life according to it, have no enlightenment from the Lord, and hence no perception of spiritual truth. "And the voice of the bridegroom and of the bride shall be heard no more at all in thee," *signifies* that they who are in that Religion from doctrine and from a life according to it, have no conjunction of good and truth, which makes the church. "For thy great men were the merchants of the earth," *signifies* that the superiors in their ecclesiastical hierarchy are such; because by the various and arbitrary rights left to them in the statutes of the order, they traffic and make profit. "For by thy sorcery were all the nations seduced," *signifies* their wicked arts and devices, by which they have led away the minds (*animus*) of all from the holy worship of the

Lord to the profane worship of living and dead men and idols. "And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth," *signifies* that from the Religion which is meant by the city Babylon comes the adulteration and profanation of every truth of the Word and thence of the church, and that falsity has emanated therefrom into the whole Christian world.

THE EXPLANATION.

753. *And after these things I saw*, signifies a manifestation concerning the destruction and condemnation of those who were in the Roman Catholic Religion, and exercised power over the holy things of the church and over heaven, with the purpose of ruling over all, and of possessing all the goods of others. These things are here signified by "after these things I saw," because they are treated of in this chapter. The Dogmas of that Religion are prefixed to this work, that they who are in enlightenment from the Lord may see that they look to nothing else but dominion over the souls of men, to the end that they may be worshipped as gods, and may alone possess the goods of the whole world. And as that was their end, and not at all the salvation of souls, they could take their dogmas from nowhere else but from hell; for they could not from heaven, that is, from the Lord, but from themselves, because they transferred all things of the Lord to themselves. What is more detestable than to separate the Body and Blood of the Lord, or the Bread and Wine in the Holy Supper, manifestly against its institution, and this by fictions, and solely for the sake of the daily and nightly sacrifices of the Mass, by which they make worldly gains? What is more detestable than to worship dead men with Divine invocation, and to fall down on the knees before their images, and to kiss them reverently, yea, the bones and remains of their dead

bodies, and thus to draw away the people from Divine worship and to lead them on to profane worship; and this also for the sake of gain? What is more detestable than to make Divine worship on the Lord's day and on festivals to consist in Masses not understood, and thus in externals which are of the body and its affections without internals which are of the soul and its affections, and to ascribe to the former all sanctity, and thus to hold all in ignorance and blind faith, that they may rule and make gain? What is more detestable than to transfer all things of the Lord's Divine power to themselves? which is nothing else than to pull down the Lord from His throne, and to put themselves upon it. What is more detestable than to take away the Word, which is the Divine Truth itself, from the laity and the common people, and to issue edicts and dogmas in its place, in which there is scarce a single genuine truth of the Word? These are the things which are treated of in this chapter of the Apocalypse.

754. *I saw an angel coming down from heaven, having great power, and the earth was lightened by his glory*, signifies a strong influx from the Lord out of heaven by Divine Truth, from which His church was in heavenly light. By an angel the Lord is signified: by the angel coming down from heaven is signified the Lord's influx out of heaven: by his having great power is signified strong influx: by the earth being lightened by his glory is signified the Church in heavenly light from the Lord by Divine Truth. That by an angel and by angels in the Word the Lord is meant, may be seen, n. 258, 344, 465, 649, 657, 718. By coming down is signified to flow in, because it is said of the Lord. That the church is signified by the earth, see n. 285, 721. That glory is predicated of Divine Truth, and signifies it, n. 249, 629. It is said, Divine Truth in heavenly light, because the Divine Truth proceeding from the Lord is the light of heaven, which enlightens the angels, and makes their wisdom. The influx of the Lord by Divine Truth is now

spoken of, and the enlightenment of the church by it because by that influx those that are in falsities are separated from those who are in truths; and likewise, falsities appear in the light of truth, as they really are.

755. *And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen*, signifies that he made it known that by the Lord's Divine power all who have been in that Religion, and at the same time in the love of ruling from it, are destroyed in the spiritual world, and are cast into many hells. That this is signified by these words may be evident from the small work on the "Last Judgment and the Destruction of Babylon," published at London in the year 1758; where its destruction is described, from n. 53–64: from which it may be seen that those of that Religion, who from the heat of the love of self have ruled over the holy Divine things of the Lord, which are those of heaven and the church, and who have been mere idolaters, were destroyed and cast into hell. But that those of the same Religion, who lived according to the precepts of the Decalogue, shunning evils as sins, and at the same time looked to the Lord, were saved, may be seen in the "Continuation concerning the Last Judgment and concerning the Spiritual World" (n. 58): to which there is no need to add more. The like is said of Babel in Isaiah: *A lion cried upon the watch-towers, and said, Babel is fallen, is fallen, and all the graven images of her gods hath he broken down to the ground* (xxi. 8, 9). Similar ones are gathered from that Religion since the Last Judgment, and from time to time are sent to their like.

756. *And is become the habitation of demons*, signifies that their hells are the hells of the lusts of ruling from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. By "demons" the lusts of evil are signified (n. 458), and also the lusts of falsifying truths. But demons, like lusts, are of many kinds; but the worst are those who are lusts of

ruling over the holy things of the church and over heaven from the fire of the love of self; and as this tyranny is seated in their hearts, they are also lusts of profaning the truths of heaven from the spurious zeal of that love. And as these, when they become demons, which takes place after death, know that the Lord alone rules over heaven and earth, they become hatreds against Him, till at length, as after the lapse of an age, they cannot endure to hear Him named. It is manifest from this, that by "Babylon has become the habitation of demons," is signified that their hells are the hells of the lusts of ruling from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. It is not known in the world, that all after death become affections of the ruling love in themselves: those become good affections, who have looked to the Lord and to heaven, and at the same time have shunned evils as sins; but those become evil affections, which are lusts, who have looked only to themselves and the world, and have shunned evils not as sins, but only as detriments to reputation and honor. Those affections appear and are perceived to the life in the spiritual world, but only the thoughts from the affections in the natural world. Hence it is, that man does not know that hell is within in the affections of the love of evil, and heaven in the affections of the love of good. That man does not know this is from this; and that he does not perceive it, is because the lusts of the love of evil derive from hereditary nature, that they are enjoyed in the will, and thence are pleasant in the understanding; and a man does not reflect upon that which is enjoyed and is pleasant, because it leads his mind (*animus*) along, as the current of a rushing river carries a ship: wherefore they who have immersed themselves in those enjoyments and pleasures cannot come to the enjoyments and pleasures of the affections of the love of good and truth any otherwise than as those who ply the oars against the current of the rushing river with

the strong power of the arms. But it is otherwise with those who have not immersed themselves deeply.

757. *And the hold of every unclean spirit, and the cage of every unclean and hateful bird*, signifies that the evils of will and thence of act, and the falsities of thought and thence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. By "a hold" is signified hell, because they are imprisoned; by "spirit" is signified every thing that is of affection or will and thence of deed; and by "bird" is signified every thing that is of thought or understanding and thence of design: and therefore by "unclean spirit and unclean bird" are signified all the evils which are of will and thence of act, and all the falsities which are of thought and thence of design: and because these are in them in the hells, it is therefore signified that they are diabolical; and because they are turned away from the Lord to themselves, it is also called, a hateful bird. Babel is described by similar things in the prophets; thus in Isaiah: *Babel shall be as God's overthrow of Sodom and Gomorrah; it shall not be inherited for ever, so that the Arab shall not tarry there: the ziim shall lie there, and their houses shall be filled with ochim, and the daughters of the owl shall dwell there, and satyrs shall dance there: the ijim shall also answer in her palaces, and the dragons in the palaces of her delights* (xiii. 19–22). Again: *I will cut off from Babel the name and remnant; I will make her an inheritance for the bittern* (xiv. 22, 23). And in Jeremiah: *In Babel shall dwell the ziim and ijim and the daughters of the owl, as God overthrew Sodom and Gomorrah and the neighboring cities; no son of man shall dwell there* (l. 39, 40). It is manifest from these passages, that by the hold of every unclean spirit, and of every unclean and hateful bird, is signified that the evils of will and thence of act, and the falsities of thought and thence of design, of those who are in these hells, are diabolical, because they are turned away from the Lord to

themselves. It is manifest from the Word, that birds signify such things as are of the understanding and thought and thence of design, in both senses, as well the bad as the good. In the bad sense they are mentioned in these passages: *In the midst of the week he shall cause the sacrifice to cease, at length upon the bird of abominations shall be desolation, even unto the consummation it shall drop upon the devastation* (Dan. ix. 27). *The cormorant and the bittern shall possess the land, the screech-owl and the raven shall dwell in it* (Isa. xxxiv. 11). Nothing else but infernal falsities are signified by the ochim, the zjim, the daughters of the owl, and the dragons, in the places adduced above; also by *the birds which came down upon the carcasses, which Abram drove away* (Gen. xv. 11): by *the birds to which their carcasses should be given for food* (Jer. vii. 33; xv. 3; xvi. 4; xix. 7; xxxiv. 20; Ez. xxix. 5; Ps. lxxix. 1, 2): also by *the birds which devour that which was sowed* (Matt. xiii. 3, 4). In the good sense, in these passages: *Let the creeping thing and the bird praise the name of Jehovah* (Ps. cxlviii. 10). *I will make a covenant for them in that day with the bird of the heavens and the creeping thing of the earth* (Hos. ii. 18). *Ask the beasts and they shall teach thee, and the birds of heaven and they shall declare unto thee, who of all these hath not known that the hand of Jehovah doeth it?* (Job xii. 7–9). *I saw, when, behold, there was no man, all the birds of the heavens flew away* (Jer. iv. 24–26). *Both the birds of the heavens and the beasts are fled, because I will make Jerusalem heaps, the habitations of dragons* (Jer. ix. 10, 11; xii. 9). *There is no truth, no mercy, no knowledge of God; therefore the land shall mourn as to the beast of the field and as to the bird of the heavens* (Hos. iv. 1, 3). *I am God, that call the bird from the east, the man of my counsel out of a far country* (Isa. xlvi. 9). *Ashur was a cedar in Lebanon, all the birds of the heavens made nests in his branches, and in his shadow dwelt all great nations* (Ez. xxxi. 3, 6). Things similar to these concerning Ashur as a cedar

are said elsewhere, as Ez. xvii. 23; Dan. iv. 7–11, 17, 18, Matt. xiii. 31, 32; Mark iv. 32; Luke xiii. 19. *Say to the bird of every wing, and to every beast of the field, come to the great sacrifice upon the mountains of Israel: so will I set my glory among the nations* (Ez. xxxix. 17, 21; Apoc. xix. 17: besides other places, as Isa. xviii. 1, 6; Ez. xxxviii. 20; Hos. ix. 11; xi. 9, 11: Zeph. i. 3; Ps. viii. 6, 8; l. 11; civ. 12). That birds signify the things which are of the understanding and thence of thought and design is clearly manifest from the birds in the spiritual world, where there appear also birds of every genus and every species; in heaven such as are most beautiful, birds of paradise, turtle-doves, and pigeons, and in hell dragons, screech-owls, horned owls, and other similar ones; all of which are representations to the life, of thoughts from good affections in heaven, and of thoughts from evil affections in hell.

758. *For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her*, signifies that they have put forth wicked dogmas, which are adulterations and profanations of the good and truth of the Word, and have imbued with them all that have been born and brought up in the kingdoms under their domination. That this is signified by these words may be evident from the explanations above (n. 631, 632, and n. 720, 721); where are like words, to which there is no need of adding more: only that similar things are said of Babel in Jeremiah: *A cup of gold is Babel in the hand of Jehovah making the whole earth drunken, the nations have drunk of her wine, therefore they are mad* (li. 7). Also, *Let Babel be a hissing, when they have grown warm, I will make their feasts, and I will make them drunken, that they may exult, and may sleep the sleep of an age, and not awake* (li. 37, 39). By the wine which they drink, and with which they are drunken, their dogmas are signified; and how wicked these are, may be seen above (n. 754). Among them also is this wicked one, that the works which are

done according to their doctrinals constitute merit, transcribing into them, and thus into themselves, the Lord's merit and justice; when yet all of charity and all of faith, or all good and truth, are from the Lord: and what is from the Lord remains the Lord's with the recipients. For what is from the Lord is Divine, which can in no wise become man's own. The Divine can be in a man, but not in what belongs to man; for what belongs to man is nothing but evil: wherefore he who attributes to himself what is Divine as his own, not only defiles it, but also profanes it. The Divine from the Lord is exquisitely separated from what belongs to man, and is elevated above it, and in no wise immersed in it. But as they have transferred to themselves all the Divine of the Lord, and thus have appropriated it to themselves, it flows like bituminous water, when it rains, from a spring which is bitumen. It is the same with the dogma, that justification is real sanctification; and that their saints are holy in themselves, when yet the Lord alone is Holy (Apoc. xv. 4). More may be seen concerning merit in the work concerning the "New Jerusalem and its Heavenly Doctrine, published at London in the year 1758 (n. 150–158).

759. *And the merchants of the earth are waxed rich through the abundance of her delicacies*, signifies the greater and the less in rank in that hierarchy, who through dominion over the holy things of the church strive for Divine majesty and super-regal glory, and continually aim to establish them firmly by the multiplication of monasteries and of possessions under them, and by the treasures which without end they gather together and heap up from the world, and thus procure to themselves corporeal and natural enjoyments and pleasures from the heavenly and spiritual dominion attributed to them. No others can be meant by the merchants of Babylon but the greater and the less in rank in their ecclesiastical hierarchy, because in verse 23 of this chapter it is said that they are the great ones of the earth: and by

the abundance of her delicacies by which they were made rich, nothing else can be meant but the dogmas, by which, as means, they procure to themselves dominion over the souls of men, and thus also over their possessions and wealth. That they gather these together without end, and distend their treasuries with them, is known: and also that they make traffic of the holy things of the church, as that by offerings and presents given to the monasteries and their saints and images, and by various masses, indulgences, and dispensations, they sell salvation, that is, heaven. Who cannot see that if the papal dominion had not been broken at the time of the Reformation, they would have raked together the possessions and wealth of all the kingdoms in the whole of Europe? and then that they would have become the sole lords, and all the rest slaves? Have they not extraordinary wealth from former centuries, when they had power over emperors and kings, whom, if they were not obedient, they could excommunicate and dethrone? and have they not still incomes which are immense, and great treasuries full of gold, silver, and precious stones? A like barbarous dominion is seated still in the minds (*animus*) of very many of them; and it is restrained solely through the fear of its loss, if it is extended beyond bounds. But of what use are such great revenues, treasures, and possessions, except that they may delight and glory in them, and confirm their rule for ever? From this it may be evident, what is here signified by the merchants of the earth, who have been made rich from the abundance of the delicacies of Babylon. They are called merchants also in Isaiah: *The inhabitants of Babel have become as stubble, the fire hath burned them up; they shall not deliver their soul from the power of the flame: such are thy merchants from thy youth* (xlvii. 14, 15). By trading and trafficking is signified in the Word to procure to one's self spiritual riches, which are knowledges of truth and good, and in the opposite sense knowledges of falsity and evil; and to gain the world

by the latter, and to gain heaven by the former: wherefore the Lord compared *the kingdom of heaven to a merchantman seeking goodly pearls* (Matt. xiii. 45, 46): and *the men of the church to servants, to whom the talents were given, with which they should trade and make gain* (Matt. xxv. 14–20); and *to whom the ten pounds were given, with which they should in like manner trade and make gain* (Luke xix. 12–26). And as the church as to the knowledges of truth and good is signified by Tyre, therefore her traffic and gain are treated of in the whole of the twenty-seventh chapter of Ezekiel; and it is said of her, *In thy wisdom and in thine intelligence thou hast gotten thee gold and silver into thy treasures, and by the abundance of wisdom in thy traffic hast thou multiplied wealth* (Ex. xxviii. 4, 5). And again, *Tyre is laid waste, whose merchants were princes, and her traffickers the honorable of the earth* (Isa. xxiii. 1–8). And the church perverted among the Jews in the land of Canaan is called *the land of traffic* (Ez. xvii. 4; xxviii. 18).

760. *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues*, signifies exhortation from the Lord to all, as well those who are in that Religion as those who are not in it, to beware of conjunction with it by acknowledgment and affection, lest as to their souls they should be conjoined to its abominations, and should perish. By "another voice out of heaven saying," is signified exhortation from the Lord to all, as well those who are in that Religion as those who are not in it; because it follows, "Come out of her, my people," that is, all who approach the Lord. This exhortation is from the Lord, because the voice was from heaven. By "that ye be not partakers of her sins," is signified that they should beware lest as to their souls they should be conjoined to her abominations: and as conjunction is made by acknowledgment and affection, this also is signified. Their sins are abominations, for they are called so in the preceding chapter (vers. 4).

By "that ye receive not of her plagues," is signified lest they perish; for by plagues evils and falsities are signified, and at the same time destruction by them. These are signified by the plagues above (n. 657, 673, 676, and elsewhere). Similar things are said of Babel in the Word in these places: *Go ye out of the midst of Babel, my people, deliver every one his soul from the fury of the anger of Jehovah, lest your heart faint, and ye fear for the rumor* (Jer. li. 45, 46). *Flee from the midst of Babel, and deliver every one his soul, be not cut off for her iniquity* (Jer. li. 6). *Forsake Babel, and let us go every one into his own land, for her judgment hath reached to the heavens, and hath lifted itself up even to the clouds* (Jer. li. 9). *Go ye out of Babel, flee from the Chaldeans with the voice of singing; declare this and make it to be heard; utter it even to the end of the earth; say ye, Jehovah hath redeemed* (Is. xlviii. 20, 21; Jer. l. 8).

761. *For her sins have reached even unto heaven, and God hath remembered her iniquities*, signifies that their evils and falsities infest the heavens, and that the Lord will protect these from violence thence. By her sins reaching to the heavens is signified that their evils and falsities infest the angels: by God's remembering her iniquities, is signified that the Lord will protect the heavens from violence therefrom. This is signified by these words, because all the things in the heavens are goods and truths, and all the things in the hells are evils and falsities; and hence the heavens and the hells are altogether separated, and in an inverted position like the antipodes: wherefore evils and falsities cannot reach to the heavens. But yet, when evils and falsities are multiplied beyond the degrees of opposition, and thus beyond due measure, the heavens are infested; and unless the Lord then protects the heavens, which is done by a more powerful influx from Himself, violence is offered to the heavens: and when this has come to its height, He then executes a last judgment, and thus they are liberated. Hence it is, that it follows in this chapter:

Rejoice over her, O heaven, for God hath judged your judgment upon her (vers. 20: and in the following chapter xix. vers. 1–9): and in Jeremiah: *Then shall the heavens and the earth and all that is in them sing over Babel, when the wasters shall come upon her* (li. 48).

762. *Render unto her as she hath rendered unto you, double unto her double according to her works, in the cup which she hath filled, fill to her double*, signifies just retribution and punishment after death, that then the evils and falsities by which they have seduced and destroyed others will return upon them according to their quantity and quality, which is called the law of retaliation. "Render unto her as she hath rendered unto you," signifies their just retribution and punishment after death. "Double unto her double according to her works," signifies that the evils by which they have seduced and destroyed others will return upon them according to their quantity and quality. "In the cup which she hath filled fill to her double," signifies that the falsities will return in like manner; for by a cup or wine falsities are signified (n. 316, 635, 649, 672). Nearly the same things are said of Babel in the prophets: *Recompense unto Babel according to her works, according to all that she hath done, do unto her, for she hath acted insolently against Jehovah, against the Holy One of Israel* (Jer. l. 29). *This is the vengeance of Jehovah; take ye vengeance on Babel; as she hath done, do unto her* (Jer. l. 15). *The daughter of Babel is laid waste; blessed is he that rendereth thee thy reward which thou hast rendered unto us* (Ps. cxxxvii. 8). It is according to the sense of the letter, that those whom they have seduced and destroyed will recompense them: but according to the spiritual sense, they will not recompense them, but these recompense themselves; as every evil brings its punishment with it. This is, as it is said frequently in the Word, that God will recompense and revenge injustices and injuries done to Him, and from anger and fury will destroy them; when yet the evils themselves which they have committed against God do

this; thus they do it to themselves: for this is the law of retaliation, which draws its very origin from this Divine law, *All things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets* (Matt. vii. 12; Luke vi. 31). This law in heaven is the law of mutual love or charity, from which it becomes the opposite in hell, which is, that to every one it is done as he had done to another: not that they who are in heaven do this, but that they do it to themselves; for the recompense of retaliation is from opposition to that law of life in heaven, as if inscribed on their evils. By double is signified much according to quantity and quality, in these passages also: *Let my persecutors be ashamed, bring upon them the day of evil, and destroy them with a double destruction* (Jer. xvii. 18). Also much according to the quantity and quality of their turning from evils, in these: *Comfort ye my people, because her wickedness is fulfilled, and her iniquity expiated; for she hath received from Jehovah's hand double* (Isa. xl. 1, 2). *Return to the stronghold, ye prisoners of hope; this day do I declare I will recompense unto thee double* (Zech. ix. 12). *For your shame ye shall have double, and in their land they shall possess the double, everlasting joy shall be unto them* (Isa. lxi. 7).

763. *As much as she hath glorified herself, and lived deliciously, so much torment and sorrow give her*, signifies that in the degree of their elation of heart from dominion, and according to their exultation of mind (*animus*) and body from riches, they have after death internal pain from being cast down and derided, and from want and wretchedness. By "as much as she glorified herself," is signified in the degree according to their elation of heart from dominion; for they glorify themselves from this. By "as much as she hath lived deliciously," is signified in the degree of their exultation of mind and body on account of riches, and the enjoyments and pleasures therefrom; as above (n. 759). By giving her torment, is signified internal pain at being

cast down from dominion, and derision at that time: their torment after death is from nothing else: and by giving her sorrow is signified internal pain from want and wretchedness: their sorrow after death is from these. The enjoyment of the love of ruling from the love of self over all that belongs to the Lord, which are all the things of heaven and the church, is turned after death into such torment; and the pleasantness of the love of filling the mind and body with delights derived from opulence, with those who are in the aforesaid love of ruling, is turned into such sorrow. For the enjoyments and pleasantnesses proceeding from the loves make one's life; wherefore, when they are turned into the opposites, there arise torment and sorrow. These are the retributions and punishments which are meant in the Word by the torments in hell; and hence hatred against God and against all things of heaven and the church, is meant by the fire there. Similar things are said of Babel in the prophets, as, *I will render unto Babel all the evil which they have done in Zion in your sight* (Jer. li. 24). *The spoiler shall come upon Babel, for the God of retributions, Jehovah, recompensing will recompense* (Jer. li. 55, 56). *Thy magnificence is brought down into hell; the worm* (torment which is internal pain) *is spread under thee; thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will become like unto the Most High: yet thou shalt be brought down to hell; they that see thee shall say, Is this the man that shook the earth? that made the kingdoms tremble?* &c. (Isa. xiv. 11–16). This is said of Lucifer, who is here Babel, as is manifest from vers. 4–22.

764. *For she saith in her heart, I sit a queen, and am not a widow, and shall not see sorrow*, signifies that these things befall them, because from elation of heart over their dominion and exultation of mind over their riches, they are in the assurance and confidence, that they shall rule for ever, and shall protect themselves; and that they cannot in any way be deprived of these things. To say in her

heart signifies to be in assurance from elation of heart over their dominion, also to be in confidence from exultation of mind over their riches. "I sit a queen" signifies that they shall rule here perpetually, because "I shall not see sorrow" follows. "I am not a widow" signifies that they will protect themselves. By a widow is signified one who is without protection, because without a man. The words queen and widow are used, and not king and man, because Babylon as a church is meant. "And I shall not see sorrow" signifies that they cannot in any way be deprived of those two things. That they have sorrow therefrom after death, may be seen just above (n. 763). Very similar things are said of Babel in Isaiah: *Thou shalt no more be called the mistress of kingdoms; thou hast said in thine heart, I shall be mistress for ever, saying in thine heart, I am, and there is none else like me; I shall not sit a widow, nor shall I know bereavement: but these two things shall come unto thee in one day, bereavement and widowhood: they shall come upon thee for the multitude of thy sorceries, and the great abundance of thine enchantments. Thou hast trusted in wickedness, thou hast said, None seeth me: thy wisdom hath seduced thee, when thou saidst in thine heart, I am, and there is none else like me; therefore devastation shall come upon thee suddenly* (xlvii. 5, 7–11). By a widow in the Word is meant one who is without protection, for by a widow in the spiritual sense is signified one who is in good and not in truth. For by a man is signified truth, and by his wife, good; hence by a widow, good without truth is signified, and good without truth is without protection; for truth protects good. This is signified by widow when mentioned in the Word; as Isa. ix. 14, 15, 17; x. 1, 2; Jer. xxii. 3; xlix. 10, 11; Lam. v. 2, 3; Ez. xxii. 6, 7; Mal. iii. 5; Ps. lxviii. 5; cxlvi. 7–9; Ex. xxii. 22–24; Deut. x. 18; xxvii. 19; Matt. xxiii. 14; Luke iv. 25; xx. 47.

765. *For this in one day shall her plagues come, death and sorrow and famine,* signifies that on this account at the

time of the last judgment the punishments of the evils which they have done will return upon them, which are, death, which is infernal life and inward pain from being cast down from dominion, sorrow, which is internal grief from want and wretchedness in place of opulence, and famine, which is the deprivation of the understanding of all truth. By "for this" is meant because she said in her heart, I sit a queen, and am not a widow, and shall not see sorrow, as explained just above (n. 764). By "in one day" the time of the last judgment is signified, which is also called the day of judgment. By plagues are signified the punishments of the evils which they did in the world, which will then return upon them. By death is signified infernal life and inward pain from being cast down from dominion, which is called torment above (n. 763); concerning which death something will be said presently. By sorrow is signified internal grief from want and wretchedness in place of opulence, as also above (n. 764). By famine the deprivation of the understanding of all truth is signified. Into these three plagues or punishments do those of that Religion come, who have ruled from the love of themselves, and with no love of uses except for the sake of themselves. These are also atheists in heart, since they attribute all things to their own prudence and to nature. The rest of that people, who are such, but do not think interiorly in themselves, are idolaters. It may be seen above (n. 323), that the deprivation of the understanding of all truth is meant by the plague or punishment which is called hunger. Every man indeed, as long as he lives in the world, has rationality, that is, the faculty of understanding truth. This faculty remains with every man after death. Still they who have imbibed falsities of religion in the world from the love of self and the pride of their own intelligence, after death are not willing to understand truth; and not to be willing is as it were not to be able. This inability from unwillingness is in all such, and is

increased by this, that from the enjoyment of the lust of falsity for the sake of dominion they continually imbibe new confirming falsities, and thus become as to understanding nothing but falsities, and remain so to eternity. Similar things are meant by these words concerning Babel in Jeremiah: *Your mother is greatly ashamed, she that bare you is suffused with shame; behold, the end shall be a wilderness, dryness, and a desert; for the anger of Jehovah it shall not be inhabited, but shall be a total waste; every one that passeth by Babylon shall be astonished, and shall hiss over all her plagues* (l. 12, 13).

766. *And she shall be utterly burnt with fire, for strong is the Lord God that judgeth her*, signifies that they will be hatreds against the Lord and against His heaven and church, because they then see that the Lord alone rules and reigns over all things in the heavens and on earth, and not at all any man of himself. By the fire with which she will be burnt is signified hatred against the Lord and against His heaven and church, of which see below. By "for strong is the Lord that judgeth her," is signified that they see then, that is, in the spiritual world into which they come after death, that the Lord alone rules and reigns over all things in the heavens and on earth, and not at all any man of himself. This is signified by "for strong is the Lord God that judgeth her," because the Lord does not condemn any one to hell, but they themselves; for when they feel the angelic sphere flowing down from the Lord out of heaven, they flee away and cast themselves into hell, as may be evident from the things that were shown above (n. 233, 325, 339, 387, 502). That by fire is signified love in both senses, heavenly love which is love to the Lord, and infernal love which is the love of self, may be seen above (n. 468, 494). That infernal fire is hatred, is because the love of self hates: for all who are in that love burn with anger according to the degree of it, and are inflamed with hatred and revenge against those who op

pose; and they who are of Babylon, against those that deny that they are to be worshipped and adored as sanctities. When, therefore, they hear that the Lord alone is worshipped and adored in heaven, and that to worship any man in place of the Lord is profane, adoration of the Lord becomes in them hatred against Him, and the adulteration of the Word to the end that they may be worshipped becomes profanation. This, therefore, is what is signified by Babylon's being burned with fire. It may be seen above (n. 748), that being burned with fire is the punishment of the profanation of what is holy. The like is meant by these words in Jeremiah: *I am against thee, O Babel, thou destroying mountain, that destroyest the whole earth; I will roll thee down from the rocks, and will make thee a mountain of burning. The walls of Babel are utterly overturned, and her lofty gates are burned with fire* (li. 25, 58).

767. *And the kings of the earth shall bewail her and shall lament for her, who have committed whoredom and lived deliciously with her, when they see the smoke of her burning*, signifies the more internal pains of those who have been in higher dominion and its enjoyments by means of the falsified and adulterated truths of the Word, which they made the holy things of the church, when they see them turned into profane things. In this and the following verse the mourning of the kings of the earth is treated of, by whom the highest in the order are meant, who are called magnates and primates; from vers. 11–16, the mourning of the merchants of the earth is treated of, by whom are meant the inferiors in the order, who are called monks; and from vers. 17–19, the mourning of the shipmasters and sailors is treated of, by whom those are meant that contribute, who are called laymen. Here the kings of the earth are now treated of, by whom the highest in the order are signified. That kings are not meant by kings, but those who are in truths from good, and in the opposite sense, in falsities from evil, may be seen above (n. 483, 704, 737, 720, 740).

Here, therefore, by the kings of the earth who committed whoredom and lived deliciously with the harlot, are signified those who are in dominion and its enjoyments through the truths of the Word falsified and adulterated, especially through that truth falsified and adulterated by them, which the Lord spoke to Peter; respecting which something follows. That to commit whoredom signifies to falsify and adulterate the truths of the Word, may be seen (n. 134, 632, 635); and that to live deliciously signifies to experience the enjoyments of dominion and at the same time of opulence (n. 759). By their bewailing and lamenting, their more internal pains are signified. They are said to bewail and lament because to bewail is from pain at being cast down from dominion, and to lament is from pain at the deprivation of opulence; and because the pains of these are more internal than those of the merchants of the earth, it is therefore said of the kings of the earth, by whom are meant the superiors in the order, that they bewailed and lamented, and of the merchants of the earth, by whom the inferiors of the order are meant, it is said that they wept and mourned. By seeing the smoke of her burning is signified when they see the falsities of their Religion, which are falsified and adulterated truths of the Word, turned into profane things. By smoke those falsities are signified (n. 422, 452); and by burning is signified profanation (n. 766). From these things, and from those which are explained above (n. 766), it is manifest that by "the kings of the earth, who have committed whoredom and lived deliciously with her, shall bewail her and lament for her when they see the smoke of her burning," is signified the more internal pains of those who were in higher dominion and its enjoyments through the truths of the Word falsified and adulterated, when they see them turned into profane things.

768. Something shall here be said concerning that truth which the Lord spoke to Peter respecting the Keys of the

Kingdom of heaven, and respecting the power of binding and loosing (Matt. xvi. 15–20). They say that that power was given to Peter, and that it has been transferred to them as his successors; and that the Lord thus left to Peter, and after him to them, all His power; and that [Peter] was to act as His vicar on earth. But still it is plainly manifest from the Lord's words themselves, that he did not give a particle of power to Peter; for the Lord says, "*Upon this Rock I will build my Church.*" By a Rock the Lord is signified as to His Divine Truth; and the Divine Truth which is the Rock, is there what Peter confessed, before the Lord said those words; which is this: "Jesus said to the disciples, But who say ye that I am? Simon Peter answering said, *Thou art the Christ the Son of the living God*" (vers. 15, 16). This is the Truth upon which the Lord builds His Church, and Peter then represented that Truth. From which it is manifest, that the confession of the Lord, *that He is the Son of the living God*, who has power over heaven and earth (Matt. xxviii. 18), is that upon which the Lord builds His Church; and thus upon Himself, and not upon Peter. It is known in the Church that the Lord is meant by a Rock. I once spoke with the Babylonian nation, in the spiritual world, concerning the keys given to Peter, whether they believe that power over heaven and hell was transferred by the Lord to him. Which, as it was the chief point in their religion, they vehemently insisted upon; saying that there was no doubt of it, because it is manifestly said. But to the inquiry, whether they knew that in every thing in the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first that they did not know it; but afterwards they said that they would inquire; and when they inquired, they were instructed that there is a spiritual sense in every thing of the Word, which differs from the literal sense as spiritual from natural: and they were further instructed that no person named in the Word is named in heaven, but that in

place thereof something spiritual is there understood. They were informed at length, that for Peter in the Word the truth of the church from good is meant, and the same by the Rock [Petra] which is mentioned at the same time with Peter: and that it may thereby be known, that not any power was given to Peter, but to truth from good; for all power in the heavens belongs to truth from good, or is of good by truth: and as all good and all truth are from the Lord, and nothing from man, that all power belongs to the Lord. On hearing this, being indignant, they said that they wished to know whether there is that spiritual sense in those words: whereupon the Word which is in heaven was given to them, in which Word there is not the natural sense, but the spiritual; because it is for the angels, who are spiritual: and when they read it, they saw manifestly that Peter was not mentioned there, but instead of him *Truth from good which is from the Lord.* Seeing this, they rejected it in anger, and would almost have torn it in pieces with their teeth, unless it had at that moment been taken away from them. They were thence convinced, although they were not willing to be convinced, that that power belongs to the Lord alone, and not in the least to any man, because it is a Divine power.

769. *And standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come,* signifies their fear of punishments, and then grievous lamentation, that that Religion, so fortified, could be so suddenly and completely overturned, and that they could perish. To stand afar off for fear of torment signifies a state as yet remote from the state of those who are in condemnation, because they are in fear of torment, as will be explained in what follows. "Alas, alas," signifies grievous lamentation. That alas signifies lamentation over calamity, unhappiness, and condemnation, may be seen above (n. 416); hence "alas, alas," signifies grievous lamentation. By the great city

Babylon that Religion is signified; here as above (n. 751) Babylon as a woman or harlot, because "her torment" is spoken of. By "mighty city" is signified the Religion so fortified. By "in one hour is thy judgment come" is signified that it could be so suddenly overturned, and that they could perish. "In one hour" signifies so suddenly; and by the judgment is signified its overthrow, and the destruction of those who committed whoredom and lived deliciously with the harlot, who are here treated of. That they perished by the last judgment may be seen in the small work on the "Last Judgment and the Destruction of Babylon," published at London, 1758. These things are said respecting that destruction. The reason that their standing afar off for fear of her torment signifies a state as yet remote from the state of those who are in condemnation, because in fear of the torment, is that by afar off is not meant remoteness of space, but remoteness of state, when one is in fear of punishments: for as long as a man is in a state of fear, he sees, weighs, and laments. Remoteness of state, which is remoteness in the spiritual sense, is also signified by afar off elsewhere in the Word, as in these passages: *Hear, ye that are afar off, what I will do; and ye that are near acknowledge my might* (Isa. xxxiii. 13). *Am I a God at hand and not a God afar off?* (Jer. xxiii. 23) *He found grace in the wilderness, even Israel; Jehovah hath appeared unto me from afar off* (Jer. xxxi. 2, 3). *Bring my sons from afar* (Isa. xliii. 6). *Hearken, ye people, from afar* (Isa. xlix. 1). *Peoples and nations that came from a far land* (Isa. v. 26). Besides elsewhere, as Jer. iv. 16; v. 15; Zech. vi. 15; where by nations and peoples from afar are meant those more remote from the truths and goods of the church. In common speech also relatives are said to be near, and those more remote in relationship are said to be distant.

770. That Religion is called a mighty city, because it had fortified itself strongly: for it had fortified itself not

only by the multitude of the nations and peoples who acknowledge it, but by many other things also; as by a great number of monasteries, and by the armies of monks there, — this is said, because they call the ministry their soldiery; by possessions of wealth without any measure or satiety; also by the tribunal of the inquisition; and besides by threats and terrors, especially in regard to purgatory, into which every one is said to come: by the extinction of the light of the Gospel, and thence blindness in spiritual things, which is effected by prohibitions and restraints upon the reading of the Word; by masses said in a language unknown to the common people; by various external sanctities; by impressing the worship of the dead and of images upon the people, who are kept in ignorance concerning God; and by various splendors in externals; that by all these means they may be in a corporeal faith in the sanctity of all the things in that Religion. Hence it is that it is altogether unknown what lies hid within in that Religion, when yet that Religion is altogether as described above in these words: *The Woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her whoredom* (Apoc. xvii. 4). But however much Babylon had so fortified herself, and in the same manner in the spiritual world, see below (n. 772), still she was altogether destroyed at the day of the last judgment. Of her devastation Jeremiah thus prophesies: *Though Babel should mount up to heaven, and though she should fortify the height of her strength, from Me shall the spoilers come* (li. 53). *The mighty men of Babel sit in their bulwarks; her power is given to oblivion; they have set her bulwarks on fire, her bars are broken; the city is taken from its extremity. The wall also of Babel is fallen* (li. 30, 31, 44). *Suddenly hath Babel fallen and is broken down; howl over her, take balm for her pain, peradventure if so be she may be healed* (li. 8).

771. *And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more*, signifies the inferiors in the order, who minister, and make gain by holy things; here their griefs that after the destruction of Babylon their religious rites are not acknowledged as holy, but as the goods and truths of the Word and thence of the church adulterated and profaned; and thus that they can no longer make profit by them as before. By the merchants are meant the inferiors in the order of their ecclesiastical hierarchy, as by the kings of the earth, spoken of before, are meant the superiors in that order, see above (n. 767): thus by the merchants of the earth are meant those that minister, and make gain by holy things. By their weeping and mourning their griefs are signified, as also above (n. 767). By their merchandise are signified the holy things or religious rites by which they make gain or profit. By buying them no more is signified not to wish to have them, because they are not holy, but are the goods and truths of the Word and thence of the church adulterated and profaned. That to buy is to procure for one's self (n. 606). Concerning this it is written in Jeremiah: *O Babel, that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy gain* (li. 13).

772. *The merchandise of gold and silver and precious stones and pearls*, signifies that they no longer have these, because they have no spiritual goods and truths, to which such things correspond. By their merchandise nothing else is signified than the things there named; for it is known that they have gold, silver, and precious stones and pearls in abundance, and that they have got them as gain by their religious ceremonies, which they made holy and divine. Those who were of Babylon had such things before the last judgment; for it was then permitted to them to form to themselves as it were heavens, and to procure such things to themselves from heaven by various arts, yea, to fill storehouses with them as in the world. But after the

last judgment, when their fictitious heavens were destroyed, then all those things were reduced to dust and ashes, and carried away by an east wind, and strown as a profane dust over their hells. But on this subject read the things described from what was seen, in the little work on the "Last Judgment and the Destruction of Babylon," published at London, 1758. Since that overthrow and their casting down into hell, they are in such a miserable state, that they do not know what gold, silver, a precious stone, or a pearl are. The cause is, that gold, silver, and precious stones correspond to spiritual goods and truths, and pearls to the knowledges of them, and as they have not any truths and goods, nor the knowledges of them, but in their stead evils and falsities and the knowledges of these, they cannot have those precious things, but such as correspond to their state, which are vile materials and of ugly color; except a few sea-shells on which they set their hearts, as they did before on the precious things named above. It is to be known, that there are in the spiritual world all things which are in the natural world, with the difference only that all the things in the spiritual world are correspondences; for they correspond to their interiors. Splendid and magnificent things they have who are in wisdom from Divine truths and goods from the Lord through the Word; and the opposite, they who are in insanity from falsities and evils. There is such correspondence, from creation, when what is spiritual in the mind is brought down into the sensual of the body: on which account every one there knows what another is, as soon as he comes into his apartment. From these things it may be evident, that by the merchandise of gold and silver and precious stones and pearls is signified that they have these no longer; because they have not spiritual goods and truths, nor knowledges of good and truth, to which such things correspond. That gold from correspondence signifies good, and silver truth, may be seen above (n. 211, 726). That a precious stone signi-

fies spiritual truth, n. 231, 540, 726. That pearls signify the knowledges of truth and good, n. 727.

773. *And fine linen and purple and silk and scarlet*, signifies that they no longer have these things, because they have not the heavenly (celestial) goods and truths to which such things correspond. By the things before named, which were gold, silver, precious stones and pearls, are signified in general spiritual goods and truths, as was said above (n. 772); but by these, which are fine linen, purple, silk and scarlet, are signified in general heavenly goods and truths: for with those who are in heaven and in the church, there are spiritual goods and truths, and there are heavenly goods and truths. Spiritual goods and truths are of wisdom, and heavenly goods and truths are of love: and as they have not the latter goods and truths, but the evils and falsities opposite to them, these are therefore mentioned, for they follow in order. Now as the case with these is the same as with the former, there is no need of any further explanation than that in the preceding paragraph. What fine linen in particular signifies, will be told in the following chapter, in explaining these words, *Fine linen is the righteousness of the saints* (vers. 8, n. 814, 815). That purple signifies heavenly good, and scarlet heavenly truth, may be seen above (n. 725). By silk is signified mediate heavenly good and truth; good from its softness, and truth from its brightness. It is mentioned only in Ez. xvi. 10, 13.

774. *And all thyine wood, and every vessel of ivory*, signifies that they no longer have these, because they have not the natural goods and truths, to which such things correspond. These things are similar to those which were explained, n. 772, 773; with the difference only that by those named first spiritual goods and truths are meant, which are treated of above (n. 772); and that by those mentioned in the second place heavenly goods and truths are meant, as explained just above (n. 773); and that by

these now mentioned, which are thyine wood and vessels of ivory, natural goods and truths are meant. For there are three degrees of love and wisdom, and thence three degrees of truth and good. The first degree is called heavenly, the second spiritual, and the third natural. These three degrees are in every man from birth, and they are also in general in heaven and in the church; which is the cause of there being three heavens, the highest, the middle, and the lowest, altogether distinct from each other according to those degrees; and so, too, of the Lord's church on earth. But what its quality is in those who are in the heavenly degree, and what in those who are in the spiritual degree, and what in those who are in the natural degree, cannot here be explained, but may be seen from the "Angelic Wisdom concerning the Divine Love and Divine Wisdom," Part Third, where degrees are treated of: here only that in those who are of Babylon there are not spiritual goods and truths, nor heavenly goods and truths, and not even natural goods and truths. That spiritual things are mentioned in the first place, is because many among them can be spiritual, provided they hold the Word holy in heart, as they say with their mouth: but they cannot become heavenly, because they do not approach the Lord, but approach living and dead men, and worship them. This is the cause that the heavenly things are named in the second place. By the thyine wood is signified natural good, because wood in the Word signifies good, and stone truth; and thyine wood takes its name from *two*, and two also signifies good. That it is natural good is because wood is not a costly material, like gold, silver, precious stones, pearls, fine linen, purple, silk and scarlet, neither is stone. It is the same with ivory, by which natural truth is signified. Ivory signifies natural truth, because it is white, and can be polished, and because it is extended from the mouth of an elephant, and likewise makes his strength. That ivory may denote the natural truth of that

good which is signified by thyine wood, "a vessel of ivory" is mentioned; for by a vessel a container is signified; here truth the container of good. That wood signifies good may be in some degree evident from these passages: *That the bitter waters in Marah were made sweet by wood cast in* (Ex. xv. 25). *That the tables of stone, on which the Law was inscribed, were laid up in an ark made of shittim wood* (Ex. xxv. 10–16). *That the temple at Jerusalem was covered, and sheathed within, with wood* (1 Kings vi. 10, 15). *That the altar in the wilderness was made of wood* (Ex. xxvii. 1, 6). Besides these: *The stone crieth out of the wall, and the beam out of the wood answereth* (Hab. ii. 11). *They shall make a spoil of thy riches, and make a prey of thy merchandise, and thy stones and thy woods shall they put into the midst of the sea* (Ez. xxvi. 12). It was said to the prophet, *that he should take one stick of wood, and write upon it the name of Judah and of the sons of Israel; and also another stick of wood, and write the name of Joseph and Ephraim; and I will make them into one stick* (Ez. xxxvii. 16, 19). *We drink our waters for money, and our wood cometh for a price* (Lam. v. 4). *If one goeth into a forest with a companion, and his axe falleth from the wood upon his companion, that he die, he shall flee into a city of refuge* (Deut. xix. 5). This was for the reason, that wood signifies good, and thus that he had not put his companion to death from evil, or with evil intention, but by an error, because he was in good: besides other places. But by wood in the opposite sense is signified evil and cursed; as that they made graven images of wood, and adored them (Deut. iv. 23–28; Isa. xxxvii. 19; xl. 20; Jer. x. 3, 8; Ez. xx. 32): also that hanging upon *wood* was a curse (Deut. xxi. 22, 23). That ivory signifies natural truth may be evident from the passages where ivory is mentioned; as Ez. xxvii. 6, 15; Amos iii. 15; vi. 4; Ps. xlv. 8.

775. *And every vessel of precious wood, and of brass and iron and marble,* signifies that they no longer have these,

because they have not the goods and truths of knowledge in matters of the church, to which such things correspond. These are similar to the things explained above (n. 772–774); with the difference, that by these the knowledges which are the ultimates of man's natural mind are meant, which, as they differ in quality according to the essence that is in them, are called vessels of precious wood, of brass, of iron and of marble. For by vessels are signified knowledges, here in matters of the church; because knowledges are the containers of good and truth, as vessels are the containers of oil and wine. Knowledges are also in great variety, and their receptacle is the memory. That they are of great variety is because man's interiors are in them: they are also introduced into the memory either from intellectual thought, or from hearing, or from reading, and then according to the various perception from rationality. All these are within in knowledges; which appears when they are reproduced, which happens when the man speaks or thinks. But what is signified by vessels of precious wood, of brass, of iron, and of marble, shall be briefly told. By a vessel of precious wood is signified knowledge from rational good and truth; by a vessel of brass, knowledge from natural good is signified; by a vessel of iron, knowledge from natural truth is signified, and by a vessel of marble is signified knowledge from the appearance of good and truth. That wood signifies good may be seen just above (n. 774). That good and at the same time rational truth are here signified by precious wood, is because wood signifies good, and precious is predicated of truth; for one kind of good is signified by the wood of the olive-tree, another by that of the cedar, the fig, the fir, the poplar, and the oak. That a vessel of brass and of iron signifies knowledge from natural good and truth, is because all the metals, as gold, silver, brass, iron, tin, lead, in the Word, signify goods and truths. They signify because they correspond; and because they correspond, they are also in heaven: for all things there are

correspondences. But what each of the metals signifies from correspondence, this is not the place to prove from the Word; only to show by a few passages that brass signifies natural good, and hence iron natural truth; as may be seen from these: That *the feet of the Son of Man appeared like unto Brass, as if glowing in a furnace* (Apoc. i. 15). That *there appeared to Daniel a Man whose feet were as the brightness of polished Brass* (Dan. x. 5, 6). That *the feet of the cherubim also appeared glittering as the brightness of polished Brass* (Ez. i. 7). That the feet signify the natural, may be seen, n. 49, 468, 470, 510. That *an angel was seen like the appearance of Brass* (Ez. xl. 3). That *the statue seen by Nebuchadnezzar was as to its head gold, as to the breast and arms silver, as to the belly and side brass, as to the legs iron* (Dan. ii. 32, 33); by which statue the successive states of the Church were represented, which were called by the ancients the ages, — the golden, the silver, the brazen, and the iron. Since brass signified the natural, and the Israelitish people were merely natural, therefore the Lord's Natural was represented by the *Brazen Serpent, which they that were bitten by the serpents should look upon, and be healed* (Num. xxi. 6, 8, 9; John iii. 14, 15). That brass signifies natural good may also be seen in Isaiah lx. 17; Jer. xv. 20, 21; Ez. xxvii. 13; Deut. viii. 7, 9; xxxiii. 24, 25.

776. He who does not know what is signified by gold, silver, precious stone, pearl, fine-linen, purple, silk, scarlet, thyine wood, an ivory vessel, precious wood, brass, iron, marble, and a vessel, may wonder that such things are enumerated, and may think that they are only words multiplied for the exaltation of the subject: but it may be evident from the explanations, that not a single word is unmeaning, and that by them it is fully described, that they who have confirmed themselves in the dogmas of that Religion have not a single truth; and if not a single truth, they have not a single good which is a good of the church. I have spoken with those who have confirmed

themselves in that Religion, even with some who were delegates in the Councils of Nice, of the Lateran, and of Trent, who in the beginning believed that the things which they decreed were pure and holy truths, but after instruction, and then enlightenment given from heaven, confessed that they did not see one truth: but as they had then confirmed themselves in them more than others, after the enlightenment, which they themselves extinguished, they returned to their former faith. Especially did they believe that the things which they had ordained concerning *Baptism* and *Justification* were truths. But still, when they were in enlightenment, they saw, and from enlightened sight confessed, that no one has original sin from Adam, but from his own ancestors successively; and that this is not taken away by the imputation and application of the Lord's merit in Baptism: also that the imputation and application of the Lord's merit is a human fiction, as it is impossible; and that faith is in no wise infused into any suckling, because faith is an attribute of one who thinks. They saw also that baptism is holy and a Sacrament, because it is a sign and a memorial that man can be regenerated by the Lord through truths from the Word, — a sign for heaven, and as a memorial for man; and that by it a man is introduced into the church, as the children of Israel by the passage of the Jordan were introduced into the land of Canaan, and as the inhabitants of Jerusalem were prepared for the reception of the Lord through John's baptism: for without that sign in heaven before the angels, the Jews could not have subsisted and lived at the coming of Jehovah, that is, the Lord, in the flesh. Similar to these were the things which they ordained concerning Justification. That the imputation of the Lord's merit neither is, nor is given, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 18). And that hereditary evil, which is called original sin, is not from Adam, but from ancestors successively, see the "Angelic Wisdom concerning the

Divine Providence" (n. 277). What Adam means in the Word, see n. 241 of the same.

777. *And cinnamon and incense and perfume and frankincense*, signifies that they no longer have worship from spiritual goods and truths, because they have nothing within in their worship which corresponds to the things here named. In the foregoing verse all the things that are of the doctrine of the church are treated of, but all the things which are of the worship of the church are treated of in this verse. The things which are of doctrine are premised, and those that are of worship follow, because the quality of the worship is from the goods and truths of the doctrine: for worship is only an external act, in which there must be internals, which are of doctrine. Without these the worship is without its essence, life and soul. Now, as all the things which are of doctrine have relation to goods which are of love and charity, and to truths which are of wisdom and faith, and these goods and truths are heavenly (celestial), spiritual and natural, according to the degrees of their order, so also are all the things of worship: and as in the preceding verse the spiritual things of doctrine are mentioned first, so likewise here the spiritual things of worship, which are cinnamon, incense, perfume, and frankincense; and the heavenly things of worship are named in the second place, which are wine, oil, fine flour and wheat; and in the third place the natural things of worship are named, which are cattle and sheep. That all these goods and truths of worship must be from the Word, is signified by their being of horses, of chariots, of the bodies and of the souls of men. This is the series of the things in the spiritual sense in this verse. But by all the things which are enumerated in this verse, the same is meant as by those that are enumerated in the preceding verse; that is, that these goods and truths are not among them, because they have not in themselves such things as correspond to them: which is manifest from the things that precede, where are these words, that the city of

Babylon should be burnt up with fire, and no one should buy her merchandise any more (vers. 8–11); and from those which follow, where are these words, that all things fat and splendid had departed from her, and were no longer found (vers. 14); and that they were laid waste (vers. 16, 19). But something shall now be said of the things that have been named, which are cinnamon, incense, perfume, and frankincense. These are mentioned, because they are such things as incense-offerings were made of. That the worship of the Lord from spiritual goods and truths is signified by incense-offerings, may be seen above (n. 277, 392): and that incense-offerings were pleasing, because they were from fragrant substances which correspond (n. 394). All the fragrant materials by which they were prepared are meant by the cinnamon, incense, and perfume, and their essential by the frankincense. This is manifest from the enumeration of the spices of which it was compounded, in Moses: *Jehovah said unto Moses, take to thee spices, stacte, onycha, and galbanum, and pure frankincense; and thou shalt make of them incense, a perfume, the work of the perfumer, salted, pure, holy* (Ex. xxx. 34–37). Of these the incense-offerings were made, by which, as was said, worship from spiritual goods and truths was signified. Cinnamon is mentioned here in place of all the spices there. But what each of those spices signifies in the spiritual sense, may be seen in the "Arcana Celestia," upon Exodus, where they are severally explained.

778. *And wine and oil and fine flour and wheat*, signifies that they no longer have worship from heavenly (celestial) truths and goods, because they have not within in the worship the things which correspond to these here named. These things are similar to those which have been said just above and before, with the difference only that heavenly (celestial) goods and truths are here signified. What goods and truths are called heavenly, and what spiritual, may be seen above (n. 773); and that as they have

not these, neither are these in their worship. For, as was said above, the goods and truths of doctrine are in worship as the soul in the body; wherefore worship without them is lifeless worship. Such is worship which is holy in externals, in which there is not any holy internal. That wine signifies truth from the good of love, may be seen above (n. 316). That oil signifies the good of love will be seen in the following paragraph. By fine flour is signified heavenly (celestial) truth, and by wheat is signified heavenly good. That the truths and goods of worship are signified by wine, oil, fine flour and wheat, is because the drink-offerings and meat-offerings consisted of them, which were offered upon the altar together with the sacrifices; and by the sacrifices and by the offerings offered upon the altar worship is signified, for the chief part of worship consisted in them. That the drink-offerings, which were wine, were offered upon the altar together with the sacrifices, may be seen, Ex. xxix. 40; Lev. xxiii. 12, 13, 18, 19; Num. xv. 2–15; xxviii. 11–15, 18 to end; xxix. 1–7, &c.: and also in Isa. lvii. 6; lxv. 11; Jer. vii. 18; xliv. 17–19; Ez. xx. 28; Joel i. 9; Ps. xvi. 4; Deut. xxxii. 38. That oil was also offered upon the altar together with the sacrifices, Ex. xxix. 40; Num. xv. 2–15; xxviii. 1 to the end. That the meat-offerings, which were of fine flour of wheat, were offered upon the altar together with the sacrifices, Ex. xxix. 40; Lev. ii. 1–13; v. 11–13; vi. 14–21; vii. 9–13; xxiii. 12, 13, 17; Num. vi. 14–21; xv. 2–15; xviii. 8–20; xxviii. 1–15; xxix. 1–7: and besides in Jer. xxxiii. 18; Ez. xvi. 13, 19; Joel i. 9; Mal. i. 10, 11; Ps. cxli. 2. The bread of faces or the shewbread upon the table in the Tabernacle was also made of fine flour of wheat (Lev. xxiii. 17; xxiv. 5–9). It may be seen from this, that these four things, wine, oil, fine flour and wheat, were holy and heavenly things of worship.

779. Since oil is here mentioned among the holy things of worship, and signifies heavenly (celestial) good, some-

thing shall be said here of the anointing oil, which was in use among the ancients, and was afterwards commanded to the children of Israel. That in ancient times they anointed stones set up as statues, is manifest from Gen. xxviii. 18, 19, 22. That they also anointed warlike arms, shields and bucklers, 2 Sam. i. 21; Isa. xxi. 5. That it was commanded that they should prepare holy oil, with which they should anoint all the holy things of the Church; that with it they anointed the altar and all its vessels, also the tabernacle and all things of it, Ex. xxx. 22–33; xl. 9–11; Lev. viii. 10–12; Num. vii. 1. That they anointed with it those who should discharge the duties of the priesthood, and their garments, Ex. xxix. 7, 29; xxx. 30; xl. 13–15; Lev. viii. 12; Ps. cxxxiii. 1–3. That with it they anointed the prophets, 1 Kings xix. 15, 16. That they anointed the kings with it, and that the kings were on that account called the anointed of Jehovah, 1 Sam. x. 1; xv. 1; xvi. 6, 13; xxiv. 6, 10; xxvi. 9, 11, 16, 23; 2 Sam. i. 16; ii. 4, 7; v. 17; xix. 21; 1 Kings i. 34, 35; xix. 15, 16; 2 Kings ix. 3; xi. 12; xxiii. 30; Lam. iv. 20; Hab. iii. 13; Ps. ii. 2, 6; xx. 6; xxviii. 8; xlv. 7; lxxxiv. 9; lxxxix. 20, 38, 51; cxxxii. 17. The reason that anointing with the oil of holiness was commanded, is because oil signified the good of love, and represented the Lord, who as to His Human is the very and the only Anointed of Jehovah, anointed not with oil, but with the Divine Good itself of the Divine Love; wherefore also He was called the Messiah in the Old Testament and the Christ in the New (John i. 41; iv. 25): and Messiah and Christ signify Anointed. Hence it is that the priests, the kings, and all the things of the Church were anointed, and when anointed were called holy; not that they were holy in themselves, but because they thereby represented the Lord as to His Divine Human. Hence it was sacrilege to harm a king, because he was the anointed of Jehovah (1 Sam. xxiv. 6, 10; xxvi. 9; 2 Sam. i. 16; xix. 21). Moreover, it was a re-

ceived custom to anoint themselves and others to testify gladness and benevolence of mind (*animus*); but with common or some other precious oil, not with the oil of holiness (Matt. vi. 17; Mark vi. 13; Luke vii. 46; Isa. lxi. 3; Amos vi. 6; Mic. vi. 15; Ps. xcii. 10; civ. 15; Dan. x. 3; Deut. xxviii. 40). That it was not permitted to anoint themselves or others with the oil of holiness (Ex xxx. 32, 33).

780. *And cattle and sheep*, signifies that they no longer have worship from the external or natural goods and truths of the church, because they have not any thing within in their worship which corresponds to these things. This is similar to the things explained above (n. 777, 778); with the difference that there are signified spiritual goods and truths, and heavenly (celestial) goods and truths, but here natural goods and truths; for the distinction between which, see above (n. 773). By cattle and sheep are signified the sacrifices which were made with oxen, bullocks, he-goats, sheep, kids, rams, she-goats, lambs. Oxen and bullocks are meant by the cattle, and kids, rams, she-goats, and lambs, by the sheep; and sacrifices were the externals of worship, which are also called the natural things of worship.

781. *And of horses and of carriages and of the bodies and souls of men*, signifies all those things according to the understanding of the Word and according to doctrine thence, and according to the goods and truths of its literal sense, which they have not, because they falsify and adulterate the Word, by applying the things which are therein to dominion over heaven and the world, contrary to its genuine sense. These things are named in the possessive case, because they qualify those which precede. That the understanding of the Word is signified by horses, may be seen, n. 298. That by chariots doctrine from the Word is signified, n. 437; hence the like by carriages. That the goods and truths of the literal sense of the Word are signi-

fied by the bodies and souls of men, is because similar things are signified by them as by the body and blood in the Holy Supper. By the body in it is signified the Lord's Divine Good, and by the blood the Lord's Divine Truth; and as they signify these, they also signify the Divine Good and Divine Truth of the Word, because the Lord is the Word. But here the soul is mentioned instead of blood. The reason is, that truth is equally signified by the soul, see above (n. 681); and because the blood is called the soul in the Word (Gen. ix. 4, 5; Lev. xvii. 12–14; Deut. xii. 23). The like is signified by the "soul of man" (Ez. xxvii. 13); also by the "seed of man" (Dan. ii. 43). Similar things are signified by horses and carriages in Isaiah: *Then shall they bring all your brethren upon horses and in chariots and in carriages, and upon mules and upon swift steeds, unto the mountain of My holiness, Jerusalem* (lxvi. 20). This is said of the Lord's New Church, which is Jerusalem, — concerning those therein who are in the understanding of the Word and in doctrine from it, which are the horses, chariots, and carriages. Now as they who are of the Roman Catholic Religion falsify and adulterate the Word, by the application of it to dominion over heaven and the world, it is signified that they have no goods and truths from the Word, and therefore neither in their doctrine. Concerning this it is said by Jeremiah: *The king of Babel hath devoured me, he hath destroyed me, he hath made me an empty vessel, he hath swallowed me up as a sea beast, he hath filled his belly with my delicacies* (li. 34, 35). *A sword is against the horses of Babel, and against his chariots, and against his treasures, that they may be plundered: drought is upon her waters, that they may be dried up; for it is a land of graven images, and they boast in their idols* (l. 37, 38).

782. *And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt find them no more at all*, signifies that all the blessednesses and happinesses of heaven, even the

external such as are desired by them, will altogether flee away, and will no longer appear, because they have no heavenly (celestial) and spiritual affections for good and truth. By the fruits of the desire of the soul nothing else is signified but the blessednesses and happinesses of heaven, because these are the fruits of all the things of doctrine and worship, which are treated of, and because they are the desires of men when they die, and also their desires when they first come into the spiritual world. By things fat and splendid are signified heavenly (celestial) and spiritual affections for good and truth; by fat things the affections of good, as will be seen presently; and by splendid things the affections of truth, which are called splendid, because they exist from the light of heaven and its splendor in the mind; whence are intelligence of good and of truth and wisdom. By their departing and by not finding them more is signified that they will flee away and will appear no more, because those persons are in no heavenly and spiritual good and truth. It is said that even the external, such as are desired by them, will disappear; because no other blessednesses and happinesses and affections are desired by them, but corporeal and worldly; and hence they cannot know what and of what quality those are which are called heavenly (celestial) and spiritual. But these things will be illustrated by a description of their lot after death. All of that Religion who have been in the love of dominion from the love of self, and thence in the love of the world, when they come into the spiritual world, which takes place immediately after death, pant after nothing but dominion and the pleasures of the mind (*animus*) from it, and the pleasures of the body from opulence; for the reigning love, with its affections or concupiscences and desires, remains with every one after death. But as the love of ruling from the love of self over the holy things of the church and of heaven, all of which are Divine things of the Lord, is diabolical, therefore, after a certain time,

they are separated from their companions, and cast down into the hells. But still, because they have from their Religion been in external Divine worship, they are first instructed as to what and of what quality heaven is, and what and of what quality the happiness of eternal life,—that they are nothing but blessednesses flowing in from the Lord with every one in heaven according to the quality of the heavenly affection for good and truth in them. But because they have not approached the Lord, and hence are not conjoined with Him, and likewise have not been in any such affection for good and truth, they are averse to those things, and turn themselves away, and then desire the pleasures of the love of self and the world, which are merely natural and corporeal. But as it is innate in those pleasures to do evil, especially to those who worship the Lord, and thus to the angels of heaven, they are therefore deprived of these pleasures also, and are then cast down among companions who are in contempt and wretchedness in the infernal workhouses. But these things are done to them according to the degree of their love of dominion over the Divine things of the Lord, according to which degree is their rejection of the Lord. It may now be evident from these things, that by "the fruits of the desire of thy soul have departed, and all things fat and splendid have departed from thee, and thou shalt find them no more at all," is signified that all the blessednesses and happinesses of heaven, even the external, such as are desired by them, will altogether flee away, and no longer appear; because they have no affections for good and truth. That fat things signify heavenly (celestial) goods and their affections and the enjoyments of their affections, may be evident from the following passages: *Hearken unto Me, eat ye that which is good, that your soul may be delighted with fatness* (Isa. lv. 2). *I will satisfy the soul of the priests with fatness, and My people shall be satisfied with good* (Jer. xxxi. 14). *My soul shall be satisfied with marrow and*

fatness, and my mouth shall praise thee with joyful lips (Ps lxiii. 5). *They shall be satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy delights* (Ps. xxxvi. 8). *And in this mountain will Jehovah make to all peoples a feast of fat things, of fat things full of marrow* (Isa. xxv. 6). *They shall still bring forth fruit in old age they shall be fat and flourishing, to show that Jehovah is right* (Ps. xcii. 14, 15). That *in the feast which Jehovah will make, they shall eat fat to satiety, and shall drink blood to drunkenness* (Ez. xxxix. 19). *Jehovah will make fat thy burnt-offering* (Ps. xx. 3). As fat signifies heavenly (celestial) good, it was therefore a statute that all *the fat of the sacrifices should be burned upon the altar* (Ex. xxix. 13, 22; Lev. i. 8; iii. 3–16; iv. 8–35; vii. 3, 4, 30, 31; xvii. 6; Num. xviii. 17, 18). By the fat in the opposite sense they are signified who are nauseated at good, and because it is very abundant, despise and reject it (Deut. xxxii. 15; Jer. v. 28; l. 11; Ps. xvii. 10; lxxiii. 7; lxxviii. 31; cxix. 70; and elsewhere).

783. *The merchants of these things, that were made rich by her, shall stand afar off for fear of her torment, weeping and mourning*, signifies the state before damnation, and the fear and lamentation at that time, of those who have made gain by various dispensations and promises of heavenly joys. By the merchants of these things, namely, of the fruits of the soul's desire, and of fat and splendid things, treated of in the verse next preceding, those are signified who by various dispensations, and promises of heavenly joys, were enriched, that is, who acquired gain. By these merchants all are meant, as well the superiors and the inferiors in their ecclesiastical order, who made gain by such things. That the superiors are included, is manifest from vers. 23 of this chapter, where it is said, *For thy merchants were the great men of the earth:* that the inferiors also are included, from vers. 11; see above (n. 771). By standing afar off for fear of her torment, weeping and

mourning, is signified while they are still in a state remote from damnation, and still at that time in fear of punishments, and in lamentation, as above (n. 769); where similar things are said.

784. As regards the dispensations by which they profit, they are various. There are dispensations in regard to contracting matrimony within the degrees prohibited by the laws; relating to divorces; relating to evils, even enormous ones, and exemption at the same time from temporal punishments. There are also dispensations by indulgences: dispensations relating to administrations without any power or authority of the secular rulers: among which also are confirmations of dukedoms and principalities: likewise, by promises of heavenly joys made to those who enrich monasteries, and augment their treasuries, calling their gifts good works, in themselves holy, as also merits; to which they are prompted by the belief impressed upon them in the power and help of their saints, and in the miracles performed by them. Especially do they take advantage of the rich when they are sick, and likewise infuse at that time a terror of hell, and so extort wealth from them; promising to offer masses for their souls according to the value of their legacy, and a gradual delivery thereby from the place of torment, which they call Purgatory, and thus admission into heaven. As regards Purgatory, I can aver that it is purely a Babylonish fiction for the sake of gain, and that it neither does nor can exist. Every man after death first comes into the world of spirits, which is midway between heaven and hell, and is there prepared either for heaven or for hell, every one according to his life in the world: and in that world there is torment for no one; but the evil first come into torment, when after preparation they come into hell. There are innumerable societies in that world, and joys in them similar to those on earth, for the reason that they who are there are conjoined with men on the earth, who are also in the midst

between heaven and hell. Their externals are there successively put off, and thus their internals are opened; and this until the reigning love, which is indeed the life's love, and the inmost, and the one that rules over their externals, is revealed; and when this is revealed, the man's real quality appears; and according to the quality of that love, he is sent forth from the world of spirits to his place, — if good, in heaven, and if evil, in hell. That it is so has been given me to know certainly, because it has been given me by the Lord to be together with those who are in the world of spirits, and to see all things, and thus to relate it from actual experience; and this now for twenty years. Wherefore I can assert that Purgatory is a fiction, which may be called diabolical; because it is for the sake of gains, and for the sake of power over souls, even of the deceased, after death.

785. *And saying, Alas, alas, that great city, that was arrayed in fine linen and purple and scarlet, and decked with gold, precious stones and pearls, for in one hour are so great riches laid waste,* signifies grievous lamentation that their magnificence and their gains are so suddenly and so entirely destroyed. By "alas, alas," grievous lamentation is signified, as above (n. 769). By "that great city" is signified the Roman Catholic Religion, as it is said to be arrayed in fine linen and purple, and decked with gold; which cannot be said of a city, but of a Religion. By "arrayed in fine linen and purple and scarlet, and decked with gold, precious stones, and pearls" are signified similar things as above (n. 725–727), where are the same words, — in general, magnificent things in external form. "For in one hour are so great riches laid waste" signifies that their gains are so suddenly and completely destroyed. By one hour is signified suddenly and completely, as above (n. 769); because by time and all the things of time states are signified (n. 476). It is manifest from this, that the things which were adduced above are signified by these words. Very similar things

are said of the devastation of Babel in Jeremiah: *The lana of Babel is full of guilt against the Holy One of Israel: the thoughts of Jehovah are against her, to make her a desolation: they shall not take of thee a stone for a corner nor a stone for foundations, for thou shalt be a waste for ever. Babel shall become heaps, a dwelling-place for dragons, an astonishment, a hissing. Babel is reduced to desolation, the sea goeth up over her, she is covered with the multitude of the waves, her cities are reduced to desolation, a land of drought and of solitude* (li. 5, 26, 29, 37, 41–43).

786. *And every shipmaster, and every one employed upon ships, and sailors, and as many as navigate the sea*, signifies those who are called laymen, as well they that are placed in greater dignity as those that are in less, down to the common people, who are attached to that Religion, and love and prize it, or acknowledge and venerate it in heart. From the ninth to the sixteenth verse the clergy are treated of, who have been in dominion from that Religion, and have exercised the Lord's Divine power, and by it have made gain of the world. Those are now treated of, who are not in any order of the ministry, but still love and prize that Religion, and acknowledge and venerate it in heart, who are called laymen. By "every shipmaster" are meant the highest of them, who are emperors, kings, dukes, and princes. By "every one employed upon ships" those are meant who are in various functions in a higher or lower degree. By "sailors" are meant the lowest, who are called the common people. By "as many as navigate the sea," are meant all in general who are attached to that Religion, and love and prize it, or acknowledge and venerate it in heart. That all these are here meant, is manifest from the series of the things in the spiritual sense; and from the signification of being upon ships, and of being employed upon ships, and of sailors; and from the signification of them that navigate the sea. By the masters of ships, and those employed upon them, and sailors, no others can

be meant but those who contribute the things which are above called merchandise, — which are those things which they collect into their treasuries, as also possessions, — and who receive benedictions and beatifications in return, as merits, and other similar things which they desire for their souls. And when these are meant, it is manifest that by every shipmaster the highest of them are meant; by every one employed upon ships, all in offices subordinate to them; and by sailors, the lowest. That by ships spiritual merchandise is understood, which are knowledges of truth and good, may be seen above (n. 406); here natural merchandise; and they take back spiritual, as they think. The reason that by as many as navigate the sea are meant all, whoever they be, who love and prize that Religion, or acknowledge and venerate it in heart, is because that Religion is signified by the sea; for by the sea the external of the church is signified, see above (n. 238, 290, 403, 404, 405, 470, 565½, 659, 661): and this Religion is merely external. Similar things are signified by this in Isaiah: *Thus said Jehovah your Redeemer, the Holy One of Israel, for your sake have I sent to Babel, and will cast down all her nobles, whose cry is in the ships: thus said Jehovah, I who have made a way in the sea, and a path in the mighty waters* (xliii. 14, 16). A "cry in the ships" is spoken of, as here also, that "they stood afar off, and cried from the ships." And likewise in Ezekiel: *At the voice of the cry of thy pilots shall the suburbs tremble, and all that hold the oar shall come down out of thy ships, all the sailors and pilots of the sea, and shall cry bitterly over thee* (xxvii. 28–30). But this is concerning the devastation of Tyre, by which the church as to the knowledges of truth and good is signified. But it is to be known, that no others are here understood but those who have and prize that Religion, and in heart acknowledge and venerate it. But they who are of the same Religion, and acknowledge it, because they were born and brought up in it, and do not know any thing of their devices and

snares for arrogating to themselves Divine worship, and for possessing all the property of all in the world, and still do goods from a sincere heart, and likewise turn their eyes to the Lord, these come among the blessed after death; for, being instructed, they there receive truths, and reject the adoration of the pope, and the invocation of the saints, and acknowledge the Lord as the God of heaven and earth, and are taken up into heaven, and become angels. On which account also there are many heavenly societies of them in the spiritual world, over which are set the honorable, who have lived in the same manner. It has been given to see that some also were set over those societies, who were emperors, kings, dukes, and princes; who indeed acknowledged the pontiff as the supreme head of the church, but not as the vicar of the Lord; and who acknowledged likewise some things from the papal bulls, but yet held the Word holy, and acted justly in their administration. Concerning these some things may be seen in the "Continuation concerning the Last Judgment and concerning the Spiritual World" (n. 58 and 60), related from experience.

787. *Stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city,* signifies their mourning in a remote state over the condemnation of that Religion, which they believed to be supereminent above every religion in the world. By their standing afar off is signified while they are yet in a state remote from damnation, and still in fear of punishments (n. 769, 783). By their crying, their mourning is signified. By the smoke of the burning is signified damnation on account of the adulteration and profanation of the Word (n. 766, 767). By their saying "what city is like unto this city," is signified that they believed that that Religion was supereminent above every religion in the world. By that great city that Religion is signified, as often above. That they believe that Religion to be supereminent above every religion, and

that it is the mother, queen, and dominant church, is known also that it is continually instilled by the canons and monks, that they should believe so; and it is also known to those who give attention, that these do this from the fire of ruling and of acquiring gain. Yet still, on account of the power of their domination, they are unable to recede from all its externals; but they can recede from its internals, since full liberty has been left and is left to man's will and understanding, and thence to his affection and thought.

788. *And they cast dust upon their heads, and cried weeping and mourning, saying, Alas, alas, that great city*, signifies their interior and exterior pain and grief, which is lamentation, that so eminent a religion should be altogether destroyed and condemned. By casting dust upon their heads interior pain and grief are signified on account of the destruction and condemnation spoken of in what follows. By crying out, weeping and mourning, is signified exterior pain and grief: by weeping is signified grief of soul, and by mourning grief of heart. By "Alas, alas, that city," is signified grievous lamentation over her destruction and condemnation. That "alas" [woe] signifies lamentation over calamity, unhappiness, and condemnation, and hence "alas, alas," a grievous lamentation, may be seen, n. 416, 769, 785: and that the city signifies that Religion, n. 785, and elsewhere. That interior pain and grief on account of the destruction and condemnation is signified by casting dust upon the head, may be evident from the following passages: *They shall cry bitterly, and shall cast up dust upon their heads, and shall roll themselves in ashes* (Ez. xxvii. 30). *The daughters of Zion sit upon the ground, they have cast up dust upon their heads* (Lam. ii. 10). *Job's friends rent their mantles, and sprinkled dust upon their heads* (Job ii. 12). *Come down, and sit in the dust, O daughter of Babel, sit on the ground, there is no throne for thee* (Isa. xlvii. 1: besides other places). The reason of their casting dust upon their heads, when they were inmostly pained, was because dust signifies what is

condemned, as is manifest from Gen. iii. 14; Matt. x. 14; Mark vi. 11; Luke x. 10–12; and dust upon the head represented the acknowledgment that of themselves they were condemned, and thus repentance, as Matt. xi. 21; Luke x. 13. That dust signifies what is condemned, is because the earth over the hells in the spiritual world consists of mere dust without grass or herbage.

789. *In which all that had ships in the sea were made rich by her costliness, for in one hour they are made desolate*, signifies on this account, that by the holy things of that Religion, all, as many as were willing to buy, were absolved, and for worldly and temporal riches received spiritual and eternal riches, and that now no one can buy them. By being made rich by her costliness is signified to be made acceptable to God by the holy rites of that Religion, or to believe that for temporal and temporary merchandise and riches they would receive spiritual and eternal merchandise or riches; that is, that for gold, silver, precious stones, pearls, purple, and the other things which are enumerated (vers. 12, 13), they would receive blessings and happinesses after death. These things are meant by the costliness, with which they say that they were made rich by that city. That they also speak thus, is known. By their being made desolate in one hour is signified that on account of the destruction of that Religion, no one can hereafter buy their holy things. From these things it is manifest, that by these words are signified the things which were stated above. That the holy things of the church are signified by things costly or precious, is manifest from these passages: *Blessed of Jehovah is the land of Joseph, for the precious things of heaven, for the precious things of the products of the sun, and for the precious things of the produce of the months, and for the precious things of the hills of eternity, and for the precious things of the earth* (Deut. xxxiii. 13–15). *Is Ephraim my precious son? Is he a pleasant child?* (Jer. xxxi. 20). By Ephraim the understanding of the Word is meant. *The*

sons of Zion were esteemed more precious than pure gold (Lam. iv. 2). "The sons of Zion" are the truths of the church. Besides elsewhere, as Isa. xiii. 12; xliii. 4; Ps. xxxvi. 7; xlv. 9; xlix. 8; lxxii. 14. Hence now it is, that it is said that from that city all that had ships in the sea were made rich by her costliness.

790. *Rejoice over her, O heaven, and ye holy apostles and prophets; for God hath judged your judgment upon her,* signifies that the angels of heaven and the men of the church, who are in goods and truths from the Word, should rejoice in heart that those who are in the evils and falsities of that Religion are removed and rejected. "Rejoice over her, O heaven," signifies that the angels of heaven should now rejoice in heart, for exultation is joy of the heart. "And ye holy apostles and prophets" signifies, and together with them the men of the church who are in goods and truths from the Word. By the apostles those are signified who are in the goods and thence in the truths of the church from the Word, and abstractly the goods and thence the truths of the church from the Word (n. 79); and by prophets are signified truths from good from the Word (n. 8, 133), who are called holy, because the apostles and prophets, as was said, signify abstractly the goods and truths of the Word, which in themselves are holy, because the Lord's (n. 586, 666). "For God hath judged your judgment upon her," signifies because they who are in the evils and falsities of that Religion are removed and rejected. That no others are rejected, may be seen above (n. 786). The joy of the angels of heaven over the removal and rejection of those who are in the evils and falsities of that Religion, is treated of in the following chapter from vers. 1–9; here only that they should rejoice. But the angelic joy is not for their condemnation, but over the New Heaven and New Church, and the salvation of the faithful; which things cannot be given before they are removed, which is done and has been done by the last judgment; on which subject something

will be seen in the explanation of verses 7, 8, 9 of the chapter following. From this it may be evident, that by "rejoice over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her," is signified that the angels of heaven and the men of the church, who are in goods and truths from the Word, should rejoice in heart, that they who are in the evils and falsities of that Religion are removed and rejected. Who cannot see that the apostles and prophets spoken of in the Word are not here meant? They were few, and not more excellent than others: but by them are meant all in the Lord's church who are in goods and truths from the Word; as also by the twelve tribes of Israel, spoken of above (n. 349). By the apostle Peter the truth or faith of the church is meant; by the apostle James, the charity of the church; and by the apostle John, the works of charity of the men of the church.

791. *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all*, signifies that by a powerful influx of the Lord out of heaven that Religion with all its adulterated truths of the Word will be cast headlong into hell, and will not at all appear to the angels any more. By "a mighty angel took up," a powerful influx of the Lord out of heaven is signified; for by an angel is signified the Lord, and His operation, which is through heaven (n. 258, 415, 465, 649); here, as he is called a mighty angel, and took up a stone like a great millstone, powerful operation is signified, which is a powerful influx. By a stone like a great millstone the adulterated and profaned truths of the Word are signified: for by a stone truth is signified, and by a mill is signified the searching for, investigation, and confirmation of truth from the Word, as will be shown in n. 794; but here the adulteration and profanation of the truth of the Word, as it is said of Babylon. By casting into the sea is

signified into hell. By "thus with violence shall that great city, Babylon, be thrown down," is signified that thus will that Religion be cast into hell. By its not being found any more is signified that it will no longer appear at all to the angels. This is signified because all from that Religion who are in its evils and falsities come indeed after death into the world of spirits: for that world is like a forum, in which all are at first congregated; and it is like the stomach, into which all foods are first collected. The stomach also corresponds to that world. But at this day, as it is after the last judgment, which was accomplished in the year 1757, it is not permitted them, as before, to tarry in that world, and to form to themselves as it were heavens; but as soon as they arrive there, they are sent to societies which are in conjunction with the hells, into which also they are cast from time to time: and thus care is taken by the Lord, that they shall no longer appear at all to the angels. It is this, therefore, which is signified by that city, that is, that Religion, being found no more. Since the truth of the Word adulterated is signified by the millstone, and by the sea hell, the Lord therefore says, *He that shall offend one of the little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and he were plunged into the depth of the sea* (Matt. xviii. 6). It is called *a millstone* in Mark ix. 42; Luke xvii. 2. Of Babel nearly the same is said in Jeremiah: *When thou hast made an end of reading this book, thou shalt bind a stone upon it, and shalt cast it into the midst of the Euphrates, and shalt say, Thus shall Babel sink, and shall not rise again* (li. 63, 64). By the midst of the Euphrates is meant the same as by the sea, because the river Euphrates bounded and separated Assyria, where Babel was, from the land of Canaan.

792. *And the voice of harpers and of musicians, and of pipers and trumpeters, shall be heard no more at all in thee*, signifies that there will not be in them any affection for spiritual truth and good, nor any affection for heavenly

(celestial) truth and good. By voice is meant sound, and every sound corresponds to an affection which is of love, since it arises therefrom. From this it is that the sounds of the harp, of music, and of the pipe, from correspondence, signify affections. But the affections are of two kinds, spiritual and heavenly: spiritual affections are affections of wisdom, and heavenly affections are affections of love. They differ from each other as the heavens; which are distinguished into two kingdoms, the heavenly and the spiritual, as has several times been said above. There are therefore musical instruments whose sounds have relation to spiritual affections, and there are those which have relation to heavenly affections. The voice or sound of harpers and musicians has relation to spiritual affections, and the voice or sound of pipers and trumpeters to heavenly affections. For the instruments whose sounds are discrete, as stringed instruments, belong to the class of spiritual affections; and the instruments whose sounds are continuous, as wind instruments, belong to the class of heavenly affections. Hence it is, that the voice or sound of harpers and musicians signifies affection for spiritual good and truth, and the voice or sound of pipers and trumpeters signifies affection for heavenly good and truth. That the sound of the harp from correspondence signifies confession from affection for spiritual truth, may be seen, n. 276, 661. It is here meant that they who are in the evils and falsities of the Roman Catholic Religion have no affections for spiritual truth and good, nor any affections for heavenly truth and good, because it is said that the voice of harpers and of musicians and of pipers and trumpeters shall be heard no more at all in thee. The reason that they do not have them is because they cannot be given to them: for they have not any truth from the Word; and because they have no truth, neither have they any good. The latter is given to those only who desire truths: but no others desire truths from a spiritual affection, but they who go

to the Lord: these, according to this their desire, are instructed by the angels after death, and receive truths. The external affections in which they are while they are hearing masses, and in their other devotions, which are without truths from the Lord through the Word, are merely natural, sensual, and corporeal: and as they are such, and are without internals from the Lord, it is not wonderful that in this thick-darkness and blindness they are carried away to the worship of living and dead men, and to sacrifices to demons, who are called plutos, to make expiation for their souls.

793. *And no artificer of any art shall be found any more at all in thee*, signifies that they who are in that Religion from doctrine and from a life according to it, have no understanding of spiritual truth, and hence no thought of spiritual truth, so far as they are in it of themselves. By an artificer in the spiritual sense of the Word is signified one that is intelligent, and that thinks from the understanding; in the good sense, one that from the understanding thinks truths, which are heavenly; and in the bad sense, one that from the understanding thinks falsities, which are infernal: and as the latter and the former are of many genera, and each genus of many species, and each species again of many genera and species, which, however, are called particulars and singulars, it is therefore said, "no artificer of any art." By artificers also, from their handicrafts and arts, such things are signified from correspondence as are of wisdom, intelligence, and knowledge. It is said, from correspondence, because all human work corresponds, and likewise every operation, provided it be of any use, to such things as are of angelic intelligence; but the works of artificers in gold, silver, and precious stones correspond to one kind of matters or subjects of angelic intelligence; those of artificers in brass, iron, wood and stone to other kinds; and to others, those of artificers in other desirable uses, as cloths, linens, garments and clothings of various kinds: all

these correspond, as was said, because they are works. It may be evident from this, that by no artificer of any art shall be found in Babylon, is not meant that there is not any artificer there; but that there is not any understanding of spiritual truth, and thence neither any thought of spiritual truth. But it is so only with those who are in that Religion from its doctrine and from a life according to it; and likewise so far as they are in it of themselves. That an artificer signifies those who are in the understanding of truth, and thence in the thought of truth, may be evident from these passages: *Bezaleel and Aholiab the artificers shall make the Tabernacle, for they are filled with wisdom, intelligence, and knowledge* (Ex. xxxi. 3; xxxvi. 1, 2). And every *wise-hearted man among them that did the work, they made the Tabernacle, with the work of the artificer* (Ex. xxxvi. 8). *Thou shalt make the Tabernacle of fine-twined linen, and blue and purple, and double-dyed scarlet, and cherubs, with the work of the artificer shalt thou make them* (Ex. xxvi. 1). *Thou shalt make the vail in like manner with the work of the artificer* (vers. 31; xxxv. 35). *In like manner the Ephod with the work of the artificer: as also the Breastplate* (Ex. xxviii. 6; xxxix. 8). Artificer is there expressed by a word which also signifies an inventor. *Thou shalt engrave two stones, which thou shalt put upon the shoulders of the ephod, with the work of an artificer in gems* (Ex. xxviii. 11). In the opposite sense, by the work of an artificer is signified that work which is done from one's own intelligence, from which nothing else can be produced but falsity. This is meant by the work of the artificer in these places: *They shall make a molten image of their silver according to their own intelligence, the whole the work of artificers* (Hos. xiii. 2). *The artificer melteth the graven image, and the founder spreadeth it over with gold, and casteth silver chains; he seeketh a wise artificer* (Isa. xl. 19, 20). *He cutteth wood out of the forest, the work of the hands of the workman; silver is brought from Tarshish, and gold from Uphaz,*

the work of the artificer; blue and purple are their garment, the whole the work of the wise (Jer. x. 3, 9. Also, Deut. xxvii. 15). That idols signify falsities of worship and religion from one's own intelligence, may be seen above (n. 459, 460).

794. *And the voice of the mill shall be heard no more in thee at all*, signifies that with those who are in that Religion from its doctrine and from a life according to it, there is no searching for, investigation or confirmation of spiritual truth, because the falsity received and confirmed and thus implanted stands in the way. By the voice of the mill nothing else is signified but the search after, investigation and confirmation of spiritual truth, especially from the Word. That this is signified by the voice of a mill, or by grinding, is because heavenly (celestial) and spiritual good are signified by the wheat and barley which are ground; and hence by fine flour and meal truth from that good is signified: for all truth is from good, and all truth which is not from spiritual good, is not spiritual. It is said, the voice of the mill, because spiritual things are everywhere in the Word designated by things instrumental, which are the ultimates of nature; as spiritual truths and goods by cups, vials, bottles, platters, and many other vessels; see above (n. 672). That the good of the church from the Word is signified by wheat (n. 315); and that the truth from that good is signified by fine flour from wheat (n. 778). That a mill signifies search after, investigation and confirmation of spiritual truth, may be seen from these passages: *Jesus said, in the consummation of the age, two men shall be in the field; the one shall be taken, and the other shall be left: two women shall be grinding at the mill; the one shall be taken, and the other shall be left* (Matt. xxiv. 40, 41). By the consummation of the age is meant the end of the Church, when there is a last judgment: by the field the church is signified, because the harvest is there: by them that grind at the mill are signified those in the Church

who search after truths: by those that are taken they who find and receive them are signified: and by them that are left, those who do not search after nor receive them, because they are in falsities. *I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and of the bride, the voice of the mills, and the light of the candle* (Jer. xxv. 10). By the voice of the mills in this passage the like is signified as here in the Apocalypse. *Thou shalt not take the mill or he millstone to pledge, for he taketh the soul to pledge* (Deut. xxiv. 6). The mill is here called the soul, because by the soul is signified the truth of wisdom and faith (n. 681). In the opposite sense, the investigation and confirmation of falsity is signified by a mill, as in these places: *They led away the young men to grind at the mill, and the children fell down under the wood* (Lam. v. 13). *Sit in the dust, O daughter of Babel; take the mill and grind meal; uncover thy locks, uncover thy thigh, pass over the rivers, let thy nakedness be uncovered, and let thy shame be seen* (Isa. xlvii. 1–3). "Take the mill and grind meal" signifies to search after and investigate falsities, for the sake of confirming them.

795. But to illustrate this by an example: Who cannot see, that they who are in Babylon have sought after and investigated the means of confirming this enormous falsity, that the Bread and Wine in the Eucharist should be divided, so that the bread might be given to the laity, and the wine to the clergy? This can be seen from reading only the decision made in the Council of Trent, and established by a Bull; which is this: "That immediately after the consecration, the true Body of Jesus Christ, and the true Blood, together with His Soul and Divinity, are truly, really and in substance contained under the appearance of the Bread and Wine; the Body under the appearance of the Bread, and the Blood under the appearance of the Wine, *by the power of the words:* but the Body itself under the appearance of the Wine, and the Blood under the appearance of the Bread, and the Soul under both, by the power of the natural con-

nection and concomitance, by which the parts of the Lord Christ are joined to each other, and His Divinity by reason of that admirable hypostatic union with the Body and the Soul: and that just as much is contained under each appearance as under both: and that the whole and entire Christ exists under the appearance of the Bread, and under every part of that appearance; and the whole also under the appearance of the Wine, and under its parts. Also, that water is to be mixed with the wine." These are their very words; and that they are contrary to the force of the Lord's words, they themselves confess. Who that is of sound judgment, does not see that the truths themselves are here inverted, and converted into falsities by reasonings which the upright in heart cannot but abominate. But why is this? Is it not solely for the sake of masses, which they call sacrifices, propitiatory, most holy, and pure, with nothing but what is holy in them, by which they infuse holiness into the bodily senses of men, and at the same time bring night into all the things of faith and of spiritual life; and this for the reason that in the darkness they may rule and get wealth? And also to cherish the idea concerning the Ministers, that they are full of the Lord, and that the Lord is in them. And that the wine is for them, lest they should be wearied out; and the water in the wine, lest they should become intoxicated.

796. *And the light of a candle shall shine no more at all in thee*, signifies that they who are in that Religion from doctrine and from a life according to it, have no enlightenment from the Lord, and hence no perception of spiritual truth. By the light of a candle is signified enlightenment from the Lord and thence the perception of spiritual truth: for by light the light of heaven is meant, in which the angels are, and men also as to the understanding; which light in its essence is the Divine Wisdom: for it proceeds from the Lord as the Sun of the spiritual world, which in its substance is the Divine Love of the Divine Wisdom; from

which no other light can proceed than that of the Divine Wisdom, nor any other heat than that of the Divine Love. That it is so, is demonstrated in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom" (n. 83–172). Since that light is from the Lord, and the Lord is omnipresent by means of it and in it, therefore all enlightenment is effected through it, and thence the perception of spiritual truth, which those have who love Divine Truths spiritually, that is, who love truths because they are true, and thus because they are Divine. That this is to love the Lord, is manifest: for in that light the Lord is omnipresent, because the Divine Love and Divine Wisdom are not in place, but are where they are received, and according to the reception. That they who are in the Roman Catholic Religion have not any enlightenment, and perception of spiritual truth therefrom, may be evident from their not loving any spiritual light: for the origin of spiritual light is, as was said, from the Lord; and no others can accept that light, nor receive it, but they who are conjoined to the Lord: and conjunction with the Lord is effected solely by the acknowledgment and worship of Him, and at the same time by a life according to His precepts from the Word. The acknowledgment and worship of the Lord, and the reading of the Word, cause the presence of the Lord; but these two together with a life according to His precepts, effect conjunction with Him. In Babylon it is the contrary. There the Lord is acknowledged, but without dominion; and the Word is acknowledged, but without the reading of it. In place of the Lord the pope is there worshipped, and in place of the Word the papal bulls are acknowledged; according to which they live, and not according to the precepts of the Word; and the bulls have for their end the dominion of the pope and his ministers over heaven and the world, and the precepts of the Word have for their end the Lord's dominion over heaven and the world; and these are diametrically opposite to each other, like hell and heaven. These things

are said, that it may be known, that they have altogether no light of a candle, that is, enlightenment and perception of spiritual truth from it, who are in the Babylonish Religion from doctrine and from a life according to it. That the Lord is the Light, from which is all enlightenment and perception of spiritual truth, is manifest from these passages: *That was the true Light, which enlighteneth every man that cometh into the world* (John i. 4–12): this is concerning the Lord. *This is the judgment, that the Light is come into the world: he that doeth the truth cometh to the Light* (John iii. 19, 21). *Jesus said, Yet a little while is the Light with you; walk while ye have the Light, lest darkness come upon you: while ye have the Light, believe in the Light, that ye may be children of Light* (John xii. 35, 36) *Jesus said, I am come a Light into the world, that whosoever believeth in Me, may not abide in darkness* (John xii. 46). *Jesus said, I am the Light of the world* (John ix. 5). *Simeon said, Mine eyes have seen thy salvation, a Light for the revelation of the nations* (Luke ii. 30–32). *The people that sat in darkness have seen a great Light; and to them that sat in the region and shadow of death, hath Light arisen* (Matt. iv. 16; Isa. ix. 2). *I have given thee for a Light of the nations, that thou mayest be my salvation even unto the end of the earth* (Isa. xlix. 6). *The city New Jerusalem hath no need of the sun or the moon to shine in it; for the glory of God enlighteneth it, and the Lamp of it is the Lamb* (Apoc. xxi. 23; xxii. 5). It is manifest from these passages, that the Lord is the Light, from which are all enlightenment and thence perception of truth: and because the Lord is the Light, the devil is thick-darkness; and the devil is the Love of ruling over all the holy Divine things of the Lord, and thus over Him: and as far as dominion is given to it, so far it darkens, extinguishes, sets on fire, and burns up, the holy Divine things of the Lord.

797. *And the voice of the bridegroom and of the bride shall be heard no more at all in thee,* signifies that they who are in

that Religion from doctrine and from a life according to it, have no conjunction of good and truth, which makes the church. By voice is here signified joy, because it is that of a bridegroom and bride. By a bridegroom, in the highest sense, the Lord as to Divine Good is meant; and by a bride the church is meant as to Divine Truth from the Lord: for the church is a church from the reception of the Lord's Divine Good in the Divine Truths which are from Him. That the Lord is called the Bridegroom, and likewise the Husband; and that the church is called the Bride and also the Wife, is manifest from the Word. That the heavenly marriage, which is the conjunction of good and truth, is therefrom, will be seen in a small work on "Marriage." Now as this heavenly marriage is effected by the reception of Divine Good from the Lord in Divine truths from the Word by the men of the church, it is manifest that there is no conjunction of good and truth in those who are in that Religion from doctrine and a life thence, because they have no conjunction with the Lord; but their conjunction is with men living and dead: and this conjunction, with those who are in the love of ruling from the love of self over the holy Divine things of the Lord, and over the Lord, is like conjunction with the devil, who, as was said in a preceding article, is that love; and to approach the devil to come to God through him, is detestable. That the Lord is called the Bridegroom, and the Church the Bride, is manifest from these passages: *He that hath the Bride is the Bridegroom; but the friend of the Bridegroom, who standeth and heareth Him, rejoiceth with joy because of the Bridegroom's voice* (John iii. 29). John the Baptist says this of the Lord. *Jesus said, As long as the Bridegroom is with them, the sons of the marriage cannot fast; the days will come when the Bridegroom shall be taken away from them, then shall they fast* (Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35). *I saw the holy city New Jerusalem prepared as a Bride adorned for her Husband* (Apoc. xxi. 2). *The angel said, Come,*

and I will show thee the Bride, the Lamb's Wife (Apoc. xxi. 9, 10). *The time of the marriage of the Lamb is come, and His Wife hath made herself ready. Blessed are they that are called to the marriage supper of the Lamb* (Apoc. xix. 7, 9). *By the Bridegroom, whom the ten virgins went out to meet*, is also meant the Lord (Matt. xxv. 1, 2, &c.). It is manifest from this what is signified by the voice and the joy of the bridegroom and bride in the following passages: *As the joy of the bridegroom over the bride, thy God shall rejoice over thee* (Isa. lxii. 5). *My soul shall be joyful in my God, as a bridegroom decketh himself with a diadem, and as a bride adorneth herself with her jewels* (Isa. lxi. 10). *There shall still be heard in this place the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, saying, Let us confess unto Jehovah Zebaoth* (Jer. xxxiii. 10, 11). *Let the bridegroom go forth out of his chamber, and the bride out of her bride-chamber* (Joel ii. 16). *I will cause to cease from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride* (Jer. vii. 34; xvi. 9). *I will take from them the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, the voice of the mills, and the light of a candle, and the whole land shall be for a desolation by the king of Babel* (Jer. xxv. 10, 11).

From what has been said the series of the things in these two verses may now be seen, which is, that they who are in that Religion have not any affection for spiritual truth and good (n. 792); that they have not any understanding of spiritual truth, and hence not any thought of it (n. 793): for thought is from affection and according to it. That neither have they any search after, investigation or confirmation of spiritual truth (n. 794). That they have no enlightenment from the Lord, and hence no perception of spiritual truth (n. 796). And finally, that they have no conjunction of good and truth, which makes the church (n. 797). These things likewise follow each other thus in order.

798. Since it is said that they have not any conjunction of good and truth, because there is not in them the marriage of the Lord and the church, something shall here be said of the power of opening and shutting heaven, which acts as one with the power of remitting and retaining sins, which they claim to themselves as the successors of Peter and the apostles. The Lord said to Peter, *Upon this same Rock [Petra] will I build my church, and the gates of hell shall not prevail against it: I will give unto thee the keys of the kingdom of the heavens, and whatever thou shalt bind on earth shall be bound in the heavens, and whatever thou shalt loose on earth shall be loosed in the heavens* (Matt. xvi. 18, 19). The Divine Truth which is meant by the Rock upon which the Lord will build His Church, is what Peter then confessed; which was, *Thou art the Christ, the Son of the living God* (vers. 16 there). By the keys of the kingdom of the heavens — which are, that whatever that Rock, which is the Lord, shall bind on earth shall be bound in the heavens, and whatever it shall loose on earth shall be loosed in the heavens — is meant that the Lord has power over heaven and earth, as He likewise says, Matt. xxviii. 18; and thus the power of saving the men who from faith of heart are in that confession of Peter. The Lord's Divine operation to save men is from firsts by ultimates; and this is what is meant by saying that whatever He shall bind or loose on earth shall be bound or loosed in heaven. The ultimates by which the Lord operates are on earth, and indeed in men. For the sake of this, that the Lord Himself might be in the ultimates as He is in the firsts, He came into the world, and put on the Human. That all the Lord's Divine operation is from firsts by ultimates, and thus from Himself in the firsts and from Himself in the ultimates, may be seen in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom" (n. 217–219, 221): and that it is thence that the Lord is called the First and the

Last, the Alpha and the Omega, the Beginning and the End, the Almighty, may be seen above (n. 29–31, 38, 57). Who cannot see, if he will, that the salvation of men is the continuous operation of the Lord in man from his earliest infancy even to the end of his life? and that this is purely a Divine work, and can in no wise be given to any man? It is Divine in such a sort that it is at once the work of omnipresence, omniscience, and omnipotence: and that man's reformation and regeneration, and thus his salvation, are all of the Lord's Divine Providence, may be seen in the "Angelic Wisdom concerning the Divine Providence," from beginning to end. The very Coming of the Lord into the world was solely for the sake of man's salvation. For the sake of this He assumed the Human, removed the hells, and glorified Himself, and put on omnipotence even in the ultimates, which is meant by sitting at the right hand of God. What, therefore, is more abominable, than to found a Religion, by which it is ordained that that Divine authority and power are man's, and no longer the Lord's; and that heaven will be opened and shut, if only a priest says, "I absolve," or "I excommunicate;" and that sin, though enormous, is remitted, provided he says, "I remit?" There are many devils in the world, who, in order to escape temporal punishments, seek and obtain absolution from a diabolical crime by arts and gifts. Who can be so insane as to believe that the power is given of admitting devils into heaven?

It was said above (n. 790, at the end), that Peter represented the truth of faith in the Church, James the good of charity in the Church, and John the good works of the men of the Church; and that the twelve apostles together represented the Church as to all its elements. It is clearly manifest that they represented them, from the Lord's words to them in Matthew: *When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (xix. 28; Luke xxii. 30)

by which words nothing else can be signified than that the Lord is to judge all according to the goods and truths of the Church. If this was not meant by these words, but the apostles themselves, all in the great city Babylon, who call themselves the successors of the apostles, might claim to themselves that they are to sit upon thrones as many in number as themselves, from the pontiff down to a monk, and to judge all in the whole world.

799. *For thy great men were the merchants of the earth*, signifies that the superiors in their ecclesiastical hierarchy are such, because by various and arbitrary rights, left to them in the statutes of the order, they traffic and make profit. By the great men are meant the superiors in their ecclesiastical hierarchy, who are called cardinals, bishops, and primates; who are called merchants because they make gain by the holy things of the Church, as by merchandise (n. 771, 783); here, who by various and arbitrary rights, left to them in the statutes of the order, traffic and make profit. Why this is said is manifest from the things that go before, for this is a consequence of them. In what goes before, it is said that there shall be heard no more in Babylon the voice of harpers, of musicians, of pipers and trumpeters; that there shall be there no artificer of any art; that the voice of the mill shall not be heard there; that the light of a candle shall not be there; nor the voice of the bridegroom and of the bride: by which is signified that in Babylon there is not any affection for spiritual truth, nor any understanding and consequent thought of it, nor any search after and investigation of it, nor any enlightenment and perception of it, and hence there is no conjunction of good and truth, which makes the church; see above (n. 792, 793, 794, 796, 797). The reason that they have not these, is because even the superiors in the order traffic and make gain, and thus set an example to the inferiors. This therefore is why it is said, *For thy great men were the merchants of the earth.* But some one perhaps may say, "What

are those arbitrary rights, which can be called tradings?" They are not their annual revenues and stipends, but they are dispensations by the power of the keys; which are, that they remit sins even if they are enormous, and thereby release from temporal punishments: that by interceding with the pope, they get power for contracting matrimonies within the prohibited degrees, and for breaking them up within degrees not prohibited; and do it themselves by tolerance without interceding: by granting the privileges which are within their jurisdiction: by ordinations of ministers, and confirmations: by general and particular gratuities from the monasteries: by the appropriation of revenues from other sources which belong by right to others: and by many other means. These, and not their annual revenues, were they content with them, cause that they have no affection for spiritual truth, nor any thought, investigation and perception of it, and no conjunction of truth and good, because those are the gains of the unjust Mammon; and an unjust person perpetually covets natural wealth, and refuses spiritual wealth, which is Divine Truths from the Word. From this it may now be evident, that by "thy great men were the merchants of the earth," is signified that the superiors in their ecclesiastical hierarchy are such, because by various and arbitrary rights, left to them in the statutes of the order, they traffic and make profit. Something shall still be said here concerning dispensation by the power of the keys, from crimes, even enormous ones, by which they not only release the guilty from eternal punishments, but from temporal punishments also; and if they do not release, they still protect by asylums. Who does not see that this does not belong to ecclesiastical jurisdiction, but to civil jurisdiction; and that it is to extend their dominion over every thing secular, and to destroy the public security: also that by this power still reserved to them, they are in the power of bringing back their former despotic domination over all tribunals established by kings, and thus over the judges,

even the highest; which also they would do, if they did not fear withdrawal. This is meant in Daniel, by *the fourth beast that came up out of the sea thinking to change times and right* (vii. 25).

800. *For by thy sorcery were all the nations seduced*, signifies their wicked arts and devices, by which they have led away the minds (*animus*) of all from the holy worship of the Lord to the profane worship of living and dead men and idols. By the sorcery whereby all the nations have been seduced, are signified the wicked arts and devices by which they have deluded and persuaded, so that they might be worshipped and adored instead of the Lord, and thus as the Lord; and because the Lord is the God of heaven and earth, as He teaches, Matt. xxviii. 18, thus as gods. It may be seen above (n. 798), that they transferred the Lord's Divine power to themselves: and because this is signified by those words, they also signify that by wicked arts and devices they have led away the minds of all from the holy worship of the Lord to the profane worship of men living and dead, and of idols. That nevertheless these things will come to an end, and are already at an end in the spiritual world, has been said and shown before. This is thus described in Isaiah: *Persist in thy enchantments, O Babel, and in the multitude of thy sorceries, wherein thou hast labored from thy youth: if so be they will be able to profit, if so be thou mayest become terrible; thou art wearied in the multitude of thy counsels: let now the observers of the heavens, the star-gazers, the diviners by the months, stand up, and save thee. Behold, they are become as stubble, the fire hath burned them; they shall not deliver their soul from the power of the flame: such have thy merchants become from thy youth; every one hath wandered to his own quarter, there is none to save thee* (xlvii. 12–15).

801. *And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth*, signifies that from the Religion which is meant by the city

Babylon comes the adulteration and profanation of every truth of the Word and thence of the church, and that falsity has emanated therefrom into the whole Christian world. By blood is signified the falsification, adulteration and profanation of the Word (n. 327, 379, 684). By prophets are signified all those who are in Divine truths from the Word, and abstractly truths of doctrine from the Word (n. 8, 133). That by saints are signified those who are of the Lord's church and abstractly the holy truths of the church (n. 173, 586, 666). That by them that are slain are signified those who are spiritually slain, and that those are said to be slain spiritually who perish by falsities (n. 325, and in many other places). And as the church is signified by the earth, by all that are slain on the earth are signified all in the Christian Church who have perished by falsities; because the falsity in them emanated from that Religion. It is also said of Babel in Jeremiah, That *there are the slain of all the earth* (li. 49, 52): and in Isaiah, That *Lucifer*, which there is Babel, *hath destroyed her land, and hath slain her people* (xiv. 20). That many falsities have emanated from the Babylonish Religion into the churches of the Reformed, may be seen above (n. 751); where this passage was explained, that *the Woman whom thou sawest is the great city which reigneth over the kings of the earth* (Apoc. xvii. 18).

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802. It has been said that from the Religion which is meant by the city Babylon proceeds the adulteration and profanation of every truth of the Word and thence of every holy thing of the church; and it has been said many times in what goes before, that that Religion has not only adulterated the goods and truths of the Word, but has also profaned them; and that Babel therefore in the Word signifies the profanation of what is holy. It shall now be told how

that profanation has been and is effected. It was said above, that the love of ruling from the love of self over the holy things of the church and over heaven, and thus over all the Divine things of the Lord, is the devil. Now because that dominion as an end is established in the minds of those who founded that Religion, they could not do otherwise than profane the holy things of the Word and the church. Suppose that that love, which is the devil, should be rooted in the mind of any one interiorly, as every reigning love is; then place some Divine Truth exteriorly before its eyes; will it not tear it to pieces, cast it to the ground, and trample it down, and in place of it call up a falsity that agrees with itself? The love of possessing all the things of the world is satan, and the devil and satan act as one, as if leagued together, in such as from the one love are in the other. It may be concluded from this, whence it is that profanation is signified in the Word by Babylon. Take an example: Let there be put before that love which is the devil this Divine truth, that God alone is to be worshipped and adored, and not any man; and thus that the vicarship is an invention and a fiction, which is to be rejected. In like manner this truth, that to invoke dead men, to fall down to their images, to kiss them and their bones, is simply and foully idolatrous, which is also to be rejected. Would not that love which is the devil reject these two truths in the vehemence of its anger, hurl its thunder against them, and tear them in pieces? But if any were to say to that love which is the devil, that to open and shut heaven, or to loose and to bind, and thus to remit sins, which is the same as to reform and regenerate, and so to redeem and save man, is purely Divine; and that a man cannot claim to himself any thing Divine without profanation; and that Peter did not claim it to himself, and therefore did not exercise any such power: moreover, that the succession is a thing invented by that love; as also the transmission of the Holy Spirit from

man to man: on hearing these things, would not that love which is the devil, stun the speaker with anathemas, and in the fire of its fury command him to be delivered to the inquisitor, and to be cast into a dungeon? If any one were to say further, How can the Lord's Divine power be transferred to you? How can the Lord's Divinity be separated from His Soul and Body? Is it not according to your faith that it cannot? How can God the Father introduce His Divine Power into the Son, except into His Divinity, which is the receptacle? How can this be transferred into a man so as to be his? Besides other similar things. On hearing these, would not that love which is the devil be silent, kindle into wrath within, gnash the teeth, and cry out, "Drag him forth, crucify him, crucify him; go, go all of you, see the great heretic, and amuse yourselves with him?"

CHAPTER NINETEENTH.

1. After these things I heard as it were a voice of a great multitude in heaven, saying, Alleluia, Salvation and glory and honor and power unto the Lord our God:

2. For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom, and hath avenged the blood of His servants at her hand.

3. And a second time they said, Alleluia; and her smoke rose up for ever and ever.

4. And the twenty-four elders and the four animals fell down, and worshipped God who sat upon the throne, saying, Amen; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God Omnipotent reigneth.

7. Let us be glad and rejoice and give glory to Him; for the marriage of the Lamb is come, and His Wife hath made herself ready.

8. And it was given to her that she should be arrayed in fine linen clean and bright; for the fine linen is the justice of the saints.

9. And He said unto me, Write, Blessed are they that are called to the marriage supper of the Lamb. And He said, These are the true words of God.

10. And I fell down before his feet to worship him: and he said unto me, See thou do it not: I am thy fel-

low-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened; and behold, a white horse; and He that sat upon him is called faithful and true; and in justice He doth judge and make war.

12 And His eyes were as a flame of fire, and upon His head were many diadems; having a name written, which no man knew but Himself:

13. And He was clothed with a vesture dipped in blood and His name is called, The Word of God.

14. And the armies in heaven followed Him upon white horses, clothed in fine linen white and clean.

15. And out of His mouth proceeded a sharp sword, that with it He should smite the nations; and He shall feed them with a rod of iron: and He treadeth the wine-press of the fury and anger of God Almighty.

16. And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords.

17. And I saw an angel standing in the sun; and He cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God:

18. That ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of mighty men, and the flesh of horses, and of them that sit upon them, and the flesh of all, free and bond, and small and great.

19. And I saw the beast, and the kings of the earth and their armies gathered together to make war with Him that sat upon the horse, and with His army.

20. And the beast was taken, and with him the false prophet, that wrought signs before him, with which he seduced them that received the mark of the beast, and that worshipped his image: these two were cast alive into the lake of fire burning with brimstone.

21. And the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth; and all the birds were filled with their flesh.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The glorification of the Lord by the angels of heaven, because the Roman Catholic Religion is removed in the world of spirits, whereby they have come into the light and into their blessedness (vers. 1–5). Annunciation of the Lord's coming, and of a New Church from Him (vers. 6–10). The opening of the Word as to the spiritual sense for that church (vers. 11–16). The calling of all to it (vers. 17, 18). Resistance by those who are in faith separated from charity (vers. 19). Their removal and damnation (vers. 20, 21).

THE CONTENTS OF EACH VERSE. "After these things I heard as it were a voice as of a great multitude in heaven, saying, Alleluia," *signifies* thanksgiving, confession and celebration of the Lord by the angels of the lower heavens, on account of the removal of the Babylonians. "Salvation and glory and honor and power unto the Lord our God," *signifies* that now there is salvation from the Lord, because there is now reception of Divine Truth and Divine Good from His Divine power. "For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom," *signifies* because in justice the profane Babylonish religion is condemned, which has destroyed the Lord's Church by filthy adulterations of the Word. "And hath avenged the blood of His servants at her hand," *signifies* retribution for the injuries and violence offered to the souls of the worshippers of the Lord. "And a second time they said, Alleluia; and her smoke rose up for ever and ever," *signifies* thanksgiving and celebration of the Lord from joy that that profane religion is condemned

for ever. "And the twenty-four elders and the four animals fell down, and worshipped God who sat upon the throne, saying, Amen, Alleluia," *signifies* worship of the Lord as the God of heaven and earth, and as the Judge of the universe, by the angels of the higher heavens, and confirmation of the thanksgiving, confession and celebration of the Lord by the angels of the lower heavens. "And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him," *signifies* influx from the Lord into heaven, and thus unanimity of the angels, that all who are in the truths of faith and in the goods of love should worship the Lord as the only God of heaven. "Both small and great," *signifies* those who worship the Lord from the truths of faith and the goods of love in a greater or less degree. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God Omnipotent reigneth," *signifies* the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, that the Lord alone reigns in the Church which is now to come. "Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come," *signifies* joy of soul and heart, and thence glorification of the Lord, that henceforth there may be a full marriage of Him with the Church. "And His Wife hath made herself ready," *signifies* that they who will be of this Church, which is the New Jerusalem, are collected together, inaugurated and instructed. "And it was given to her that she should be arrayed in fine linen clean and bright," *signifies* that they are instructed by the Lord in genuine and pure truths through the Word. "For the fine linen is the justice of the saints," *signifies* that through truths from the Word those who are of the Lord's Church have goods of life. "And he said unto me, Write, Blessed are they that are called to the marriage supper of the Lamb," *signifies* an angel sent from heaven to John, and speaking

with him concerning the Lord's New Church, and saying that it was given to know on earth, that those have eternal life who receive the things which are of that church. "And he said, These are the true words of God," *signifies* that this is to be believed because it is from the Lord. "And I fell down before his feet to worship him; and he said, See thou do it not; I am thy fellow-servant and of thy brethren that have the testimony of Jesus; worship God," *signifies* that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men, as brethren with brethren, — with those who worship the Lord, — and thus that in consociation with them the Lord alone is to be adored. "For the testimony of Jesus is the spirit of prophecy," *signifies* that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to His precepts, is in the universal sense the all of the Word and of doctrine therefrom. "And I saw heaven opened, and behold, a white horse," *signifies* the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby, which is the coming of the Lord. "And He that sat upon him is called faithful and true; and in justice He doth judge and make war," *signifies* the Lord as to the Word, that it is the Divine Good itself and the Divine Truth itself, from both of which He executes judgment. "And His eyes were as a flame of fire," *signifies* the Divine Wisdom of the Lord's Divine Love. "And upon His head were many diadems," *signifies* the Divine Truths of the Word from Him. "Having a name written which no man knew but Himself," *signifies* that what the quality of the Word is in its spiritual and heavenly (celestial) senses no one sees but the Lord, and he to whom He reveals it. "And He was clothed with a vesture dipped in blood; and His name is called The Word of God," *signifies* the Divine Truth in its ultimate sense, or the Word in the letter, to which violence has been offered. "And the armies in

heaven followed Him upon white horses, clothed in fine linen white and clean," *signifies* the angels in the New Christian heaven, who were conjoined to the Lord in the interior understanding of the Word, and thus in pure and genuine truths. "And out of His mouth proceeded a sharp sword," *signifies* the dispersion of falsities by the Lord by doctrine therefrom. "That with it He should smite the nations; and He shall feed them with a rod of iron," *signifies* that He will convince all who are in dead faith, by the truths of the literal sense of the Word, and by rational arguments. "And He treadeth the winepress of the fury and anger of God Almighty," *signifies* that the Lord endured alone all the evils of the Church, and all the violence offered to the Word, and thus to Himself. "And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords," *signifies* that the Lord teaches in the Word what He is, that He is the Divine Truth of the Divine Wisdom and the Divine Good of the Divine Love, thus that He is the God of the universe. "And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God," *signifies* the Lord from Divine Love, and thence from Divine Zeal, calling and convoking all who are in spiritual affection for truth and think of heaven, to the New Church, and to conjunction with Himself, and thus to eternal life. "That ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of mighty men, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great,' *signifies* the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind. "And I saw the beast and the kings of the earth and their armies gathered together to make war with Him that sat upon the horse, and with His army," *signifies* that all the interiorly

evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine Truths in His Word, and will infest those who will be of the Lord's New Church. "And the beast was taken, and with him the false prophet that wrought signs before him, with which he seduced them that received the mark of the beast, and worshipped His image," *signifies* all those who professed faith alone, and were interiorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and asseverations that faith alone is the only means of salvation, have induced others to receive that faith, and to live according to it. "These two were cast alive into the lake of fire burning with brimstone," *signifies* that all those, as they were, were cast into hell, where are loves of falsity and at the same time lusts of evil. "And the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth," *signifies* that all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word with which they were acquainted, being judged from the Word, perish. "And all the birds were filled with their flesh," *signifies* that from their concupiscences of evil, which are their own substance, the infernal genii are as it were nourished.

THE EXPLANATION.

803. *After these things I heard as it were a voice of a great multitude in heaven, saying, Alleluia,* signifies thanksgiving, confession and celebration of the Lord by the angels of the lower heavens on account of the removal of the Babylonians. By a great multitude in heaven the angels of the lower heavens are signified. By their voice saying Alleluia, is signified thanksgiving, confession and celebration of the Lord by them. By Alleluia in the Hebrew language is signified Praise God; thus it was an expres-

sion of thanksgiving and confession and celebration of the Lord from joy of heart; as is manifest from these passages: *Bless Jehovah, O my soul, Hallelujah* (Ps. civ. 35). *Blessed be Jehovah the God of Israel from everlasting to everlasting; and let all the people say Amen, Hallelujah* (Ps. cvi. 48). *We will bless Jah henceforth and for ever, Hallelujah* (Ps. cxv. 18). *Let every soul praise Jah, Hallelujah* (Ps. cl. 6. Besides other places, as Ps. cv. 45; cvi. 1; cxi. 1; cxii. 1; cxiii. 1, 9; cxvi. 19; cxvii. 2; cxxxv. 3; cxlviii. 1, 14; cxlix. 1, 9; cl. 1). That it is on account of the rejection of the Babylonians, is manifest from the preceding chapter, in which the Babylonians are treated of; wherefore it is said, "After these things:" and from the things following in vers. 2 and 3 in this chapter. That the angels of the lower heavens are meant by the great multitude in heaven, is evident from vers. 4 of this chapter, where it is said that the twenty-four elders and the four animals worshipped Him that sat upon the throne, saying, Amen, Alleluia; by whom the angels of the higher heavens are meant.

804. *Salvation and glory and honor and power unto the Lord our God*, signifies that now there is salvation from the Lord, because there is now reception of Divine Truth and Divine Good from His Divine Power. By "Salvation be to the Lord our God," is signified acknowledgment and confession that salvation is from the Lord: by "glory and honor be unto the Lord our God," is signified the acknowledgment and confession that Divine Truth and Divine Good are from the Lord, and thus the reception of them, (n. 249, 629, 693): by "Power be unto the Lord our God," is signified the acknowledgment and confession that the Lord has power. To say, "Salvation, glory, honor, and power be unto the Lord," is according to the sense of the letter; as likewise elsewhere, that unto the Lord belongeth blessing: but in the spiritual sense this means, that because those things are in the Lord, they are also from the Lord:

here that they are now communicated to angels and men, for the reason that the Babylonians are removed and rejected, who intercepted, enfeebled, and obstructed the influx of them from the Lord, like black clouds in the world between the sun and men; for as the light of the sun of the world is intercepted, enfeebled, and obstructed by black clouds being interposed, so is the light of the Sun of heaven, which is the Lord, by the black falsities interposed by the Babylonians. The thing is altogether similar, only that the one is natural, and the other spiritual. Falsities also in the spiritual world appear like clouds, dark and black according to their quality. This is likewise the cause, that not until after the last judgment was the spiritual sense of the Word revealed, and that the Lord alone is God of heaven and earth. For by the last judgment the Babylonians were removed, and likewise the Reformed who professed faith alone; whose falsities were like dark clouds interposed between the Lord and men on earth; and were likewise like the cold of winter, that took away spiritual heat, which is the love of good and truth.

805. *For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom*, signifies because in justice the profane Babylonish religion is condemned, which has destroyed the Lord's Church by foul adulterations of the Word. By "true and just are thy judgments," the Divine truths and goods of the Word are signified, according to which judgment is executed by the Lord (n. 668, 689); which together are called justice: for by justice, in speaking of the Lord, nothing else is signified; as below (vers. 11: also Isa. lxiii. 1; Jer. xxiii. 5, 6; xxxiii. 15, 16). By "for He hath judged the great harlot" is signified because the profane Babylonish religion is condemn d which was treated of in the foregoing chapter. It is called the great harlot, from her adulteration and profanation of the Word. By "who corrupted the earth with her whoredom" is signified, which has destroyed the

Lord's Church by foul adulterations of the Word. By her whoredom the adulteration of the Word is signified (n. 134); and by earth the Church (n. 285, 721).

806. *And hath avenged the blood of His servants at her hand*, signifies retribution for the injuries and violence offered to the souls of the worshippers of the Lord. That retribution for the injuries and violence offered to the souls of the worshippers of the Lord is signified by His having avenged the blood of His servants at her hand, is because by His avenging is signified retribution. By shedding blood is signified to offer violence to the Lord's Divinity and to the Word (n. 327, 684); here to the worshippers of the Lord, who are meant by His servants. They offered injuries and violence to the souls of these by transferring to themselves the Divine worship of the Lord, and by prohibiting the reading of the Word. It is said of the Lord, that He avenged or revenged the blood of His servants, as if He did this from vengeance or revenge: but still it is not from vengeance or revenge, as it is not from anger and fury; which, however, are attributed to the Lord in many places in the Word; see above (n. 525, 635, 658, 673). Anger and vengeance are attributed to the Lord, when the evil, being separated from the good, are cast into hell; which is done at the day of the last judgment: on which account that day is called a day of anger, and likewise anger; also a day of vengeance: not that the Lord is angry and avenges; but that they are angry with the Lord, and breathe vengeance against Him. It is as when a malefactor, after sentence is passed, is angry at the law, and breathes vengeance against the judge: for the law is not angry, nor is the judge revengeful. Vengeance is understood in this sense in the following passages: *The day of vengeance is in My heart, and the year of My redeemed is come* (Isa. lxiii. 4); speaking here of the Lord and the last judgment. *The day of Jehovah's vengeance, the year of retributions for the controversy of Zion* (Isa. xxxiv. 8). *Behold, your*

God will come with vengeance, with the retribution of God will He come, and will save you (Isa. xxxv. 4). *These are the days of vengeance, that all things that are written may be fulfilled* (Luke xxi. 22); speaking here of the consummation of the age, when the last judgment comes. *The spirit of the Lord Jehovih is upon Me, to proclaim the day of the good pleasure of Jehovah, and the day of vengeance of our God, to comfort all that mourn* (Isa. lxi. 1, 2). *Shall not My soul take revenge for this?* (Jer. v. 9, 29). *I will take vengeance on Babel, nor will I make a man to intercede* (Isa. xlvii. 3). *His device is against Babylon to destroy it, because this is the vengeance of Jehovah, the vengeance of His temple* (Jer. li. 11, 36). *Sing, ye nations, His people; for He hath avenged the blood of His servants, and will render vengeance to His enemies, and will expiate His land, His people* (Deut. xxxii. 43).

807. *And a second time they said, Alleluia, and her smoke rose up for ever and ever*, signifies thanksgiving and celebration of the Lord from joy, that that profane religion is condemned for ever. Their saying it a second time is from their varying affection of joy, that they were liberated from infestation from those who were in that religion, also for fear lest they should rise up and infest again. That thanksgiving and celebration of the Lord is signified by Alleluia, may be seen above (n. 803). By her smoke is signified that religion as to its direful falsities, since falsities from evil appear like the smokes from fire (n. 422): the fire here is the love of self (n. 468, 494, 766). That by the smoke of a burning, when treating of Babylon, profanation is signified, n. 766, 767. By its going up for ever and ever is signified her damnation to eternity.

808. *And the twenty-four elders and the four animals fell down and worshipped God who sat upon the throne, saying, Amen, Alleluia*, signifies worship of the Lord as the God of heaven and earth and as the Judge of the universe by the angels of the higher heavens, and the confirmation of the

thanksgiving, confession, and celebration of Him made by the angels of the lower heavens. By falling down and worshipping are signified humiliation, and from the humiliation adoration, as above (n. 370). By the twenty-four elders and the four animals the higher heavens are signified (n. 369). By Him that sat upon the throne is meant the Lord as the God of heaven, and as the Judge of the universe; since by the throne is signified heaven and the kingdom there (n. 14, 221, 222), and likewise judgment; here judgment, because the judgment upon Babel is treated of; which precedes. That He that sat upon the throne is the Lord, may be seen below. By "Amen, Alleluia," is signified the confirmation of the thanksgiving, confession, and celebration made by the angels of the lower heavens. By Amen confirmation and consent from the truth is signified (n. 23, 28, 61, 371, 375); and by Alleluia is signified thanksgiving, confession, and celebration of the Lord (n. 803). That it is those which were offered by the angels of the lower heavens, is because they first spoke, and celebrated the Lord as the God of heaven, the Judge, and the Avenger; and said, Alleluia; as is manifest from vers. 1 and 2, and from the explanation above (n. 803, 804). The confirmation of these things by the angels of the higher heavens is signified by Amen, Alleluia.

That He that sat upon the throne is the Lord, is manifest from the Apocalypse, chap. i. 4; ii. 8; iii. 21; iv. 2–6, 9; v. 13; vi. 16; vii. 9–11; xxii. 1. 3: in which places He is called *God and the Lamb upon the throne.* By God there the Divine Itself of the Lord is meant, which is called the Father; and by the Lamb the Divine Human, which is called the Son (n. 269, 291); and thus the Lord alone. This is also manifest from chap. vii., where it is said, *The Lamb that is in the midst of the throne shall feed them* (vers. 17): and in Matthew: *When the Son of Man shall sit upon the throne of His glory, He shall judge* (xix. 28). *When the Son of Man shall come in His glory, and all the angels with Him then shall He sit upon the throne of His glory* (xxv. 31).

809. *And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him*, signifies influx from the Lord into heaven, and thus unanimity of the angels, that all who are in the truths of faith and the goods of love should worship the Lord as the only God of heaven. By the voice which came out of the throne is signified influx from the Lord into heaven. That it is from the Lord is because He that sat upon the throne was the Lord, as was shown just above (n. 808). Therefore by the voice that came out therefrom is meant influx: for the Lord, inasmuch as He is above the heavens, and appears before the angels as a Sun, does not speak thence to the angels, but flows in; and that which flows in, is received in heaven, and is spoken. For which reason that voice, although from the throne, yet was heard by John out of heaven, and thus from the angels there; and whatever the angels speak out of heaven is from the Lord. By "Praise our God" is signified that they should worship the Lord as the only God of heaven. That to praise God is to worship Him, will be seen below. By "all His servants" are signified all who are in the truths of faith (n. 3, 380): by "all that fear Him" are signified they who are in the goods of love (n. 527, 628). That to praise God signifies to worship Him, and hence that the praise of Him is the worship of Him, is evident from many passages in the Word, a few only of which will be adduced: *Suddenly there was with the angel a multitude of them that praised God* (Luke ii. 13, 20). *The whole multitude of the disciples began to praise God with a great voice* (Luke xix. 37). *They were in the temple praising and blessing God* (Luke xxiv. 53). *Publish ye, praise ye, and say, O Jehovah, save thy people* (Jer. xxxi. 7). *Praise ye Jehovah in the heavens; praise Him in the heights; praise ye Him, His angels; praise ye Him, His hosts; praise ye Him, sun and moon; praise Him, all ye stars of light; praise Him, ye heavens of heavens; let them praise the name of Jehovah; praise Jehovah from the earth:*

He hath exalted praise from all peoples (Ps. cxlviii. 1–5, 7, 13, 14). *Out of the mouth of babes and sucklings thou hast perfected praise* (Matt. xxi. 16). *All the people gave praise unto God* (Luke xviii. 43. Besides other places, as Isa. xlii. 8; lx. 18; Joel ii. 26; Ps. cxiii. 1, 3; cxvii. 1). These things which are said in this verse do not have reference to those which precede concerning Babylon, but to the things that follow concerning the New Church to be established by the Lord; which is here treated of in what follows.

810. *Both small and great*, signifies those who worship the Lord from the truths of faith and the goods of love in a less or greater degree. By the small and the great in the natural sense they are meant who are in a less or greater degree of dignity, but in the spiritual sense those who are in a less or greater degree of worship of the Lord, and thus who worship the Lord less and more holily and fully from the truths of faith and the goods of love. This is signified because it follows after "Praise God, all ye His servants, and ye that fear Him;" by which such things are signified (n. 809: see also, n. 527, 604).

811. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God Omnipotent reigneth*, signifies the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, that the Lord alone reigns in the Church which is now to come. By the voice is signified the joy of worship, confession and celebration of the Lord; because it follows that they said, Alleluia, and then Let us be glad and rejoice, and give glory to Him. By "the voice of a great multitude" the joy of the angels of the lowest heaven is signified, as above (n. 803). By "the voice of many waters" is signified the joy of the angels of the middle heaven, as above (n. 614). The joy of these was heard thus, because many waters signify truths in abundance (n. 50, 614, 685); and the angels of the middle heaven are

in truths, because in intelligence. By "the voice of mighty thunders" the joy of the angels of the highest heaven is signified. That their voice or speech is heard as thunder, may be seen above (n. 615). By saying Alleluia is signified the joy of worship, confession, and celebration of the Lord, as above (n. 803). By "for the Lord God Omnipotent reigneth," is signified because the Lord alone reigns: for the Lord is called Omnipotent (Apoc. i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 15; xxi. 22; where the explanations may be seen). That these things are said of the New Church to be established by the Lord, is evident from the three verses following, in which it is said, *For the marriage of the Lamb is come, and His Wife hath made herself ready;* also, *Blessed are they that are called unto the marriage supper of the Lamb.* The joy of all the heavens, which is described in this and the following verse, is for this.

812. *Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come*, signifies joy of soul and heart, and thence glorification of the Lord, that henceforth there may be a full marriage of Him with the Church. By being glad and rejoicing, joy of soul and heart is signified. Joy of soul is joy of the understanding, or from the truths of faith; and joy of heart is joy of the will, or from the goods of love. The two are mentioned on account of the marriage of truth and good in every thing in the Word, spoken of above (n. 106, 689). By giving glory to Him is signified to acknowledge and confess that all truth is from the Lord (n. 629); also to acknowledge that the Lord is the God of heaven and earth (n. 693): here therefore is signified to glorify, because this involves both. By "for the marriage of the Lamb is come," is signified because henceforth there is a full marriage of the Lord and the Church. That this may be signified, it is therefore said "the Lamb;" and by the Lamb is meant the Lord as to the Divine Human (n. 269, 291). It may be evident almost without explanation, that when the Lord's Human is ac-

knowledged to be Divine; there is a full marriage of the Lord and the Church; for it is known in the Reformed Christian world, that the Church is a Church from the marriage of the Lord with her: for the Lord is called the lord of the Vineyard, and the Church is the Vineyard; and the Lord is called the Bridegroom and Husband, and the Church is called the Bride and Wife. That the Lord is called the Bridegroom, and the Church the Bride, may be seen, n. 797. That there is then a full marriage of the Lord and the Church, when His Human is acknowledged to be Divine, is manifest: for then God the Father and He are acknowledged to be one, as the soul and the body. When this is acknowledged, the Father is not approached for the Son's sake; but the Lord Himself is then approached, and God the Father through Him; because the Father is in Him, as the soul is in the body, as was said. Before the Lord's Human is acknowledged to be Divine, there is indeed a marriage of the Lord with the Church; but only with those who go to the Lord, and think of His Divine, and not at all whether His Human is Divine or not. The simple in faith and in heart do this; but rarely the learned and erudite. Moreover, also, there cannot be given three husbands to one wife, nor three souls to one body: and therefore, unless one God is acknowledged, in whom is a Trinity, and that that God is the Lord, there is no marriage. That marriage may take place "from henceforth," because it could not take place until after the Babylonians were separated in the spiritual world by the last judgment; as also the Philistines, who are they that profess faith alone: and as their separation is treated of in what goes before, it is said "from henceforth." That there is a marriage of the Church with the Lord may be evident from these passages: *Jesus said, The children of the marriage cannot mourn, as long as the Bridegroom is with them* (Matt. ix. 15; Mark ii. 19). *The kingdom of the heavens is like unto a man a king, who made a marriage for His Son, and sent out, and*

invited to the marriage (Matt. xxii. 1–14). *The kingdom of the heavens is like unto ten virgins, who went forth to meet the Bridegroom; of whom five, being ready, went in with the Bridegroom to the marriage* (Matt. xxv. 1–12). That the Lord meant Himself here is manifest from verse 13 following, where He said, *Watch, for ye know neither the day nor the hour in which the Son of Man will come:* and in another place, *Let your loins be girded, and your lights burning, and ye like to them that wait for their Lord, when He will return from the marriage* (Luke xii. 35, 36).

813. *And His Wife hath made herself ready*, signifies that they who will be of this Church, which is the New Jerusalem, are collected together, inaugurated and instructed. By the Wife the Lord's New Church is signified, which is the New Jerusalem; which is clearly manifest from chapter xxi. following, where are these words: *I saw the Holy City New Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her Husband* (vers. 2). And in the same chapter: *An angel came unto me, saying, Come hither, I will show thee the Bride, the Lamb's Wife: and he showed me the great city Holy Jerusalem coming down out of heaven from God* (vers. 9, 10). By His wife's having made herself ready is signified that they who will be of that New Church of the Lord are collected together, inaugurated and instructed; and because these things are signified by her making herself ready, it therefore follows that the Wife "was arrayed in fine linen clean and bright;" by which is signified inauguration by instruction: and therefore there follows likewise the account of the White Horse, by which is signified the understanding of the Word from the Lord for them.

814. *And it was given to her that she should be arrayed in fine linen clean and bright*, signifies that they who will be of the Lord's New Church are instructed by the Lord in genuine and pure truths through the Word. By "it was given to her" is meant to the Wife, by whom is signified

the Lord's New Church, which is the New Jerusalem, as just above (n. 812). By being arrayed is signified to be instructed in truths, because truths are signified by garments (n. 166); and by white garments genuine truths (n. 212). By fine linen clean and bright is signified shining from good and pure from truths: and because pure truth is not given from any other source than from the Lord through the Word, therefore this also is signified. It is called clean and bright, because clean signifies that which is devoid of evil, and thus that which shines from good; and bright signifies what is devoid of falsity, and thus what is pure from truth. By linen or linen cloth genuine truth is signified in the following places also: *O Jerusalem, I have clothed thee with needlework, I have girded thee with fine linen, and I have covered thee with silk; thus wast thou decked with gold and silver, and thy raiment was fine linen and silk* (Ez. xvi. 10, 13). *Fine linen with needlework from Egypt was thy clothing* (Ez. xxvii. 7). This is concerning Tyre, by which the Church as to the knowledges of truth and good is signified. *The armies in heaven followed Him upon white horses, clothed in fine linen white and clean* (Apoc. xix. 13, 14). That *Joseph was attired in garments of fine linen by Pharaoh* (Gen. xli. 42), signifies the same. Truth from the Word, with them, though not in them, is signified by the *fine linen at Babylon* (Apoc. xviii. 12, 16), and *upon the rich man* (Luke xvi. 19). Fine linen is also called cotton (*xylinum*), wherefore genuine truth is also signified by the latter in these passages in Moses: *Thou shalt checker a tunic of cotton for Aaron; and thou shalt make a mitre of cotton* (Ex. xxviii. 39). *They made tunics of cotton for Aaron and for his sons* (Ex. xxxix. 27). *Thou shalt make the tabernacle of interwoven cotton, and hyacinth, and purple, and double-dyed scarlet* (Ex. xxvi. 1; xxxvi. 8). *Thou shalt make hangings for the court of interwoven cotton* (Ex. xxvii. 9, 18; xxxviii. 9): also *the vail of the court with interwoven cotton* (Ex. xxxviii. 18).

815. *For the fine linen is the justice of the saints*, signifies that through truths from the Word those who are of the Lord's Church have goods of life. By fine linen are signified genuine truths, which are truths from the Lord through the Word, as just above (n. 814). By justice are signified goods of life with those who are in truths (n. 668). By "the saints" are signified those who are of the Lord's Church (n. 173, 586). The reason that justice is the goods of life with those who are in truths, is because no one can be called just, unless he lives according to truths: for in the natural sense every one is called just, who lives well according to the civil and moral laws; but in the spiritual sense he is called just who lives well according to the Divine laws, and the Divine laws are truths from the Word. He who believes himself to be just, consequently in good of life, without truths, according to which he lives, is much deceived; for a man cannot be reformed and regenerated, consequently be made good, except by truths, and by a life according to them. Hence it is manifest, that by "the fine linen is the justice of the saints," is signified that those who are of the Lord's Church have goods of life through truths from the Word. This is plainly manifest from the angels of heaven. The more they are in truths and in a life according to them, in the brighter garments do they appear attired. The reason is, that they are in brighter light.

816. *And he said unto me, Write, Blessed are they that are called to the marriage supper of the Lamb*, signifies an angel sent from heaven to John, and speaking with him concerning the Lord's New Church, and saying that it was given to know on earth, that those have eternal life who receive the things which are of that Church. That it was an angel sent from heaven to John that spoke these things to him, may be evident from the verse following, — that John fell down at his feet, to worship him; and that the angel answered, that he was his fellow-servant; therefore that not

he, but God, was to be worshipped. That the former things which John heard were from heaven itself, and by many angels speaking together from the Lord, is plainly manifest from verses 5, 6, and 7 preceding; where it is said that a voice came out of the throne, and that thus was heard as it were a voice of a great multitude, and as of many waters, and as of mighty thunders, and of them that said "Let us be glad and rejoice." These were in the plural; but now it is in the singular, and thus by a single angel sent to him. But I will relate how it is, when the angels speak with a man. They do not in any case speak with him from heaven; but the voice which is heard thence, is from the Lord through heaven. But when it is given to the angels to speak with a man, they send one from their society, to be near the man; and they speak with the man through him. He who is sent is the subject of many, and such an one it was who now spoke with John. This was done, that it might be announced on earth, that the universal heaven acknowledges the Lord alone as the God of heaven, and that He alone is to be adored; also that a New Church is to be established by the Lord on the earth, as it has been established in the heavens: for a Church is first established in the heavens by the Lord, and then through the heavens on the earth. This is the arcanum in these words. Now to the explanation: "Write" signifies that he should commit this to posterity for remembrance (n. 39, 63, 639): here, that he should make these things known; this is meant by write. "Blessed are they that are called to the marriage supper of the Lamb," signifies that those have eternal life who receive the things which are of the New Church. They are called blessed who have eternal life (n. 639). By the marriage of the Lamb the New Church is signified, which is in conjunction with the Lord, as above (n. 812). By them that are called are meant all who receive (n. 744). All are called, indeed; but they who do not receive, reject the call. It is called the marriage supper of the Lamb,

because this is done in the last state of the Church, which is called evening; and in the evening suppers take place; but the first state of a New Church is called morning. In the evening man is called to the church; and when the called are present, the morning comes. That the last state of the church is called evening and night, and its first state the dawn and morning, may be seen above (n. 151): and as it was the last state of the Jewish church, and thus evening, when the Lord went to Jerusalem to suffer, the Lord therefore then supped with the disciples, and instituted the Eucharist; whence it is called the Holy Supper: by which also is effected a conjunction of the Lord with the man of the church, or a marriage, if the man, after repentance, goes directly to Him; but if otherwise, presence is effected, and not conjunction. From this it may be evident what is signified by supper and supping elsewhere in the Word.

817. *And he said, These are the true words of God*, signifies that this is to be believed, because from the Lord; namely, that they are blessed who are called to the marriage supper of the Lamb; that is, that they on earth who receive the things which are of the Lord's New Church, have eternal life.

818. *And I fell down before his feet to worship him; and he said to me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God*, signifies that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men as brethren with brethren, — with those who worship the Lord, — and thus that, in consociation with them, the Lord alone is to be adored. "I fell down before his feet to adore him, and he said unto me, See thou do it not, worship God," signifies that no angel of heaven is to be adored and invoked, but the Lord alone. "I am thy fellow-servant, and of thy brethren," signifies that the

Divine is not in an angel, but that he is associated with man as brother with brother. By having the testimony of Jesus is signified that he is in like manner in conjunction with the Lord, through the acknowledgment of the Divine in His Human, and a life according to His precepts. That this is signified by having the testimony of Jesus will be seen in the following paragraph. That the angels of heaven are not superior to men, but that they are their equals, and that they are therefore the Lord's servants, just as men are, is because all the angels have been men, born in the world, and not any of them were created immediately ; as may be evident from the things which are written and shown in the work on " Heaven and Hell," published at London, 1758. They indeed excel men in wisdom ; but this is for the reason that they are in a spiritual state, and thence in the light of heaven ; and not in a natural state, and so in the light of the world, as men are upon Earth. But as far as any angel excels in wisdom, so far he acknowledges that he is not above men, but like them ; on which account there is not any conjunction of men with the angels, but there is consociation with them. Conjunction is given with the Lord alone. But how conjunction with the Lord, and consociation with the angels, by the Word, are effected, see the " Doctrine of the New Jerusalem concerning the Sacred Scripture " (n. 62–69).

819. *For the testimony of Jesus is the spirit of prophecy*, signifies that the acknowledgment that the Lord is God of heaven and earth, and at the same time a life according to His precepts, is in the universal sense the all of the Word and of doctrine therefrom. By the testimony of Jesus is signified the Lord's attestation in heaven, that man is His, and thus that he is in heaven among the angels there : and because that attestation cannot be given to any others but those who are in conjunction with the Lord, and they are in conjunction with the Lord who acknowledge Him as the God of heaven and earth, as He teaches in Matt. xxviii. 18, and

at the same time live according to His precepts, especially according to the precepts of the Decalogue, these two things are therefore signified by the testimony of Jesus ; see above (n. 6, 490). By that testimony being the spirit of prophecy, is signified that it is the all of the Word and of doctrine therefrom ; for the Word in the universal sense treats only of the Lord, and of a life according to His precepts. Hence it is, that the Lord is the Word: for He is the Word, because the Word is from Him, and treats of Him alone, and teaches solely how He is to be acknowledged and worshipped ; and these are the precepts of the Word, which are called Divine Truths, according to which one must live, that he may be able to come into conjunction with the Lord. That the Word treats of the Lord alone, and that it is thence that the Lord is called the Word, may be seen in the "Doctrine of the New Jerusalem concerning the Lord" (n. 1–7, 8–11, 19–28, 37–44): and in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 80–90, 98–100). This is also what the Lord says, that *the Spirit of Truth, which is the Holy Spirit, shall testify concerning the Lord; and that he will not speak from himself, but that he will receive of the things which are the Lord's, and declare them* (John xv. 26 ; xvi. 13, 15).

820. *And I saw heaven opened, and behold, a White Horse,* signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby ; which is the coming of the Lord. By heaven being seen open is signified a revelation from the Lord, and a manifestation at that time ; as explained below. By a horse is signified the understanding of the Word, and by a white horse the interior understanding of the Word (n. 298) ; and as this is signified by a white horse, and as the spiritual sense is the interior understanding of the Word, that sense is therefore signified here by the white horse. The reason that this is the coming of the Lord is because it manifestly appears by that sense, that the Lord

is the Word, and that the Word treats of Him alone, and that He is the God of heaven and earth, and that from Him alone the New Church exists. The Lord said that *they should see the Son of Man coming in the clouds of heaven with power and glory* (Matt. xvii. 5; xxiv. 30; xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35; xxi. 27; Apoc. i. 7; Acts i. 9, 11). And the Lord said this also where He spoke with the disciples concerning the consummation of the age, which is the last time of the Church, when the judgment takes place. Every one who does not think beyond the sense of the letter, believes that when the last judgment shall come, the Lord will appear in the clouds of heaven with the angels and a sound of trumpets. But that this is not meant, but that He will appear in the Word, may be evident from the explanation above (n. 24, 642). And the Lord does appear manifestly in the spiritual sense of the Word. It appears not only that He is the Word, that is, the Divine Truth itself, and that He is the inmost of the Word, and thence the all of it; but also that He Himself is the one God, in whom is the Trinity, and thus the only God of heaven and earth: and moreover that He came into the world, that He might glorify His Human; that is, make it Divine. The Human which He glorified, that is, made Divine, was the Natural Human, which He could not glorify or make Divine but by taking to Himself a Human in a virgin in the natural world; to which He then united His Divine, which He had from eternity. That unition was effected by temptations admitted into the Human that He had taken, the last of which was the passion of the cross, and at the same time by the fulfilling of all things of the Word; not only by the fulfilling of all things of the Word in its natural sense, but by the fulfilling of all things of the Word in its spiritual sense and in its heavenly (celestial) sense; in which, as was said above, He alone is treated of. But on these points, see the things that are set forth in the "Doctrine of the New Jerusalem concerning

the Lord," and in the "Doctrine of the New Jerusalem concerning the Sacred Scripture." Now, as the Lord is the Word, and the Word became flesh (John i. 1, 2, 14), and the Word became flesh that He might fulfil it, it is manifest that the Lord's coming in the Word is meant by His appearing in the clouds of heaven. That the clouds of heaven signify the Word in the literal sense, may be seen above (n. 24, 642). It is manifest that the Lord's appearing in the Word is meant, since the interior understanding of the Word is signified by the white horse; and it is said that the name of Him that sat upon the horse is *The Word of God*, and that His name is King of kings and Lord of lords (vers. 13, 16). It is now manifest from this, that by "I saw heaven opened, and behold, a white horse," is signified the spiritual sense of the Word revealed by the Lord, and thereby the interior understanding of it disclosed; which also is the coming of the Lord. That the spiritual sense of the Word is at this day revealed, concerning which no one in the Christian world has before known any thing, may be seen in the Heavenly Arcana, wherein the two books of Moses, Genesis and Exodus, are explained according to that sense; also in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 5–26); in a little work "on the White Horse" from beginning to end, and in the things collected there from the Heavenly Arcana concerning the Sacred Scripture; and besides in *these explanations upon the Apocalypse*, where not a single verse can be understood without the spiritual sense.

821. *And He that sat upon him is called faithful and true, and in justice He doth judge and make war*, signifies the Lord as to the Word, that it is the Divine Good itself and the Divine Truth itself, from both of which He executes judgment, and separates the good from the evil. By Him that sat upon him, that is, upon the white horse, the Lord is meant as to the Word. That it is the Lord as to the Word, is manifest from verse 13 following, where it is said, that

He was clothed with a vesture dipped in blood, and His name is called The Word of God. By "faithful and true" are signified the Divine Good and the Divine Truth; by "faithful" the Divine Good, because this is faithful. That "faithful," when speaking of men, means one who is in the inmost or third heaven, and thus who is in heavenly (celestial) good, may be seen above (n. 744). That by true, when speaking of the Lord, the Divine Truth is signified, is manifest. That by justice both are signified, as well good as truth, and, when speaking of the Lord, the Divine Good and Divine Truth, may be seen above (n. 805). Hence it follows, that by judging in justice is signified to execute judgment from the Divine Good and the Divine Truth. That all judgment is executed by the Lord through the Word, and thus that the Word itself judges every one, may be seen above (n. 233). That to make war in justice signifies to separate the good from the evil, is because the Lord does not make war against any one, but separates the good from the evil: and when the good are separated from the evil, the evil then cast themselves into hell.

822. *And His eyes were as a flame of fire:* that it signifies the Divine Wisdom of the Lord's Divine Love, may be seen above (n. 48), where are similar things; and they are said of the Son of Man, by whom the Lord as to the Word is meant (n. 44).

823. *And upon His head were many diadems*, signifies the Divine Truths of the Word from Him. By "upon His head" is signified from the Lord: for by the head wisdom from love is signified; and man is governed from the head by wisdom from love. The diadems were seen upon His head, because the Divine Truths of the Word, which are signified by the diadems, are from Him. That diadems signify the Divine Truths of the Word, may be seen, n. 231, 540. That the head, when speaking of the Lord, signifies the Divine Wisdom of the Divine Love, n. 47: what more is signified by the head, n. 538, 568. In the

spiritual world the Divine Truths of the Word correspond to diadems, and they appear there from correspondence, and in heaven upon the head of those who hold the Word as holy. Hence it is that diadems signify the Divine Truths of the Word in its literal sense. The reason is, because the literal sense is translucent from its spiritual and heavenly (celestial) sense, as a diadem is from light.

824. *Having a name written which no man knew but Himself*, signifies that no one sees of what quality the Word is in its spiritual and heavenly (celestial) senses but the Lord, and he to whom He reveals it. By a name is signified the quality of any one (n. 165, and elsewhere); here the quality of the Word, or what the Word is within, that is, in its spiritual and heavenly (celestial) senses. It is said, "a name written," because the Word is with men on earth as well as with the angels in the heavens; see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 70–75). By no one knowing but Himself, is signified that no one sees but the Lord Himself, and he to whom He reveals it, that is, what the quality of the Word is in the spiritual sense. That no one sees the spiritual sense of the Word but the Lord alone, and hence that no one sees that sense except from the Lord, and no one from the Lord unless he is in Divine Truths from Him, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 26).

825. *And He was clothed with a vesture dipped in blood, and His name is called The Word of God*, signifies the Divine Truth in its ultimate sense, or the Word in the letter, to which violence has been offered. By a vesture is signified truth investing good (n. 166, 212, 328); and when applied to the Word, the Word in the literal sense is signified: for this is like a garment, in which its spiritual and heavenly (celestial) senses are clothed. By the blood is signified violence offered to the Lord's Divine and to the Word (n. 327, 684). The reason that this is signified is that the Lord's Divine Truth

in the Word is signified by blood (n. 379, 654); wherefore by shedding blood is signified to offer violence to the Lord's Divine and to the Word. By the Word of God is signified here the Word in the literal sense; for violence has been offered to this, but not to the Word in the spiritual sense, because this sense has not been known; and if it had been known, violence would have been offered to it also. Wherefore that sense was not revealed until after the last judgment was accomplished, and a New Church was to be instituted by the Lord: nor is it revealed to any one at this day, except him who is in Divine Truths from the Lord; see the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 26). That violence has been offered to the Lord's Divine and to the Word, is plainly manifest from the Roman Catholic religion, and from the religion of the Reformed concerning faith alone. The Roman Catholic religion teaches that the Lord's Human is not Divine, wherefore they have transferred all things of the Lord to themselves: also that the Word is to be interpreted only by them; and the interpretation by them is everywhere contrary to the Divine Truth of the Word, as was shown in the explanation of chapter xviii. preceding. It is manifest from this, that violence is offered to the Word by that religion. In like manner by the religion of the Reformed as regards faith alone. Neither does this make the Lord's Human Divine, and it founds its theology upon a single saying of Paul falsely understood; and it therefore makes nothing of all the things which the Lord taught concerning love and charity and good works; which are yet so prominent that every one, if he only has eyes, can see. The like was done with the Word by the Jews. Their religion was, that the Word was written for none but themselves, and thus that no others are meant therein; and that the Messiah who was to come would exalt them above all in the whole world: by which and many other things they falsified and adulterated all things of the Word. This is meant by these

words in Isaiah: *Who is this that cometh from Edom, with dyed garments from Bozrah? wherefore art thou red in thine apparel, and thy garments as of him that treadeth in the wine-fat? whence victory is sprinkled upon my garments, and I have polluted all my vesture* (lxiii. 1, 2, 3). By garments here also the Divine Truths of the Word are signified: by Edom is signified red, here red from blood. Hence it is manifest that by "clothed with a vesture dipped in blood, and His name is called the Word of God," is signified the Divine Truth in the ultimate sense, or the Word in the letter, to which violence has been offered.

826. *And the armies in heaven followed Him upon white horses, clothed in fine linen white and clean*, signifies the angels in the New Christian Heaven, who were conjoined to the Lord in the interior understanding of the Word, and thus in pure and genuine truths. By "the armies in heaven" are meant the angels who are in Divine truths and goods (n. 447). By heaven is here meant the New Christian Heaven, spoken of above (n. 612, 613, 626, 659, 661). The reason that this heaven is meant, is because this is the New Heaven which is treated of in the Apocalypse. By following the Lord is signified to be conjoined to Him (n. 621). By the white horses upon which they appeared, is signified the interior understanding of the Word, as above (n. 820). By the fine linen white and clean, is signified pure and genuine truth from the Lord through the Word (n. 814). It is also said of the New Church, that it should be arrayed in fine linen clean and bright (vers. 8 of this chapter); and so here of the New Christian Heaven, through which, from the Lord, that Church will exist.

827. *And out of His mouth proceeded a sharp sword.* That it signifies the dispersion of falsities by the Lord by doctrine therefrom, is manifest from the things explained n. 52, where similar things are said of the Lord, who is there called the Son of Man; and by the Son of Man

is meant the Lord as to the Word (n. 44); here in like manner by Him that sitteth upon the white horse: for the dispersion of falsities is effected by the Lord through the Word.

828. *That with it He should smite the nations; and He shall feed them with a rod of iron*, signifies that He will convince all who are in dead faith, by the truths of the literal sense of the Word, and by rational arguments. It is evident that these things are signified, from similar things above (n. 544). It may there be seen, that by the rod of iron with which the nations should be smitten, are signified truths from the literal sense of the Word confirmed by rational arguments from the natural man; and likewise, n. 148, 485. That faith alone without works is dead, is clearly manifest in James ii. 17, 20; who also says, *Be ye doers of the Word, not hearers only; how ye deceive yourselves* (i. 22, &c.). Paul says in like manner, *Not the hearers of the law will be justified by God, but the doers of the law will be justified* (Rom. ii. 13).

829. *And He treadeth the wine-press of the fury and anger of God Almighty*, signifies that the Lord endured alone all the evils of the Church, and all the violence offered to the Word, and thus to Himself. By the wine of the fury and anger of God are signified the goods and truths of the Church, which are from the Word, profaned and adulterated, and thus the evils and falsities of the Church (n. 316, 632, 635, 758). By treading the press of that wine is signified to endure them, to fight against them, and to condemn them, and thus to liberate the angels in the heavens and men on earth from infestation by them. For the Lord came into the world to subjugate the hells, which had then grown up so that they began to infest the angels: and He subjugated them by combats against them, and thus by temptations; for spiritual temptations are nothing else than combats against the hells. And as every man is in company with spirits as to his affections and thence thoughts,

— an evil man with spirits from hell, and a good man with angels from heaven, — therefore when the Lord subjugated the hells, He not only liberated the angels of heaven from infestation, but also the men of the Earth. This therefore it is, which is signified by these words in Isaiah: *He hath taken our diseases, and He hath carried our pains; but He was wounded for our transgressions, He was bruised for our iniquities; and by His wound healing is given to us: Jehovah hath laid upon Him the iniquity of us all; He was afflicted: He was cut off out of the land of the living, for the transgression of my people was He stricken; and He hath laid guilt upon His soul* (liii. 4–10). These things are concerning the Lord, and concerning His temptations by the hells, and at length by the Jews, by whom He was crucified. The Lord's combats are also described in Isaiah lxiii. 1–10; where are these words also: *Thy garments are as of him that treadeth in the wine-press; I have trodden the wine-press alone:* by which is signified that He alone endured the evils and falsities of the Church, and all the violence offered to the Word, and thus to Himself. It is said the violence offered to the Word, and thus to Himself, because the Lord is the Word; and violence is offered to the Word and to the Lord Himself by the Roman Catholic religion, also by the religion among the Reformed in regard to faith alone. The Lord endured the evils and falsities of both, when He executed the last judgment, by which He again subjugated the hells: and unless they had been subjugated again, no flesh could have been saved; as He says in Matthew xxiv. 21, 22.

830. *And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords,* signifies that the Lord teaches in the Word what He is, that He is the Divine Truth of the Divine Wisdom and the Divine Good of the Divine Love, thus that He is the God of the universe. By the Lord's vesture the Word as to the Divine Truth is signified, as above (n. 825). By the Lord's thigh is signified the Word as to Divine Good. The thighs and

loins signify conjugial love; and as that love is the fundamental love of all loves, therefore the thighs and loins signify the good of love. That this is from correspondence may be seen above (n. 213). When therefore the thigh is spoken of in relation to the Lord, it signifies Himself as to the Good of Love; here also the Word as to the same. By the name written, the Lord's quality is signified, as above (n. 824). By King of kings is meant the Lord as to the Divine Truth of the Divine Wisdom, and by Lord of lords is meant the Lord as to the Divine Good of the Divine Love. The like is signified by the Lord's kingdom and dominion, where both are mentioned, see above (n. 664). As it is said "King of kings and Lord of lords," and by them the Lord as to the Divine Truth and Divine Good is meant, it is therefore said also, "a name written upon His vesture and upon His thigh;" and by the name written upon His vesture is signified the Word as to Divine Truth, and by the name written upon His thigh, the Word as to Divine Good. Both are in the Word: the Divine Truth of the Word is in its spiritual sense, which is for the angels of the middle or second heaven, who are in intelligence from Divine Truths; and the Divine Good of the Word in its heavenly (celestial) sense, which is for the angels of the highest or third heaven, who are in wisdom from Divine Goods. But the latter sense is deeply hidden, perceptible to those only who are in love to the Lord from the Lord. That it is the Lord, is openly said above in the Apocalypse. *They shall fight with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings* (xvii. 14). That the thigh signifies the good of love, and when speaking of the Lord, the Divine Good of the Divine Love, is evident from these passages in the Word: *Justice shall be the girdle of His loins, and truth the girdle of His thighs* (Isa. xi. 5). *Over the head of the cherubs was the appearance of a Man upon a throne; from the appearance of His loins and upward, and from the appearance of His loins and down-*

ward, was the appearance of fire and brightness round about (Ez. i. 26–28). By the Man upon the throne is meant the Lord: by the appearance of fire from the loins upward and downward His Divine Love is signified; and by the brightness round about is signified His Divine Wisdom therefrom. *The Man seen by Daniel, whose loins were girded with gold of Uphaz* (Dan. x. 5), was an angel in whom was the Lord: by the gold of Uphaz, the good of love is signified. The like is signified by the thigh in Isa. v. 27; Ps xlv. 3; and elsewhere. Concerning the correspondence of the thighs or loins with conjugial love, which is the fundamental of all loves, see the "Heavenly Arcana" (n. 5050–5062).

831. *And I saw an angel standing in the Sun, and He cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together to the supper of the great God*, signifies the Lord from Divine Love and thence from Divine Zeal calling and convoking all who are in spiritual affection for truth, and who think of heaven, to the New Church, and to conjunction with Himself, and thus to eternal life. By the angel standing in the Sun is meant the Lord in the Divine Love: by the angel the Lord is meant, and by the Sun His Divine Love. By crying with a great voice is signified from Divine Zeal; for a voice or influx from the Lord from the Divine Love is from Divine Zeal; for zeal is of love. By "the birds that fly in the midst of heaven" are signified all who are in spiritual affection for truth, and thence think of heaven. By coming and being gathered together to the supper of the great God, is signified a calling and a convocation to the New Church and to conjunction with the Lord: and as eternal life is from conjunction with the Lord, that therefore is also signified. By crying "come" the calling is signified, and by being gathered together is signified the convocation. That the Lord is meant in the Word by an angel, may be seen above (n. 5, 170, 258, 344, 465, 649, 657, 718); the more so

here, as He was seen to stand in the Sun; and no angel appears in the Sun, for the Lord is the Sun of the spiritual world; wherefore the Lord alone is in it. That by the Sun, when speaking of the Lord, the Divine Love is signified, may be seen n. 53, 414. That by crying with a great voice, when said of the Lord in the Divine Love, is signified to speak or flow in from Divine Zeal, is manifest; as the Divine Zeal is of the Divine Love, here for the salvation of men. That such things as are of the understanding and thence of the thought are signified by birds, see n. 757; here they who are in spiritual affection for truth, and think about heaven; since it is said, "the birds that fly in the midst of heaven:" and by flying in the midst of heaven is signified to observe, to attend, and to think (n. 245, 415). That the New Church, and thus conjunction with the Lord, are signified by the supper of the great God, see n. 816; where their supper is called the marriage supper of the Lamb.

832. *That ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of mighty men, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great*, signifies the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind. Just above (n. 831), conjunction with the Lord by the Word is treated of; here the appropriation of goods from Him through the truths of the Word. By eating is signified appropriation (n. 89): by the flesh which they should eat are signified the goods of the Word and thence of the Church: and by kings, commanders of thousands, mighty men, horses, and them that sit upon them, free and bond, smaller and greater, are signified truths in every sense, degree, and kind. By "kings" are signified those who are in the truths of the church from the Word, and abstractly the truths of the church from the Word (n. 20, 483). By "commanders of thousands" are signified those who are in the knowledges of good and truth, and abstractly those knowledges

(n. 337). By "the mighty" are signified they who are in erudition from doctrine from the Word, and abstractly such erudition (n. 337). By horses the understanding of the Word is signified; and by "them that sit upon horses" are signified they who are in wisdom from the understanding of the Word, and abstractly wisdom therefrom (n. 298, 820). By "the free and bond" are signified they who know from themselves and they who know from others (n. 337, 604). By "the small and the great" those are signified who are such in a lesser or greater degree (n. 527, 810). It is manifest from these explanations, that by eating their flesh is signified the appropriation of goods from the Lord through the truths of the Word and of doctrine thence in every sense, degree, and kind. It is to be known that no man has any spiritual good from the Lord, except through truths from the Word: for the truths of the Word are in the light of heaven, and its goods are in the heat of that light; wherefore, unless the understanding is in the light of heaven through the Word, the will cannot come into the heat of heaven. Love and charity cannot be formed except through truths from the Word: a man cannot be reformed except through truths therefrom: the church itself with a man is formed by them; but not by those truths in the understanding alone, but by a life according to them: the truths thus enter into the will, and become goods. Thus the form of truth is turned into a form of good: for that which is of the will and thus of the love is called good, and every thing which is of the will or love is also of man's life. It may be seen from this, that the appropriation of good by means of truths in every sense, degree, and kind, from the Lord through the Word, is here meant by eating the flesh of those that are named. Who cannot see that flesh is not here meant by flesh? Who can be so insane as to believe that the Lord calls and convokes all to a great supper, that He may give them the flesh of kings, commanders of thousands, mighty men, horses, them that sit on them, the free

and bond, small and great, to eat? Who cannot see that there is a spiritual sense in those things, and that without that sense no one would know what they signify? Who persists in denying that the Word is spiritual in its bosom? Would it not be more than material, if those things should be understood according to the literal sense, and not according to the spiritual sense? Similar to these things are the following from Ezekiel: *Thus said the Lord Jehovih, Say to the bird of every wing, and to every beast of the field, assemble yourselves and come; gather yourselves together from around unto my great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood: ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; ye shall eat fat to fulness, and drink blood even to drunkenness, of my sacrifice which I sacrifice for you: ye shall be filled at my table with horses and chariots and every man of war: thus will I set my glory among the nations* (xxxix. 17–21). Here in like manner the good of the Church from the Lord through the Word is signified by flesh, and the truth of the church by blood. Who does not see that blood would not be given to drink even to drunkenness? and that they would not be filled at the table of the Lord Jehovah with horses, chariots, mighty men, and every man of war? Since therefore by flesh is signified the good of the church, and by blood the truth of the church, it is plainly manifest that by the Lord's Flesh and Blood in the Holy Supper Divine Good and Divine Truth from the Lord are signified, the same as by the bread and wine spoken of in John vi. 51–58. Flesh also signifies good in many other passages in the Word, as in these: *I will take away the heart of stone from their flesh, and will give them a heart of flesh* (Ez. xi. 19; xxxvi. 26). *My flesh longeth for thee in a land of drought* (Ps. lxiii. 1). *My heart and my flesh cry out for the living God* (Ps. lxxxiv. 2). *My flesh shall dwell in trust* (Ps. xvi. 9). *When thou seest the naked that thou cover him, and that thou hide not thyself from thy flesh* (Isa. lviii. 7).

833. *And I saw the beast and the kings of the earth and their armies gathered together to make war with Him that sat upon the horse, and with His army*, signifies that all the interiorly evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine Truths in His Word, and will infest those who will be of the Lord's New Church. That by the beast are signified those who are in the religion of faith alone, may be seen above (n. 567, 576, 577, 594, 598, 601). That it is only they who are interiorly evil, and have professed that religion, will be seen below. By the kings of the earth those are signified who are in the falsities of that religion above the rest, and thus the leaders: for by the kings of the earth are signified they who in the truths of the church from the Word, and in the opposite sense they who are in falsities (n. 20, 483, 704, 707, 720, 740); here those who are in falsities. By their armies all those among them are signified who in like manner are in falsities (n. 447). By making war is signified to contend against, since by war in the Word spiritual war is signified, which is that of falsity against truth, and of truth against falsity (n. 500, 536, 707). By Him that sat upon the horse is meant the Lord as to the Word (n. 820, 821): and as they cannot fight against the Lord Himself, but against His Divine Truths which are in the Word, and thus they fight also against the Lord, because the Lord is the Word, this therefore is meant by making war with Him that sat upon the horse. That by an army those are signified who are in Divine truths, and thus abstractly Divine Truths, consequently those who are of the Lord's New Heaven and New Church, because they have Divine truths, may be seen above (n. 826).

834. *And the beast was taken, and with him the false prophet, that wrought signs before him, with which he seduced them that received the mark of the beast and worshipped his image*, signifies all those who professed faith

alone, and were interiorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and asseverations that faith alone is the only means of salvation, have induced others to receive that faith, and to live according to it. By the beast here is meant the beast out of the sea, spoken of Apoc. xiii. 1–10; and by the false prophet is meant the beast out of the earth, spoken of in the same chapter, from vers. 11–18. That by the beast out of the sea are meant the laity and the common people who are in the religion of faith alone, and that by the beast out of the earth are meant the clergy and the learned who are in that religion, may be seen from the explanations of that chapter. That the false prophet here is the beast out of the earth, which is treated of in that chapter from vers. 11–18, is plainly manifest; because it is here said of the false prophet, that it is he that wrought signs before the other beast, with which he seduced them that received the mark of the beast, and worshipped his image: for similar things are said of the beast out of the earth (chap. xiii.); namely, that *he did great signs before the beast out of the sea, and seduced them that dwell upon the earth, that they should worship his image, and receive his mark upon the right hand and upon the forehead* (vers. 12–17): from which it is manifest, that the clergy and the learned are here signified by the false prophet, who have confirmed themselves in the religion of faith alone, and have seduced the laity and the common people. They are called the false prophet, because by a prophet those are signified who teach and preach falsities by perverting the truths of the Word (n. 8, 701). That by the signs of that beast are signified reasonings and asseverations that faith alone is the only means of salvation, may be seen above (n. 598, 599, 704). By receiving the mark of the beast and worshipping his image is signified to acknowledge and receive that faith (n. 634, 637, 679).

835. *These two were cast alive into the lake of fire burning*

with brimstone, signifies that all those, as they were, were cast into the hell where are the loves of falsity, and at the same time the lusts of evil. By alive is signified as they were. By these two, namely, the beast and the false prophet, are signified all those who professed faith alone, and were interiorly evil, as well laity as clergy; as just above (n. 834). By the lake of fire burning with brimstone is signified the hell where they are who are in the loves of that falsity, and at the same time in the lusts of evil. By a lake is signified falsities in abundance, treated of in what follows. By fire is signified love, here their love of falsity. That fire signifies love in both senses, the good and the bad, may be seen n. 468, 494, 599; here the love of falsity, because it is said a lake of fire. By brimstone is signified the lust of evil and thence of falsity (n. 452). The like is said of the dragon and of these two in the following chapter, in these words: *The devil*, that is, the dragon, *who seduced them, was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ever and ever* (xx. 10). It is to be known, that the hell where such are, appears at a distance like a fiery lake with a green flame as of brimstone. But they who are in it do not see this: they are shut up there in their workhouses, where they wrangle among themselves vehemently; and sometimes there appear knives in their hands, with which they threaten, if they do not yield. It is their love of falsity, together with the lusts of evil, that makes the appearance of such a lake. That appearance is from correspondence. That by a lake is signified where there is truth in abundance, and thence in the opposite sense where there is falsity in abundance, may be evident from the Word · where there is truth in abundance, from these places: *From the wilderness shall waters break forth and rivers in the plain of the desert, and the dry place shall become a lake* (Isa. xxxv. 6, 7). *I will make the wilderness a lake of waters, and the dry land springs of waters* (Isa. xli. 18; Ps. cvii. 33, 35).

I will make the rivers islands, and I will dry up the lakes (Isa. xlii. 15). *The God of Jacob who turneth the rock into a lake of waters, and the flint into a fountain of waters* (Ps. cxiv. 7, 8). *All that make hire from the lakes of the soul* (Isa. xix. 10). In the opposite sense from these: *I will cut off from Babel the name and the remnant, and I will make her an inheritance of the bittern, and lakes of waters* (Isa. xiv. 22, 23). *Death and hell were cast into the lake of fire* (Apoc. xx. 14). *Whoever was not found written in the book of life was cast into the lake of fire* (Apoc. xx. 15). *Their part in the lake of fire burning with brimstone, which is the second death* (Apoc. xxi. 8).

836. *And the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth,* signifies that all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word, with which they were acquainted, being judged from the Word, perish. By "the remnant" are meant all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word, with which they were acquainted, which are the precepts of the Decalogue, and who thus do not shun evils as sins: for they who do not thus shun them are in evils of every kind; for the evils remain fixed in them from birth, and thence from infancy even to the end of life; and they increase daily, if they are not removed by actual repentance. Of these it is said that "they were slain with the sword of Him that sat upon the horse." By being slain is signified here, as often before, to be slain spiritually, which is to perish as to the soul. By "the sword of Him that sat upon the horse, which proceeded out of His mouth," is signified the truths of the Word fighting against the falsities of evil. For by a sword, of the several kinds named gladius, machæra, and romphæa, is signified truth fighting against falsity and falsity fighting against truth (n. 52). But the gladius is upon the thigh, hence it is combat from love; machæra

is in the hand, hence it is combat from power; and the romphæa is of the mouth, hence it is combat from doctrine: for which reason the sword proceeding out of the mouth of the Lord, is combat from the Word against falsities (n. 108, 117, 827); for the Word proceeded out of the mouth of the Lord. The reason that the combat with the Reformed, and not with the Babylonians, is here treated of, is because the Reformed read the Word, and acknowledged the truths therein as Divine truths. Not so the Babylonians: these acknowledge the Word indeed, but still do not read it; and every one regards the decrees of the pope as in the first place, and far above it: wherefore there can be no combat with them from the Word. They also put themselves above it, and not under it. But still these are judged from the Word, and from the decrees of the pope so far as they agree with the Word.

837. *And all the birds were filled with their flesh*, signifies that from their concupiscences of evil, which are their own substance, the infernal genii are as it were nourished. By the birds are signified the falsities which are from hell; and because the infernal genii are in those falsities, who are together with a man in his falsities which are of his love, therefore they are here signified by the birds. A man also who is in those falsities, becomes such a genius after death. That by unserviceable and injurious birds, especially the unclean and rapacious, which feed on carrion, are signified falsities which are of love, may be seen above (n. 757). By flesh are here signified the evils of the concupiscences, which are man's own substance (n. 748). By being filled with it is signified to be as it were nourished by them, and to draw them in with delight; for the infernal genii, who are in similar concupiscences of evil, eagerly draw in and fill their nostrils, and thence their life, from the concupiscences exhaled from the thoughts and breaths of such: wherefore also they live and dwell together.

838. Let every one therefore beware of that heresy, that

man is justified by faith without the works of the law; for he who is in it, and does not fully recede from it before the end of life draws near, is consociated after death with infernal genii: for they are the goats of whom the Lord says, *Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels* (Matt. xxv. 41): for the Lord does not say of the goats that they had done evils, but that they had not done goods. The reason that they did not do goods is because they say in themselves, "I cannot do good of myself; the law does not condemn me; the blood of Christ cleanses me, and liberates me; the passion of the cross has taken away the guilt of sin; the merit of Christ is imputed to me by faith; I am reconciled to the Father, am in grace, am regarded as a son; and He considers our sins as infirmities, which He forthwith remits for His Son's sake; thus He justifies through faith alone; and unless this was the only means of salvation, no mortal could be saved. For what other end should the Son of God suffer the cross, and fulfil the law, but that He might take away the condemnation of our transgressions?" These and many similar things they say within themselves, and thus do not do goods which are goods; for from their faith alone, which is nothing but a faith of knowledge, in itself a historical faith, and thus only something learned, there do not proceed any goods: for it is a dead faith, into which no life or soul comes, unless the man approaches the Lord immediately, and shuns evils as sins as of himself: then the goods which he does as of himself are from the Lord, and thus good in themselves. This subject is thus spoken of in Isaiah: *Woe to the sinful nation, laden with iniquity, a seed of evil-doers, corrupted sons; when ye spread forth your hands, I hide mine eyes from you; yea, though ye make many prayers I do not hear: wash you, make you clean, put away the evil of your works from before mine eyes, cease to do evil, learn to do good: then though your sins have been as scarlet, they shall be white as snow; though they have been red as purple, they*

shall be as wool (i. 4, 15–18). And in Jeremiah: *Stand in the gate of the house of Jehovah, and proclaim there this word: Trust ye not in the words of a lie, saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these* (the church of God, the church of God, the church of God is where our faith is); *will ye, stealing, killing, committing adultery, and swearing by a lie, then come and stand before Me in this house, which is called by my name, and say, We are delivered, while ye do these abominations? Is this house become a den of robbers? behold, even I have seen, saith Jehovah* (vii. 2–4, 9–11).

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839. I looked forth into the world of spirits, and saw an army upon red and black horses. They that sat upon them appeared like apes, with their faces and breasts turned towards the loins and tails of the horses, and with the backs of their heads and their backs towards the horses' necks and heads; and the reins hung around the necks of the riders. And they cried out, "Let us fight against them who ride upon the white horses." And they pulled the reins with both hands, and thus pulled back the horses from the fight; and this continually. Then two angels descended from heaven, and drew near to me, and said, "What do you see?" And I related that I saw this ludicrous cavalcade, and asked what it was, and who they were. And the angels answered, "They are from the place which is called Armageddon (Apoc. xvi. 16), where they have been assembled to the number of some thousands, to fight against those who are of the Lord's New Church, which is called the New Jerusalem. They spoke in that place concerning the church and religion: and yet there was not any thing of the church in them, because there was not any spiritual truth; nor any thing of religion, because there was not any spiritual good. They spoke there on both

subjects with the mouth and with the lips, but for the reason that by means of them they might have dominion. They learned in their youth to confirm Faith alone, the Trinity of God, and the Duality of Christ; and when they were advanced to more eminent offices in the church, they retained those things for a while: but as they then began to think no more about God and heaven, but about themselves and the world, and thus not about eternal blessedness and happiness, but about temporal eminence and opulence, they rejected the doctrinals acquired in their youth from the interiors of their rational mind, which communicate with heaven, and hence are in the light of heaven, into the exteriors of their rational mind, which communicate with the world, and hence are only in the light of the world, and at length have thrust them down into the sensual natural: whence the doctrinals of the church have become with them things of the mouth only, and no longer of thought from reason, and still less of affection from love: and as they have made themselves such, they do not admit any genuine truth which is of the church, nor any genuine good which is of religion. The interiors of their minds have become comparatively like bottles filled with iron filings mixed with powdered sulphur, into which if water be poured, there first arises a heat, and afterwards a flame, by which the bottles are burst. In like manner they, when they hear any thing about living water, which is the genuine truth of the Word, and this enters through the ears, are violently heated and inflamed, and reject it as a thing that would burst their heads. These are they who appeared to you like apes riding, with the body turned round, upon red and black horses, with the reins around their necks; since they who do not love the truth and good of the church from the Word, will not look at the forward parts of any horse, but at his hinder parts: for a horse signifies the understanding of the Word; a red horse the understanding of the Word destroyed as to good, and a black horse

the understanding of the Word destroyed as to truth. The reason of their crying out to fight against them that ride upon the white horses, is that a white horse signifies the understanding of the Word as to truth and good. Their seeming to pull back the horses by their necks, was because they feared the combat, lest the truth of the Word should come to many, and so into the light. This is the interpretation."

The angels said further, "We are from the society in heaven which is called Michael, and were commanded by the Lord to descend into the place called Armageddon, whence the cavalcade seen by you burst forth. By Armageddon, with us in heaven, is signified the state and the purpose of fighting from falsified truths, arising from the love of command and supereminence; and as we perceive in you the desire of knowing about the combat there, we will give some account of it. After our descent from heaven, we came to the place called Armageddon, and saw there some thousands gathered together. We did not enter into that assembly; but there were two houses on the southern side of that place, where there were boys with their masters. We went in thither, and they received us kindly. We were much pleased with their company. Their faces were all beautiful, from the life in their eyes, and from the zeal in their discourse. The life in their eyes was from the perception of truth, and the zeal in their discourse from the affection for truth; on which account also caps had been given them from heaven, the borders of which were ornamented with bands of golden threads interwoven with pearls; and garments were also given, variegated with white and hyacinth colors. We asked them whether they looked into the neighboring place, which is called Armageddon. They said that they did through a window in the roof of the house, and that they saw there a company, but under various forms, now as tall men, and now not as men, but as statues and carved idols, and an assembly around them kneeling. They also appeared to us under various

forms; now as men, now as leopards, and now as goats, the latter with horns bent downwards, with which they dug up the ground. We interpreted those transformations, showing whom they represented and what they signified. But to the point: They that were gathered together, when they heard that we had entered into those houses, said among themselves, 'What are they doing among those boys? Let us send some from our assembly to cast them out.' And they sent: and when they came, they said to us, 'Why have you entered into those houses? whence are you? we command you by authority to go away.' But we answered, 'You cannot command that by authority. You are, indeed, in your own eyes, like Anakims, and they who are here like dwarfs. But still you have no power and right here, unless perchance by craft from your three lodging-houses here, which, however, will not avail. Wherefore take back word to your companions, that we were sent hither from heaven, to ascertain whether there is any religion among you, or not; and if not, that you should be cast out of this place. Wherefore propose to them this, in which is the very essence of the Church, and thence of Religion, How they understand these words in the Lord's Prayer: '*Our Father who art in the heavens, hallowed be thy name; thy kingdom come; thy will be done as in heaven so also upon the earth.*' On hearing this, they said at first, 'What is this?' and then that they would propose it. And they went away, and told these things to their companions, who answered, 'What proposition is this? and of what kind?' Yet they understood the arcanum, — that they wished to know, 'whether those things confirm the way to God the Father according to our faith;' wherefore they answered, 'The words are clear, that we must pray to God the Father; and as Christ is our Saviour, that we must pray to God the Father for the Son's sake.' And they soon concluded in indignation, that they would go to us, and declare it to our faces; saying also, that they would pull our ears. They also went out of that place,

and entered a grove near the two houses in which these boys were with their masters; where was a plain elevated like a wrestling-ground. And they took hold of each other's hands, and entered into the wrestling-ground, where we were, and were waiting for them. There were there sods cut from the ground like hillocks. Upon these they reclined: for they said among themselves, 'Let us not stand before them, but sit.' And then one of them, who could make himself appear like an angel of light, on whom it had been enjoined by the rest to speak with us, said, 'You have proposed to us to open our mind concerning the first words in the Lord's Prayer, how we understand them. I say to you, therefore, that we understand them thus: that we must pray to God the Father; and because Christ is our Saviour, and we are saved by His merit, that we must pray to God the Father from faith in His merit.' But we then said to them, 'We are from the society of heaven which is called Michael, and we were sent to visit and inquire, whether you that are gathered together in this place have any religion or not; and we cannot know this otherwise than by a question concerning God: for the idea of God enters into every thing of religion, and by it conjunction is effected, and by conjunction salvation. We in heaven read that Prayer daily, like men on earth; and we do not then think of God the Father, because He is invisible; but we think of Him in His Divine Human, because in this He is visible: and in this He is called by you Christ, but by us the Lord; and thus to us the Lord is the Father in heaven. The Lord also taught that He and the Father are one; that the Father is in Him and He in the Father; and that he who seeth Him seeth the Father: also that no one cometh to the Father but by Him; and likewise that it is the will of the Father, that they should believe in the Son; and that he that believeth not in the Son, does not see life; yea, that the anger of God abideth upon him. From which it is manifest, that the Father is approached through the

Lord Himself and in Him: and because it is so, He also taught that all power is given unto Him in heaven and in earth. It is said in that Prayer, "*Hallowed be thy name*," and "*thy kingdom come;*" and we have demonstrated from the Word that His Divine Human is the Father's Name; and that the Father's kingdom is then come, when the Lord is immediately approached; and by no means when God the Father is approached immediately: for which reason the Lord also said to the disciples, that they should preach the kingdom of God; and this is the kingdom of God.' We instructed them further from the Word, that the Lord came into the world, that He might glorify His Human, for the end that the angels of heaven and the men of the church might be united to God the Father through Him and in Him: for He taught that they who believe in Him are in Him, and He in them; which is as the Church teaches, that they are in Christ's Body. Finally we informed them, that at this day a New Church is instituted by the Lord, which is meant by the *New Jerusalem* in the Apocalypse; in which will be the worship of the Lord alone, as it is in heaven: and that thus *every thing which is contained in the Lord's Prayer from beginning to end will be fulfilled.* All the things which we have said above we confirmed from the Word in the Evangelists, and from the Word in the Prophets, in such abundance that they were tired of listening.

"First, we confirmed that *our Father in the heavens is the Lord Jesus Christ*, from these passages: *Unto us a Child is born, unto us a Son is given; and His name shall be called Wonderful, Counsellor, God, Father of Eternity, Prince of Peace* (Isa. ix. 6). *Thou, O Jehovah, art our Father, Redeemer from Everlasting is thy name* (Isa. lxiii. 16). *Jesus said, He that seeth Me, seeth Him that sent Me* (John xii. 45). *If ye have known Me, ye have known the Father also; and henceforth ye have known Him, and have seen Him* (John xiv. 7). *Philip said, Lord, show us the Father;*

Jesus said unto him, He that seeth Me, seeth the Father; how sayest thou then, show us the Father (John xiv. 8, 9). *Jesus said, the Father and I are one* (John x. 30). *All things whatsoever the Father hath are Mine* (John xvi. 15; xvii. 10). *The Father is in Me, and I in the Father* (John x. 38; xiv. 10, 11, 20). *That no one hath seen the Father, except the Only Son who is in the bosom of the Father* (John i. 18; v. 37; vi. 46). Wherefore He also says, that *no one cometh to the Father, but by Him* (John xiv. 6); and that to come to the Father is by Him, from Him, and in Him (John vi. 56; xiv. 20; xv. 4–6; xvii. 19, 23).

But concerning the Unity of God the Father, the Son, and the Holy Spirit, more may be seen in the *Relation* (n. 962).

"Secondly, That '*Hallowed be thy name,*' is to approach the Lord and worship Him, we confirmed by these passages: *Who shall not glorify thy Name, for thou alone art Holy* (Apoc. xv. 4): this is concerning the Lord. Jesus said, *Father, glorify thy Name; and there came forth a voice from heaven, I have both glorified it and will glorify it* (John xii. 28). The name of the Father which was glorified is the Divine Human. Jesus said, *I am come in My Father's name* (John v. 43). Jesus said, *He that receiveth this child in My name, receiveth Me; and he that receiveth Me, receiveth Him that sent Me* (Luke ix. 48). *These things were written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name* (John xx. 31). *As many as received Him, to them gave He power to become the sons of God, to them that believe in His name* (John i. 12). *Whatsoever ye shall ask in My name, this I will do; that the Father may be glorified in the Son* (John xiv. 13, 14). *He that believeth not, is judged already, because he hath not believed in the name of the only-begotten Son of God* (John iii. 15, 16, 18). *Where two or three are gathered together in My name, there am I in the midst of them* (Matt. xviii. 19, 20). *Jesus told the disciples to preach in His name* (Luke xxiv. 47). Besides other places, where the *Name of*

the Lord is mentioned, by which is meant Himself as to His Human; (as Matt. vii. 22; x. 22; xviii. 5; xix. 29; xxiv. 9, 10; Mark xi. 10; xiii. 13; xvi. 17; Luke x. 17; xix. 38; xxi. 12, 17; John ii. 23): from which it is manifest that the Father is hallowed in the Son, and by angels and men through the Son; and that this is meant by 'hallowed be thy name;' as is further evident in John xvii. 19, 21–23, 26.

"Thirdly. That *Thy kingdom come*, means that the Lord reigns, we showed by these passages: *The Law and the Prophets were until John, since that time the kingdom of God is preached* (Luke xvi. 16). *John preaching the Gospel of the kingdom, said, The time is fulfilled, the kingdom of God is at hand* (Mark i. 14, 15; Matt. iii. 2). *Jesus Himself preached the Gospel of the kingdom, and that the kingdom of God was at hand* (Matt. iv. 17, 23; ix. 35). *Jesus commanded the disciples to preach and declare the good tidings of the kingdom of God* (Mark xvi. 15; Luke viii. 1; ix. 60). In like manner *the seventy whom He sent forth* (Luke x. 9, 11. Besides other places, as Matt. xi. 5; xvi. 27, 28; Mark viii. 35; ix. 1, 27; x. 29, 30; xi. 10; Luke i. 19; ii. 10, 11; iv. 43; vii. 22; xvii. 20, 21; xxi. 30, 31; xxii. 18). The kingdom of God, of which the good tidings was made known, was the kingdom of the Lord, and thus the kingdom of the Father. That it is so, is manifest from these passages: *The Father hath given all things into the hand of the Son* (John iii. 35). *The Father hath given to the Son power over all flesh* (John xvii. 2). *All things are delivered unto Me of my Father* (Matt. xi. 27). *All power is given unto Me in heaven and on earth* (Matt. xxviii. 18). Further also from these: *Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *I saw, and behold, one like the Son of Man, to whom was given dominion, glory, and kingdom; and all peoples and nations shall worship Him; His dominion is an everlasting dominion, which*

shall not pass away, and His kingdom that which shall not perish (Dan. vii. 13, 14). *When the seventh angel sounded, there were voices in heaven, saying, the kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ever and ever* (Apoc. xi. 15; xii. 10): which kingdom of the Lord is treated of in the Apocalypse from beginning to end; into which all are to come, who will be of the New Church, which is the New Jerusalem.

"Fourthly. *Thy will be done as in heaven so also upon the earth:* this we confirmed by these passages: *Jesus said, This is the will of the Father, that every one that seeth the Son, and believeth on Him, may have everlasting life* (John vi. 40). *God so loved the world, that He gave His only-begotten Son, that every one who believeth in Him may not perish, but have everlasting life* (John iii. 15, 16). *He that believeth on the Son, hath everlasting life; but he that believeth not the Son, shall not see life; but the anger of God abideth on him* (John iii. 36: besides other places). To believe in Him is to go to Him, and to have confidence that He saves, because He is the Saviour of the world. Besides, it is known in the church, that the Lord Jesus Christ reigns in heaven. He says also that His kingdom is there. When, therefore, the Lord reigns in like manner in the church, the Father's will is then done as in heaven so also upon the earth.

"To these things we finally added: It is said in the whole Christian world, that they who are of the church make the Body of Christ, and are in His Body. How then can a man of the church approach God the Father, except through the Son, in whose Body he is? If otherwise, he must go entirely out of His Body, and approach.

"On hearing these and still more things from the Word, the Armageddons wished now and then to interrupt our discourse, and to adduce such things as the Lord spake with the Father in His state of exinanition. But their tongues then adhered to their palates, as it was not per-

mitted them to contradict the Word. But the bridles of their tongues being at length loosened, they cried out, 'You have spoken against the doctrine of our church, which is, that God the Father is to be approached immediately, and that we must believe in Him. You have thus made yourselves guilty of a violation of our faith: therefore go out from here; and if not, you shall be cast out.' And their minds being inflamed, from threats they proceeded to violence. But, by power then given us, we struck them with blindness; owing to which, not seeing us, they rushed forth into the plain, which was a desert: and those who appeared to you like apes upon horses, were the same as were seen by the boys out of the window like statues and idols, before whom the rest knelt."

CHAPTER TWENTIETH.

1. And I saw an angel coming down from heaven having the key of the abyss, and a great chain in his hand.

2. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years;

3. And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no more until the thousand years were ended: and after this he must be loosed a little time.

4. And I saw thrones; and they sat upon them; and judgment was given unto them: and the souls of them that were beheaded for the testimony of Jesus, and for the Word of God, and who did not worship the beast, nor his image, nor receive his mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years.

5. And the rest of the dead lived not again until the thousand years were ended: this is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: upon these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

7. And when the thousand years are ended, Satan shall be loosed out of his prison.

8 And shall go forth to seduce the nations that are in the four corners of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

9. And they went up upon the breadth of the earth, and surrounded the camp of the saints, and the beloved city;

and fire came down from God out of heaven, and consumed them.

10. And the devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are: and they shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them.

12. And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged from the things written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged every one according to their works.

14. And death and hell were cast into the lake of fire: this is the second death.

15. And if any one was not found written in the book of life, he was cast into the lake of fire.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. Concerning the removal of those who are meant by the dragon (vers. 1–3); and then concerning the ascent from the lower earth, of those who worshipped the Lord, and shunned evils as sins (vers. 4–6). The judgment upon those who had nothing of religion in their worship (vers. 7–9). The damnation of the dragon (vers. 10). The universal judgment upon the rest (vers. 11–15).

THE CONTENTS OF EACH VERSE. "And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand," *signifies* the Divine opera-

tion of the Lord into the lower regions, from the Divine power of shutting and opening, also of binding and loosing. "And he laid hold on the dragon, the old serpent, which is the devil and satan," *signifies* that those were held back who are meant by the dragon; who, because they think sensually and not spiritually concerning the things of faith are called the old Serpent; and because they are in evils as to life, are called the Devil; and because they are in falsities as to doctrine, are called Satan. "And bound him a thousand years," *signifies* that they who are here meant by the dragon were withdrawn and torn away from the rest in the world of spirits, that there should be no communication with them for a while or for some time. "And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no more," *signifies* that the Lord altogether removed those who were in faith alone, and took away all their communication with others, lest they should inspire something of their heresy into those who would be elevated into heaven. "Until the thousand years were ended; and after this he must be loosed a little time," *signifies* that this is for a while or for some time, until they who were in truths from good should be taken up into heaven by the Lord, after which they who are meant by the dragon are to be loosed a short time, and communication with others is to be opened to them. "And I saw thrones, and they sat upon them, and judgment was given unto them," *signifies* that the truths of the Word, according to which all are judged, were opened; and that then those were taken up from the lower earth, who had been kept concealed by the Lord, lest they should be seduced by the dragon and his beasts. "And [I saw] the souls of them that were beheaded for the testimony of Jesus, and for the Word of God," *signifies* those who were rejected by them that are in falsities from their own intelligence, because they worshipped the Lord, and lived according to the truths of His Word. "And who did not worship

the beast, nor his image, nor receive his mark upon their forehead and upon their hand," *signifies* who did not acknowledge and receive the doctrine of faith alone. "And they lived and reigned with Christ a thousand years," *signifies* who already are in conjunction with the Lord, and have been for some time in His kingdom. "And the rest of the dead lived not again, until the thousand years were ended," *signifies* that besides those who have been spoken of, not any were taken up into heaven, until after the dragon was loosed, and they were then proved and explored as to what they were. "This is the first resurrection," *signifies* that salvation and eternal life is primarily to worship the Lord, and to live according to His precepts in the Word, because by these conjunction is effected with the Lord, and consociation with the angels of heaven. "Blessed and holy is he that hath part in the first resurrection," *signifies* that they who come into heaven have the happiness of eternal life, and enlightenment by conjunction with the Lord. "Upon these the second death hath no power," *signifies* that they are not condemned. "But they shall be priests of God and of Christ," *signifies* because they are kept by the Lord in the good of love and thence in the truths of wisdom. "And shall reign with Him a thousand years," *signifies* that they were already in heaven, when the rest, who did not yet live again, that is, receive heavenly life, were in the world of spirits. "And when the thousand years are ended, Satan shall be loosed out of his prison," *signifies* that after these who had been hitherto concealed and guarded in the lower earth, were taken up into heaven by the Lord, and the New Christian Heaven was increased by them, all those who had confirmed falsities of faith in themselves were let loose. "And shall go forth to seduce the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to battle," *signifies* that they who are here meant by the dragon, would draw to their party all from the whole earth in the entire world

of spirits, who lived there in external natural worship only, and in no internal spiritual worship; and would excite them against those who worshipped the Lord, and lived according to His precepts in the Word. "The number of whom is as the sand of the sea," *signifies* the multitude of such. "And they went up upon the breadth of the earth, and surrounded the camp of the saints, and the beloved city," *signifies* that, being excited by the dragonists, they would spurn every truth of the church, and endeavor to destroy all things of the New Church, and its very doctrine concerning the Lord and concerning Life. "And fire came down from God out of heaven, and consumed them," *signifies* that they perished by the concupiscences of infernal love. "And the devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false-prophet are; and they shall be tormented day and night for ever and ever," *signifies* that they who were in evils as to life and in falsities as to doctrine were cast into hell. "And I saw a great white throne, and Him that sat upon it, from whose face the heaven and the earth fled away," *signifies* a universal judgment executed by the Lord upon all the first heavens, in which were those who were in civil and moral good and no spiritual good, and thus who simulated Christians in externals, but were devils in internals, which heavens with their earth were utterly dissipated, so that nothing of them appeared any more. "And I saw the dead, small and great, standing before God," *signifies* all who have died from the earth, and were now among those who were in the world of spirits, of whatever condition and quality, gathered together by the Lord to judgment. "And the books were opened, and another book was opened, which is the book of life," *signifies* that the interiors of the minds of them all were laid open, and by influx of light and heat from heaven were seen and perceived as to the quality of their affections which are of love or of the will and thence as

to the thoughts which are of faith or of the understanding, as well the evil as the good. "And the dead were judged from the things written in the books according to their works," *signifies* that all were judged according to their internal life in externals. "And the sea gave up the dead which were in it," *signifies* the external and natural men of the Church called together to judgment. "And death and hell gave up the dead which were in them," *signifies* the men of the church impious at heart, who were in themselves devils and satans, called together to judgment. 'And they were judged every one according to his works," *signifies* here as before. "And death and hell were cast into the lake of fire," *signifies* that the impious at heart, who in themselves were devils and satans, and yet in externals like men of the Church, were cast down into hell among those who were in the love of evil, and thence in the love of the falsity that agrees with the evil. "This is the second death," *signifies* that these have damnation itself. "And if any one was not found written in the book of life, he was cast into the lake of fire," *signifies* that they who did not live according to the Lord's precepts in the Word, and did not believe in the Lord, were condemned.

THE EXPLANATION.

840. *And I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand*, signifies the Lord's operation into the lower regions from the Divine power of shutting and opening, also of binding and loosing. By an angel coming down from heaven the Lord is meant (see n. 5, 170, 344, 465, 657, 718); also the Lord's operation (n. 415, 631, 633, 649); here into the lower regions, because He is said to come down. By his having the key of the abyss is signified the Divine power of opening and shutting hell (see n. 62, 174): and by His having a

great chain in His hand is signified the endeavor and thence the act of binding and loosing. Hence it follows, that there was not any key nor chain in the Lord's hand, but that it so appeared to John was a representative of the Lord's Divine Power. The opening of hell and the shutting of it is also treated of two or three times in this chapter.

841. *And He laid hold on the dragon, the old serpent, which is the devil and satan*, signifies that those were held back who are meant by the dragon, who, because they think sensually and not spiritually concerning the things of faith, are called the old Serpent; and because they are in evils as to life, are called the Devil; and because they are in falsities as to doctrine, are called Satan. Who they are that are meant by the dragon, may be seen above (n. 537). The reason that he is here as well as there called the old Serpent, the Devil, and Satan, is because a serpent signifies those who think sensually and not spiritually (n. 455, 550); the devil, those who are in evils as to life; and satan, those who are in falsities as to doctrine (n. 97, 550). For all those who do not go to the Lord immediately think sensually of the things of the church, and cannot think spiritually; for the Lord is the light itself (n. 796, 797); on which account they who do not go to the Lord immediately, cannot think from spiritual light, which is the light of heaven, but from natural light separated from spiritual light, which is to think sensually. Hence it is that they are called the old Serpent. They who do not go to the Lord immediately, nor shun evils as sins, remain in sins; hence it is that the dragon is called the Devil: and as the same are in falsities as to doctrine, therefore the dragon is called Satan.

842. *And bound him a thousand years*, signifies that they who are here meant by the dragon were withdrawn and torn away from the rest in the world of spirits, that there should be no communication with them for a while or for some time. That by binding is here signified to draw back and

tear away from the rest in the world of spirits, that there should be no communication with them, will be seen in the paragraph next following. The reason that by the thousand years are not meant a thousand years, but for a while or for some time, is because a thousand, without other numbers added, signifies this in the spiritual world. He who believes that a thousand years signify a thousand years, does not know that all the numbers in the Word signify things; and so he may be misled, especially in the Apocalypse, concerning the sense of the things, where numbers occur; as, 5, 7, 10, 12, 144, 666, 1200, 1600, 12000, 144000, and many others: in the latter of which numbers a thousand signifies only something qualifying; and when a thousand is applied to designate times, it signifies somewhat more: but where it is mentioned alone, as here, it signifies a while or for some time. That it is so, has been told me from heaven; where, in the Word which is there, no number is read, but the thing instead of the number; and instead of a thousand a while. They wonder there, that when the men of the church have seen so many numbers in the Apocalypse, which cannot but signify things, they have still adhered to the conjectures of the chiliasts or millennialists, and have thereby impressed upon themselves vain notions respecting the last state of the church.

843. *And cast him into the abyss, and shut him up, and set a seal upon him, that he might seduce the nations no more*, signifies that the Lord altogether removed those who were in faith alone, and took away all their communication with others, lest they should inspire something of their heresy into those who would be elevated into heaven. By the dragon those who are in falsities of faith are here meant, as just above (n. 842). It is said of the dragon, that he was seized, bound, cast into the abyss, shut up, and a seal set upon him: and by this is signified that he was altogether removed, and that all communication between him and others was cut off. By his being seized is signified that

they who are meant by him were collected together and held back: by his being bound is signified that they were withdrawn and torn away: by his being cast into the abyss is signified that they were let down towards hell: by his being shut up is signified that they were altogether removed: by a seal being set upon him is signified that communication with others was altogether taken away. The reason that the dragon was altogether removed for a while, is that those who had been kept concealed by the Lord might be taken up from the lower earth, who are treated of vers. 4–6; lest they should be seduced by the dragonists when they were being taken up: wherefore it is said also, "that he should seduce the nations no more;" by which is signified that he should not inspire into them any thing of his heresy. This was done in the world of spirits, which is midway between heaven and hell, because there the evil communicate with the good; and in that world the good are prepared for heaven, and the evil for hell; and the good are there proved by some companionship with the evil, and are explored as to what they are, and how steadfast. By the nations which he should not seduce, the good are meant. That they who are in good as to the life are meant by nations, and in the opposite sense the evil, may be seen above (n. 483). From this it may be evident, that by his casting him into the abyss, and shutting him up, and setting a seal upon him, is signified that the Lord altogether removed those that were in falsities of faith, and took away all their communication with others, lest they should inspire something of their heresy into those who should be taken up into heaven.

844. *Until the thousand years should be ended, and after this he must be loosed a little time*, signifies that this is for a while or for some time, until they who were in truths from good should be taken up into heaven by the Lord, after which those that are meant by the dragon are to be loosed for a short time, and communication with others is to be opened

to them. The reason that by the thousand years being ended is signified for a while or a certain time, is because a thousand years are not signified by the thousand years, but a while or some time, as above (n. 842). By "he must be loosed for a little time," is signified that after that they who are meant by the dragon, described above, are to be loosed from their confinement, and then communication with others is to be opened to them. That this is signified, is manifest from what is said above, and thus from the series of the things, and from the connection with what follows in the spiritual sense. In what now follows, from vers. 4–6, those are treated of who were taken up by the Lord into heaven for whose sake the dragon was removed and shut up.

845. *And I saw thrones, and they sat upon them, and judgment was given unto them*, signifies that the truths of the Word, according to which all are judged, were opened, and that then those were taken up from the lower earth, who had been kept concealed by the Lord, lest they should be seduced by the dragon and his beasts. That this is signified by these words, is because by the thrones upon which they sat are not signified thrones, but judgment according to the truths of the Word. That judgment is represented by the thrones seen in heaven, may be seen above (n. 229). That nothing else is signified by the thrones upon which the twenty-four elders sat, and by those upon which the twelve Apostles are to sit; and that all are judged according to the truths of the Word, may also be seen above (n. 233). Hence it is manifest, that by judgment being given to them is signified that judgment was given to the truths of the Word. They who were taken up from the lower earth into heaven by the Lord are they who had been kept concealed there in the mean time, lest they should be seduced by the dragon and his beasts: because this is said concerning the souls of them that were beheaded and concerning the dead, as described presently; not that they were dead to themselves, but to others. The place where

they were kept concealed is called the lower earth, which is next above the hells, under the world of spirits; and there, by communication with heaven and by conjunction with the Lord, they are in safety. There are many such places; and they live there cheerfully among themselves, and worship the Lord; nor do they know any thing about hell. They who are there are from time to time taken up by the Lord into heaven after a last judgment; and when they are taken up, those who are meant by the dragon are removed. It has very often been given me to see them taken up, and consociated with the angels in heaven. This is meant in the Word by the sepulchres being opened, and the dead being raised.

846. *And* [*I saw*] *the souls of them that were beheaded for the testimony of Jesus and for the Word of God*, signifies those who were rejected by them that are in falsities from their own intelligence, because they worshipped the Lord, and lived according to the truths of His Word. By "the souls of them that were beheaded for the testimony of Jesus and for the Word of God," are meant men after death who are then called spirits, or men clothed with a spiritual body, who have been kept concealed by the Lord in the lower earth, until the evil were removed by the last judgment. They are called the beheaded [smitten with the axe], because they are rejected by them that are in falsities from their own intelligence; who are all that are in evils and thence falsities, or in falsities and through them in evils, and yet in Divine worship in externals. That that falsity is signified by the axe, will be seen in the following paragraph. By the testimony of Jesus and the Word of God is signified the acknowledgment of the Lord's Divine in His Human, the same as by these passages above: *John testified the Word of God and the testimony of Jesus Christ* (Apoc. i. 2). *Michael and his angels overcame the dragon by the blood of the Lamb and the Word of their testimony* (xii. 11). *The dragon went away to make war with the remnant of her seed, who*

keep the commandments of God, and have the testimony of Jesus Christ (xii. 17). *I am the fellow-servant of thy brethren that have the testimony of Jesus Christ: the testimony of Jesus is the spirit of prophecy* (xix. 10). That the acknowledgment of the Lord's Divine in His Human, and a life according to the truths of His Word, in particular according to the precepts of the Decalogue, is signified by these things, may be seen in the explanations of these passages. These souls are the same as those of whom these things are said above: *I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held: and they cried with a great voice, saying, How long, O Lord, who art Holy and True, dost thou not judge and avenge our blood on them that dwell upon the earth: and to every one of them were given white robes; and it was said unto them, that they should rest yet for a little time, until their fellow-servants and their brethren, who should be killed as they were, should be fulfilled* (vi. 9–11): which may be seen explained n. 325–329.

847. It is said in the Word in many places, that some were slain, pierced, or dead; and yet it is not meant that they were slain, pierced, and dead; but that they were rejected by those who are in evils and falsities; see n. 59, 325, 589. The same is signified by the dead in the following verse, where it is said that *the rest of the dead lived not again, until the thousand years were ended:* from which it is manifest, that by those who are called "the beheaded" are signified those that were rejected by them that are in falsities from their own intelligence. That falsity from one's own intelligence is signified by an axe, is manifest from these passages: *The customs of the nations are vanity, though one cut down a tree from the forest, the work of the hands of the workman with the axe* (Jer. x. 3). *The voice of Egypt shall go like a serpent; they have come with axes as hewers of wood* (Jer. xlvi. 22). *He is known as lifting up axes upon the thicket of trees, and already do they beat down the carvings*

of it with the axe and hammers; they have profaned the dwelling-place of thy name to the earth (Ps. lxxiv. 5–7). *When thou shalt besiege a city, thou shalt not destroy the trees thereof by smiting the axe against them* (Deut. xx. 19). By the axe in these places is signified falsity from one's own intelligence: the reason is, because by iron is signified truth in ultimates, which is called sensual truth; which, when it is separated from rational and spiritual truth, is turned into falsity. That it is falsity from one's own intelligence, is because the sensual is in what belongs to one's self (see n. 424). On account of this signification of iron and axe, it was commanded that *if an altar of stone should be built, it should be built of whole stones, and that iron should not be lifted up upon the stones, lest it should be profaned* (Ex. xx. 25; Deut. xxvii. 5): wherefore also these things are said of the temple at Jerusalem: *The House itself was built of whole stone; neither hammers nor the axe, nor any instrument of iron, were heard in the house when it was building* (1 Kings vi. 7); and on the other hand, where a graven image is treated of, by which falsity from one's own intelligence is signified, it is said that *he maketh it with iron, with tongs, or with the axe and hammers* (Isa. xliv. 12). That falsity from one's own intelligence is signified by a graven image and an idol, may be seen above (n. 459).

848. *And who did not worship the beast nor his image, nor receive his mark upon their forehead and upon their hand.* That it signifies those who did not acknowledge and receive the doctrine of faith alone, is manifest from the things explained above (n. 634), where are similar words.

849. *And they lived and reigned with Christ a thousand years*, signifies who already are in conjunction with the Lord, and have been for some time in His kingdom. "Who lived with Christ" signifies, who were in conjunction with the Lord, because these live. "Who reigned with Christ" signifies who were in His kingdom, as explained presently. That by a thousand years is signified

for some time, may be seen above (n. 842). These things are said of those who worshipped the Lord in their life in the world, and lived according to His precepts in the Word, and were guarded after death, lest they should be seduced by the dragonists; and thus who had already for some time been conjoined to the Lord, and consociated with the angels of heaven, as to their interiors. That to reign with the Lord is not to reign with Him, but to be in His kingdom by conjunction with Him, may be seen above (n. 284). For the Lord alone reigns; and every one in heaven, who is in an employment, discharges his office in his society as in the world, but under the Lord's auspices. They act indeed as of themselves; but as they regard uses primarily, they act from the Lord, from whom is all use.

850. *And the rest of the dead lived not again, until the thousand years were ended*, signifies that besides these who have been spoken of, not any were taken up into heaven, until after the dragon was loosed, and they were then proved and explored as to what they were. By "the rest of the dead" are signified those who were also rejected by those who are in faith alone, because they worshipped the Lord, and lived according to His precepts, but were not yet proved and explored as to their quality. That these are signified by the dead here, may be seen above (n. 847): for all, after departure out of the world, first come into the world of spirits, which is in the midst between heaven and hell, and are there proved and explored, and so prepared, the evil for hell, and the good for heaven. It is said of these, that they lived not again; that is, were not yet thus conjoined to the Lord, and consociated with the angels of heaven, as the former were. That many were also saved afterwards, is manifest from vers. 12–15 of this chapter; where it is said that the book of life was also opened: and if any one was not found written in the book of life, he was cast into the lake of fire.

851 *This is the first resurrection*, signifies that salvation

and eternal life is primarily to worship the Lord, and to live according to His precepts in the Word, because by these conjunction is effected with the Lord and consociation with the angels of heaven. That all these things are signified by "this is the first resurrection," is because it follows as a conclusion from what goes before, and hence involves them. The preceding things which these words involve, are contained in vers. 4, and something also in vers. 5. In the fourth verse they are these: *He saw the souls of them that were beheaded for the testimony of Jesus and for the Word of God, and who did not worship the beast, nor his image, nor receive his mark upon their forehead and upon their hand, and they lived and reigned with Christ.* That by "the souls of them that were beheaded for the testimony of Jesus Christ and for the Word of God," those are signified who were rejected by them that were in falsities from their own intelligence, because they worshipped the Lord and lived according to His precepts in the Word, may be seen above (n. 846, 847): that by their not worshipping the beast nor his image, nor receiving his mark upon their forehead and upon their hand, is signified that they rejected the heretical tenet of faith alone, may be seen above (n. 848): and that by their living and reigning with Christ a thousand years, is signified that they have conjunction with the Lord and consociation with the angels of heaven, may be seen above (n. 849). These, therefore, are the things involved in "this is the first resurrection." By "resurrection" is signified salvation and eternal life; and by "the first" is not meant a first resurrection, but the very and primary thing of resurrection, thus salvation and eternal life. For there is only one resurrection to life; a second is not given: for which reason, neither is a second resurrection anywhere mentioned. For they who are once conjoined to the Lord, are conjoined to Him for ever, and are in heaven; for the Lord says, *I am the Resurrection and the Life; he that believeth in Me, though he die, shall live; every one that liveth and believeth in*

Me, shall never die (John xi. 25, 26). That these things are meant by the first resurrection, is evident also from the verse now following.

852. *Blessed and holy is he that hath part in the first resurrection*, signifies that they who come into heaven have the happiness of eternal life, and enlightenment by conjunction with the Lord. He is said to be blessed who has the happiness of eternal life (n. 639); and he is said to be holy who has enlightenment in Divine truths by conjunction with the Lord: for the Lord alone is Holy; and the Divine proceeding from Him, from which is enlightenment, is what is called the Holy Spirit (n. 173, 586, 666). By the first resurrection is signified elevation into heaven by the Lord, and thus salvation; as just above (n. 851). Hence it is manifest, by "blessed and holy is he that hath part in the first resurrection" is signified that they who come into heaven have the happiness of eternal life, and enlightenment by conjunction with the Lord.

853. *Upon these the second death hath no power*, signifies that they are not condemned. By the second death nothing else is signified but spiritual death, which is damnation. For the first death is natural death, which is the death of the body; but the second death is spiritual death, which is the death of the soul; and that this is damnation, is known: and as the second death is damnation, and the first death is the decease, and this latter death is not spiritual, therefore the first death is nowhere named in the Apocalypse; but the second death is in this chapter also at vers. 14; also in the following (xxi. 8); and likewise before (chap. ii. 11). He who does not observe this, may easily believe that there are two spiritual deaths, because the second death is mentioned; when yet there is only one spiritual death, which is here meant by the second death: in like manner, that there are two resurrections, because the first resurrection is mentioned; when yet there is only one resurrection: wherefore neither is a second resurrection

anywhere mentioned; see above (n. 851). It is manifest from this, that by "upon these the second death hath no power," is signified that they are not condemned.

854. *But they shall be priests of God and of Christ*, signifies because they are kept by the Lord in the good of love and thence in the truths of wisdom. By priests in the Word are meant those who are in the good of love, and by kings those who are in the truths of wisdom; on which account it is said above, *Jesus Christ hath made us kings and priests* (Apoc. i. 6); and likewise, *the Lamb hath made us kings and priests, that we may reign upon the earth* (v. 10): and it can manifestly be seen, that the Lord will not make men kings and priests, but that He will make angels of those who shall be in the truths of wisdom and the good of love from Him. That they who are in the truths of wisdom from the Lord are meant by kings, and that the Lord is called a King from the Divine Truth, may be seen above (n. 20, 483, 664, 830); but that they who are in the good of love from the Lord are meant by priests, is because the Lord is Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth; and the Lord from Divine Love or Divine Good is called a Priest, and from Divine Wisdom or Divine Truth is called a King. Hence it is, that there are two kingdoms into which the heavens are distinguished, the heavenly (celestial) and the spiritual: and the heavenly (celestial) kingdom is called the Lord's priestly kingdom, for the angels there are recipients of Divine Love or Divine Good from the Lord; and the spiritual kingdom is called the Lord's royal kingdom, for the angels there are recipients of Divine Wisdom or Divine Truth from the Lord: but more on these two kingdoms may be seen above (n. 647, 725). It is said that they are recipients of Divine Good and Divine Truth from the Lord, but it is to be known that they are perpetually recipients, for the Divine Good and Divine Truth cannot be appropriated to any angel or man, so as to be his, only so as

to appear as his, because they are Divine; wherefore, no angel or man can produce from himself any good or truth, which is good and truth in itself: from which it is manifest, that they are held in good and truth by the Lord, and that they are continually held; and therefore if any one comes into heaven, and thinks that good and truth are appropriated to him as his, he is forthwith let down from heaven, and instructed. It may now be evident from these things, that by "they shall be priests of God and of Christ," is signified because they are kept by the Lord in the good of love, and thence in the truths of wisdom. That they who are in the good of love from the Lord are meant by priests in the Word, may be evident from many passages there; and as they are adduced in the "Heavenly Arcana," published at London, I will only present the following extracts from that work: That the priests represented the Lord as to Divine Good (n. 2015, 6148). That the priesthood was representative of the Lord as to the work of salvation, because this was from the Divine Good of His Divine Love (n. 9809). That the priesthood of Aaron, of His sons, and of the Levites, was representative of the Lord's work of salvation in successive order (n. 10017). That hence by the priests and by the priesthood the good of love from the Lord is signified (n. 9806, 9809). That by the two names, Jesus and Christ, as well the priesthood as the royalty of the Lord is signified (n. 3004, 3005, 3009). That priests must administer ecclesiastical things, and kings civil things (n. 10793). That priests must teach truths, and by them lead to good, and so to the Lord (n. 10794). That they must not claim to themselves authority over the souls of men (n. 10795). That to the priests belongs dignity for the sake of holy things, but that they must not attribute the dignity to themselves, but to the Lord, from whom alone the holy things are; because the priesthood is not in the person, but is adjoined to the person (n. 10906, 10907). That priests who do not acknowledge the Lord, signify in the Word the contrary things (n. 3670).

855. *And they shall reign with Him a thousand years*, signifies that they were already in heaven, when the rest who did not yet live again, that is, receive heavenly life, were in the world of spirits. By reigning with Christ is not signified to reign with Him, but to be in His kingdom, or in heaven; see above (n. 284, 849): by a thousand years are not meant a thousand years, but for a while is signified, as above (n. 842). That the thousand years signify nothing else but that space of time which was between the shutting up of the dragon in the abyss, and his release, is manifest; because it is said *that he was cast into the abyss, was shut up, and that a seal was set upon him a thousand years, and then that he was loosed* (vers. 3–7). This same space of time is also signified here; wherefore, by their reigning with Christ a thousand years is signified that they were already in heaven, while the rest of the dead who did not yet live again, described in verse 5, were in the world of spirits. But those who do not know that by the numbers in the Apocalypse are not meant numbers but things, do not comprehend these things. I can assert that the angels do not understand any number naturally, as men do, but spiritually; and indeed, that they do not know what a thousand years are, only that it is some interval of time, small or large, which cannot be expressed otherwise than by a while.

856. *And when the thousand years are ended, Satan shall be loosed out of his prison*, signifies that after those who had been hitherto kept concealed and guarded in the lower earth, were taken up by the Lord into heaven, and the New Christian Heaven was increased by them, all those who had confirmed falsities of faith in themselves were let loose. "When the thousand years were ended" signifies after those who had hitherto been kept concealed and guarded in the lower earth were taken up into heaven by the Lord. The reason that this is signified by when the thousand years were ended, is because the salvation of

those who worshipped the Lord and who lived according to His precepts is alone treated of in verses 4–6, which precede; and this space of time is meant by the thousand years. That they were taken up from the lower earth is not indeed said, but still it is manifest from chapter vi. 9–11, where they were seen under the altar; and under the altar is in the lower earth: wherefore they are also called here priests of God and of Christ (vers. 6; see above, n. 846). Nor is it here said, that the New Christian Heaven was increased by them: still, however, this is manifest from chap. xiv., where the New Christian Heaven is treated of; as may be seen from the things explained there, especially n. 612, 613, 626, 631, 647, 659, 661. That by Satan's being loosed out of his prison, is signified that those who had confirmed themselves in faith alone as to doctrine were let loose, is because the dragon is here called Satan, and not at the same time the Devil, as above (vers. 2); and by the dragon as the Devil are meant those who were in evils of life, and by the dragon as Satan are meant those who were in falsities of faith; see above (n. 841). But the quality of these respectively will be seen in the following paragraph.

858. *And shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle*, signifies that they who are here meant by the dragon would draw to their party all from the whole earth in the entire world of spirits, who lived there in external natural worship only, and in no internal spiritual worship, and would excite them against those who worshipped the Lord, and lived according to His precepts in the Word. By his going forth to seduce the nations that are in the four corners of the earth, is signified that they who are meant by the dragon, who are spoken of just above (n. 856), would draw to their party all who were in the whole world of spirits: by seducing is here signified to draw to their party: by nations are signified as well the

good as the evil (n. 483): by the four corners of the earth is signified the whole spiritual world (n. 342), here they who are in the whole world of spirits, which is in the midst between heaven and hell, and where all, after their departure from the earth, first come together, spoken of n. 784, 791; for those who were in hell could not come into the sight of the dragon, nor they who were in the heavens. By Gog and Magog are signified those who are in external natural worship separated from internal spiritual worship, who are treated of in the following paragraph: by gathering them together to battle is signified to excite them that are meant by the nations against those who worship the Lord and live according to His precepts in the Word; since all who do not worship the Lord, and do not live according to His precepts, are evil; and the evil act as one with the dragon or the dragonists. That by war is meant spiritual war, which is that of falsity against truth, and of truth against falsity, may be seen above (n. 500, 586).

859. That those who are in external worship and not in any internal worship are meant by Gog and Magog, may be evident in Ezekiel, from chapter xxxviii., where Gog is treated of from the beginning to the end; and from chapter xxxix., vers. 1–16. But that those are signified by Gog and Magog, is not clearly manifest there except through the spiritual sense, which, as it has been disclosed to me, shall be opened: first, what the things that are contained in these two chapters signify. In the thirty-eighth chapter of Ezekiel: "Those are treated of who are in the literal sense of the Word only, and in worship which is external without an internal, who are Gog (vers. 1, 2): that each and every thing of that worship is to perish (vers. 3–7): that that worship will take possession of the church, and vastate it; and so it will be in externals without internals (vers. 8–16): that the state of the church will thereby be changed (vers. 17–19): that thence the truths and goods of religion will perish, and falsities succeed (vers.

20–23). The thirty-ninth chapter of the same, treats of those who are in the sense of the letter of the Word alone, and in external worship: that they will come into the church which is Gog, but that they will perish (vers. 1–6): that this will be done when the Lord comes and institutes a Church (vers. 7–8): that this church will then disperse all their evils and falsities (vers. 9, 10): that it will altogether destroy them (vers. 11–16): that the New Church to be established by the Lord will be informed in truths and goods of every kind, and imbued with goods of every kind (vers. 17–21): and that the former church will be destroyed on account of evils and falsities (vers. 23, 24): that a church will then be gathered by the Lord from all nations (vers. 25–29)." But something shall be said of those who are in external worship without internal spiritual worship. They are those that frequent churches on the sabbath and festival days; sing psalms and pray at such times; listen to the preachings: and attend to the eloquence, and little if at all to the matter; and are somewhat moved by prayers uttered with affection; as, that they are sinners; and do not reflect at all upon themselves and their life; also they receive yearly the Sacrament of the Supper; offer prayers morning and evening, and pray also at dinner and supper; and discourse sometimes also about God, about heaven, and eternal life; and know how to repeat at such times some passages from the Word, and to appear like Christians, although they are not: for, after they have done all these things, they make nothing of adulteries and obscenities, of revenges and hatreds, of clandestine thefts and depredations, of lies and slanders, and of concupiscences and intentions of evils of every kind. They who are of such a character do not believe in any God, still less in the Lord. If they are questioned as to what the good and truth of religion are, they do not know at all, and think that it is not of much importance that they should know: in a word, they live to themselves

and the world, and thus to their liking and their body, and not to God and the neighbor, and thus not to the spirit and the soul: from which it is manifest that their worship is external without internal worship. These also are prone to receive the heresy of faith alone, especially when they hear that a man cannot do good of himself, and that they are not under the yoke of the law. Hence it is, that it is said, that the dragon shall go forth to seduce the nations, Gog and Magog. By Gog and Magog is also signified in the Hebrew language a roof and a floor, which are the externals.

860. *The number of whom is as the sand of the sea*, signifies the multitude of such. Their multitude is compared to the sand of the sea, because by the sea the external of the church is signified (n. 403, 404, 420, 470); and by the sand that which is not serviceable for any use in the sea, but to make its bottom. Because their number is so vast, therefore *the valley of their burial is called the multitude of Gog; and the name of the city where they are, Multitude* (Ez. xxxix. 15).

861. *And they went up upon the breadth of the earth, and surrounded the camp of the saints, and the beloved city*, signifies that being excited by the dragonists, they would spurn every truth of the church, and endeavor to destroy all things of the New Church, and its very doctrine concerning the Lord and concerning Life. By going up upon the breadth of the earth is signified to spurn every truth of the church; for by going up upon is signified to climb over and to pass by, and thus to spurn: and by the breadth of the earth is signified the truth of the church, as explained in what follows: by surrounding the camp of the saints is signified to besiege and to wish to destroy all the things of the New Church, as shown in the following paragraph: and by the beloved city is signified the doctrine of the New Church. That the doctrine of the church is signified by a city may be seen above (n. 194, 501, 502, 712); which is called beloved, because it treats of the Lord and of life; for it is the

doctrine of the New Jerusalem which is here meant. That this is signified by these words, no one can see except by the spiritual sense of the Word: for it cannot come into the thought of any one that the truth of the church is signified by the breadth of the earth; and that all the things of the New Church, as well its truths as its goods, are signified by the camp of the saints; and that its doctrine is signified by the city. Lest the mind, therefore, should remain in doubt, it is necessary to demonstrate what "breadth" and what "the camp of the saints" signify in the spiritual sense; from which it may afterwards be seen, that such is the sense of these words. That "the breadth of the earth" signifies the truth of the church, is because there are four quarters in the spiritual world, the east, the west, the south, and the north; and the east and west make its length and the south and the north its breadth: and because those who are in the good of love dwell in the east and the west, therefore also good is signified by the east and west, and in like manner by length; and because those who are in the truths of wisdom dwell in the south and the north, therefore also truth is signified by the south and north, and in like manner by breadth. But on this more may be seen in the work on "Heaven and Hell," published at London, 1758 (n. 141–153). That truth is signified by breadth may be evident from these passages in the Word: *O Jehovah, thou hast not shut me up into the hand of the enemy, thou hast made my feet to stand in a broad place* (Ps. xxxi. 8). *I called upon Jah in straitness, He answered me in a broad place* (Ps. cxviii. 5). *Jehovah led me forth into a broad place, He delivered me* (Ps. xviii. 19). *I am He that raiseth up the Chaldeans, a nation bitter and swift, that walketh in the breadths of the earth* (Hab. i. 6). *Ashur shall pass through Judah, he shall overflow and go over, and the stretching out of his wings shall fill the breadth of thy land* (Isa. viii. 8). *Jehovah shall feed them as a sheep in a broad place* (Hos. iv. 16. Besides other places.

as Ps. iv. 1; lxvi. 12; Deut. xxxiii. 20). Nor is any thing else signified by *the breadth of the city New Jerusalem* (Apoc. xxi. 16): for since the New Church is meant by the New Jerusalem, by its length and breadth cannot be signified length and breadth, but its truth and good; for these are of the church. As also in Zechariah, *I said unto the angel, Whither goest thou? and he said, To measure Jerusalem, to see what is the breadth thereof and what is the length thereof* (ii. 2). In like manner by the breadth and length of the new temple and new earth, in Ezekiel, chap. xl., xli., xlii., xliii., xliv., xlv., xlvi., xlvii. So also by the length and breadth of the altar of burnt-offering, of the tabernacle, of the table upon which was the bread, of the altar of incense, and of the ark: and likewise by the length and breadth of the Temple at Jerusalem, and of many other things which are described by measures.

862. It has been said that by their surrounding the camp of the saints and the beloved city is signified that they endeavored to destroy all things of the New Church, as well its truths as its goods and its very doctrine concerning the Lord and concerning life; as has been said in the preceding paragraph. These things are signified because by the camp of the saints all the truths and goods of the church which is the New Jerusalem are signified. That a camp in the spiritual sense signifies all the things of the church, which rank themselves among its truths and goods, may be evident from these passages: *The sun and the moon were darkened, and the stars withdrew their shining; Jehovah uttered His voice before His army, for His camp is very great, for strong is he that doeth His word* (Joel ii. 10, 11). *I will encamp about my house because of the army* (Zech. ix. 8). *God hath scattered the bones of them that encamp against me, because God cast them off* (Ps. liii. 5). *The angel of Jehovah encampeth about them that fear Him, and delivereth them* (Ps. xxxiv. 7). *The angels of God met Jacob, and said to Jacob, This is the camp of God; therefore he called the name*

of that place Mahanaim [the two camps] (Gen. xxxii. 1, 2 Besides other places, as Isa. xxix. 3; Ez. i. 24; Ps. xxvii. 3). That by an army in the Word the truths and goods of the church, and also its falsities and evils, are signified, may be seen, n. 447, 826, 833; hence also by a camp. Since the church as to all its truths and goods is signified by the children of Israel and their twelve tribes (n. 349, 350), they were therefore called the army of Jehovah (Ex. vii. 4; xii. 41, 51); and where they were assembled and encamped they were called a camp, as Lev. iv. 12; viii. 17; xiii. 46; xiv. 8; xvi. 26, 28; xxiv. 14, 23; Num. i.; ii.; iii.; iv. 5, &c.; v. 2, 3, 4,; ix. 17 to the end; x. 2–28; xi. 31, 32; xii. 14, 15; xxxi. 12, 19, 24; xxxiii. 1–49; Deut. xxiii. 10–14; Am. iv. 10. From these things it is now manifest, that by their surrounding the camp of the saints and the beloved city, is signified that they endeavored to destroy all the truths and goods of the New Church which is the New Jerusalem, and also its doctrine concerning the Lord and concerning life. The like is signified by this in Luke: *When ye shall see Jerusalem surrounded by armies, then know that the devastation is near, at length shall Jerusalem be trodden down by the nations, until the times of the nations shall be fulfilled* (xxi. 20, 24). This is concerning the consummation of the age, which is the last period of the church: the church is also signified here by Jerusalem. That Gog and Magog, that is, those that are in external worship separate from internal worship, will then invade the chureh, and endeavor to destroy it, is also said in Ezekiel xxxviii. 8, 9, 11, 12, 15, 16; xxxix. 2: and that there will then be a New Church from the Lord (vers. 17 to the end).

863. *And fire came down from God out of heaven, and consumed them*, signifies that they perished by the concupiscences of infernal love. By the fire coming down from heaven, which consumed them, the concupiscences of evils, or of infernal love, are signified, as above (n. 494, 748);

since they that are in external worship separate from internal worship are in evils of every kind and in concupiscences, because the evils that are with them have not been removed by any actual repentance (n. 859). It is said that the fire came down from God out of heaven; and it was so done in ancient times, when all the things of the church were represented before their eyes, consequently when the churches were representative: but at this day, when representatives have ceased, the like is said, and by it the same is signified, as formerly, when it was represented. That fire came down out of heaven upon them that profaned holy things, may be seen above (n. 494, 748). The like is said of Gog and Magog in Ezekiel: *I will cause it to rain fire and brimstone upon Gog, and upon his wings, and upon many people that are with him* (xxxviii. 21). *I will send fire upon Magog* (xxxix. 6).

864. *And the devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ever and ever*, signifies that they who were in evils as to life and in falsities as to doctrine were cast into hell, where they will be infested interiorly by the love of their falsity and by the lusts of their evil continually for ever. By the devil that seduced them is meant the dragon, as is manifest from what goes before; and those in general are meant by the dragon, who are in evils as to life and in falsities as to doctrine (n. 841). It is said "the devil that seduced them," that it might be known that it was the dragon; because he seduced, as is manifest from vers. 2, 3, 7, 8 of this chapter. By the lake of fire into which he was cast is signified hell where are the loves of falsity and the lusts of evil (n. 835). By the beast and the false prophet are signified those who are in faith alone both in life and in doctrine, as well the unlearned as the learned; by the beast the unlearned, and by the false prophet the learned (n. 834). By being tormented day and night is signified to be interiorly infested

continually ; and by "for ever and ever," to eternity. And as it is said that they were cast into the lake of fire and brimstone, and thereby is signified where the loves of falsity and the lusts of evil are (n. 835), it is these by which they are interiorly infested: for every one in hell is tormented by his love and its concupiscences ; for these make the life of every one there, and the life is tormented: wherefore there are degrees of torment there, according to the degrees of the love of evil and thence of falsity.

865. *And I saw a great white throne, and Him that sat upon it, from whose face the heaven and the earth fled away*, signifies a universal judgment executed by the Lord upon all the first heavens, in which were those who were in civil and moral good and no spiritual good, and who thus simulated Christians in externals, but were devils in internals ; which heavens with their earth were utterly dissipated, so that nothing of them appeared any more. Before these things are explained in order according to the letter, something is to be premised concerning the universal judgment which is here treated of. From the time when the Lord was in the world, when He executed a last judgment in person, it has been permitted that those who were in civil and moral good, although in no spiritual good, whence they appeared in externals like Christians, but in internals were devils, should remain longer than the rest in the world of spirits, which is midway between heaven and hell: and it was at length granted them to make for themselves homes there, and likewise, by the abuse of correspondences and by fantasies, to form for themselves as it were heavens ; which also they formed in great abundance. But when they were multiplied to such a degree that they intercepted spiritual light and spiritual heat between the higher heavens and men on earth, the Lord then executed a last Judgment, and dissipated those imaginary heavens: which was done in such manner that the externals by which they simulated Christians were taken away, and the internals in which they

were devils were opened; and they were then seen as they were in themselves: and they who were seen to be devils were cast into hell, each one according to the evils of his life. This was done in the year 1757. But more may be seen concerning this universal Judgment in the little work on the "Last Judgment," published in London, 1758, and in the "Continuation" concerning it, published at Amsterdam, 1763. Now to the explanation: By the great white throne and Him that sat upon it is signified the universal judgment executed by the Lord: by a throne heaven and also judgment are signified (n. 229): by Him that sat upon the throne the Lord is meant (n. 808 at the end). That the throne appeared white, is because the judgment was executed from Divine truths; for white is predicated of truths (n. 167, 379). That the throne appeared great, is because the judgment was executed also from the Divine Good; for great is predicated of good (n. 656, 663). "From whose face the earth and the heaven fled away," signifies that those heavens which they had made for themselves, which were spoken of just above, together with their earths, were dissipated. For in the spiritual world there are earths just as in the natural world (see n. 260, 336): but like all things there the earths also are from a spiritual origin. "And there was found no place for them," signifies that the heavens with their earths were so entirely dissipated that nothing of them appeared any more. It may be evident from this, that by "I saw a great white throne and Him that sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them," is signified a universal Judgment executed by the Lord upon all the new heavens in which were those who were in civil and moral good and in no spiritual good, and who thus in externals simulated Christians, but in internals were devils, which heavens with their earths were utterly dissipated, so that nothing of them appeared any more.

866. *And I saw the dead small and great standing before*

God, signifies all who have died from the earth and were now among those who were in the world of spirits, of whatever condition and quality, gathered together by the Lord to judgment. By "the dead" are signified all who have deceased from the earth, or who have died as to the body; who are further treated of below: by "small and great" is signified of whatever condition and quality, as n. 604: by "standing before God," that is, before Him that sat upon the throne, is signified to be presented and gathered together for judgment. By "the dead" in the Word the same is signified as by death, and by deaths various things are signified: for by death is signified not only the extinction of the natural life, which is the decease, but also the extinction of spiritual life, which is damnation. By death is also signified the extinction of the loves of the body, or the lusts of the flesh; after which there is a renewal of life. So, too, by death is signified resurrection, because a man after death immediately rises. By death is also signified neglect, non-acknowledgment, and rejection by the world. But in the most general sense the same is signified by death as by the devil, wherefore also the devil is called death; and by the devil is meant the hell where those are who are called devils: hence also by death is meant evil of the will, which makes a man to be a devil. In this last sense death is to be understood in the following verse, where it is said that death and hell gave up their dead, and that they were cast into the lake of fire. From this it may be evident, who are signified by the dead in the various senses: here are signified all those who had left the world, or had died from the earth, and were then in the world of spirits. It is said, in the world of spirits, because into that all come first after death, and are prepared there, the good for heaven, and the evil for hell; and they tarry there, some only for a month, or a year, and some for ten and even to thirty years: and those to whom it was granted to make to themselves as it were heavens, for some centuries; but at this

day not beyond twenty years. There is a vast multitude there; and there are societies there, as in the heavens and in the hells: concerning this world see above (n. 784, 791). Upon these who were in that world, the last judgment was executed; but it was not executed upon those who were in heaven, nor upon those who were in hell: for they who were in heaven were saved before, and they that were in hell were damned before. It may be seen from this, how much they err who believe that the last judgment will take place on the earth, and that at that time men will rise again as to their bodies: for all who have lived from the first creation of the world, are together in the spiritual world, and all clothed with spiritual bodies; and before the eyes of them that are spiritual they appear to be men, as those who are in the natural world appear in the sight of natural men.

867. *And the books were opened, and another book was opened, which is the book of life*, signifies that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven, were seen and perceived as to the quality of their affections which are of love or of the will, and thence as to the thoughts which are of the faith or of the understanding, as well the evil as the good. By "the books" are not meant books, but the interiors of the minds of those who are judged: by the books the interiors of the minds of those who are evil, and are judged to death; and by the book of life they who are good, and are judged to life. They are called books, because upon the interiors of every one's mind are written all the things which he has thought, intended, spoken and done, in the world, from the will or love, and thence from the understanding or faith. All these things are written upon the life of every one, so exactly that absolutely nothing is wanting. These things appear to the life just as they are, when spiritual light which is wisdom from the Lord, and spiritual heat which is love from the Lord, flow in through heaven: the

spiritual light discloses the thoughts which are of the understanding and the faith, and the spiritual heat discloses the affections which are of the will and the love; and the spiritual light and spiritual heat together disclose the intentions and efforts. That it is so, I do not say that a rational man can see from the light of his understanding; but he can, if he will; provided he is willing to understand that there is given spiritual light, which illuminates the understanding, and spiritual heat, which enkindles the will.

868. *And the dead were judged from the things written in the books, according to their works*, signifies that all were judged according to their internal life in externals. By "the dead" are signified all who died from the earth, and were then in the world of spirits, as above (n. 866): "from the things written in the books," signifies from the interiors of the mind of each one then laid open, as just above (n. 867): "according to their works," signifies according to each one's internal life in externals. That this is signified by works in the Word, may be seen above (n. 73, 76, 94, 141, 641); to which I will add this, — that there are given works of the mind and works of the body, both of them internal and at the same time external. The works of the mind are the intentions and endeavors, and the works of the body are the speech and the acts: the latter and the former proceed from the man's internal life, which is that of his will or love. Whatever does not result in works, either internal which are of the mind, or external which are of the body, is not in the life of man; for it flows in from the world of spirits, but is not received: wherefore it is like the images which hurt the eyes, and like odors which offend the nose, from which the man turns away his face. But on this subject more may be seen in the passages cited above, where also some passages are adduced from the Word in proof that a man will be judged according to his works: besides which, there are also these from Paul: *In the day of wrath and revelation of the just judgment of God, who will*

render to every one according to his works (Rom. ii. 5, 6). *We must all be manifested before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil* (2 Cor. v. 10).

869. *And the sea gave up the dead which were in it*, signifies the external and natural men of the church called together to judgment. By "the sea" the external of the church is signified, which is natural: hence by those whom the sea gave up are signified the external and natural men of the church. That the sea signifies the external of the church, which is natural, may be seen above (n. 238, 239 at the end, 402, 403, 404, 470, 567, 659, 661). By the dead are signified those who had died from the earth, as above (n. 866, 868). That the external men of the church are meant by the dead whom the sea gave up, is because no others were judged but they who were in some worship: for all those who despised the holy things of the church, and denied God, the Word, and the life after death, were judged immediately after death, and were conjoined with those that were in hell, whither they were afterwards cast down. But they who had been external and natural men in the church, and professed with the mouth that there is a God, that there are a heaven and a hell, and in a certain way acknowledged the Word, are they who were called together to the judgment. Of these who were from the sea many were saved; for we do not read that all of them were cast into the lake of fire, like death and hell: but that if any one of them was not found written in the book of life, he was cast in (vers. 15). Those of them who were saved are also meant by the rest of the dead who lived not again until the thousand years were ended (vers. 5). From this it may now be evident, that by the sea giving up the dead that were in it, are signified the external and natural men of the church called together to the judgment.

870. *And death and hell gave up the dead which were in*

them, signifies the men of the church, impious at heart, who were in themselves devils and satans, called together to judgment. No others are meant by death and hell, but those who were interiorly in themselves devils and satans; by death they that were interiorly in themselves devils, and by hell they that were interiorly in themselves satans; consequently all the impious in heart: and yet in externals they appeared like men of the church; for no others were called to this universal judgment: for they who in externals are like men of the church, whether they be of the laity or of the clergy, and in internals are devils and satans, are judged, because with them the externals are to be separated from the internals; and they also can be judged, because they have known and professed the things which are of the church. That by death are meant the impious in heart who in themselves were devils, and by hell those who in themselves were satans, is manifest from its being said that death and hell were cast into the lake of fire (vers. 14 following): and neither death nor hell can be cast into hell; but they who are death and hell as to their interiors, that is, who are in themselves devils and satans. Who are meant by the devil and satan may be seen above (n. 97, 841, 857); and that they are death who in themselves are devils, just above (n. 866). Death and hell are also spoken of elsewhere, as, *the Son of Man said, I have the keys of death and of hell* (Apoc. i. 18). *The name of him that sat upon the pale horse was death, and hell followed him* (Apoc. vi. 8). So also Hos. xiii. 14; Ps. xviii. 4, 5; xlix. 14, 15; cxvi. 3.

871. *And they were judged every one according to their works;* that it signifies that all were judged according to their internal life in externals, is manifest from the things explained above (n. 868), where are similar words; to which I will add this, that every one is judged according to the quality of his soul; and a man's soul is his life, for it is the love of his will: and the love of every one's will is altogether according to the reception of the Divine Truth pro-

ceeding from the Lord; and the doctrine of the church, which is from the Word, teaches this reception.

872. *And death and hell were cast into the lake of fire*, signifies that the impious at heart, who in themselves were devils and satans, and yet in externals like men of the church, were cast down into hell, among those who were in the love of evil, and thence in the love of the falsity that agrees with the evil. By death and hell are signified the impious at heart, who interiorly in themselves were devils and satans, and yet in externals like men of the church, as above (n. 870). By the lake of fire is signified the hell where those are who are in the love of evil and thence in the love of the falsity that agrees with the evil, and thus who love evil, and confirm it by reasonings from the natural man, and still more, who confirm it by the literal sense of the Word. These cannot do otherwise than deny God interiorly in themselves, for this lurks hidden in evil of life confirmed by falsities. A lake signifies where falsity is in abundance, and fire signifies the love of evil, as above (n. 835, 864). That death and hell are said to have been cast into the lake of fire, is according to the angelic speech, in which a person is not named, but that which is in the person, and makes him; here that in the person which makes his death and hell. That it is so, may be seen from the fact that hell cannot be cast into hell.

873. *This is the second death*, signifies that these have damnation itself. That by the second death spiritual death is signified, which is damnation, may be seen above (n. 853). This is said, because they who are impious at heart, and are in themselves devils and satans, and yet like men of the church, are damned beyond others.

874. *And if any one was not found written in the book of life, he was cast into the lake of fire*, signifies that they who did not live according to the Lord's precepts in the Word, and did not believe in the Lord, were condemned. That by the book of life the Word is signified, and by being judged

out of that book is signified according to the truths of the Word, may be seen above (n. 256, 259, 295, 303, 309, 317, 324, 330): and no other is found written in the book of life, but he who has lived according to the Lord's precepts in the Word, and has believed in the Lord; this, therefore, is meant. That he who does not live according to the Lord's precepts in the Word is condemned, the Lord teaches in John: *If any one hear my words, and believe not, I judge him not; he hath that which judgeth him; the Word which I have spoken, the same shall judge him at the last day* (xii. 47, 48). And that he who does not believe in the Lord is condemned, also in John: *He that believeth on the Son, hath eternal life; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him* (iii. 36).

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875. To the above I will add this RELATION. On a certain morning, awaking from sleep, I saw two angels descending from heaven, the one from the southern part of heaven, and the other from the eastern part of heaven; both in chariots to which white horses were harnessed The chariot in which the angel from the south of heaven was carried shone like silver, and the chariot in which the angel from the east of heaven was carried shone like gold; and the reins which they held in their hands flashed as from the flamy light of the dawn. In this manner were these two angels seen by me at a distance; but when they came nearer, they did not appear in chariots, but in their angelic form, which is human, — he who came from the east of heaven, in a shining purple garment; and he who came from the south of heaven, in a garment of bright hyacinthine blue. When they were below, under the heavens, they ran to meet each other, as if they were emulous which should be first, and embraced and kissed each other. I heard that these two angels, when they lived in

the world, were conjoined by an interior friendship; but now one was in the eastern heaven, and the other in the southern heaven. In the eastern heaven are those who are in love from the Lord, but in the southern heaven those who are in wisdom from the Lord. After they had spoken awhile of the magnificent things in their heavens, this came up in their discourse; whether heaven in its essence is love, or whether it is wisdom. They agreed at once, that the one is of the other, but questioned which is the original. The angel who was from the heaven of wisdom asked the other what love is; and he answered that love, springing from the Lord as a Sun, is the vital heat of angels and men, and thus their life; and that the derivations of love are called affections; and that by these are produced perceptions, and thus thoughts; from which it flows, that wisdom in its origin is love; consequently that thought in its origin is the affection of that love: and that it may be seen from the derivations viewed in their order, that thought is nothing else but the form of affection; and that this is not known, because the thoughts are in the light, but the affections in heat: and that therefore we reflect upon the thoughts, but not upon the affections; just as is the case with sound and with speech. That thought is nothing else than the form of affection may also be illustrated by speech, as this is nothing but the form of sound. It is similar also, because sound corresponds to affection, and speech to thought: wherefore the affection makes the sound, and the thought speaks. This may also be made clear from the consideration that if the sound be taken away from speech, there is nothing of speech left. In like manner, take away affection from thought, and there is nothing of thought left. Hence it is now manifest, that love is the all of wisdom; consequently, that the essence of the heavens is love, and that their existence is wisdom; or, what is the same, that the heavens *are* from the Divine Love, and that they *exist* from the Divine Love

by the Divine Wisdom; and therefore, as was said before the one is of the other. There was a novitiate spirit with me at that time, who, on hearing this, inquired whether it was the same with charity and faith; because charity is of affection, and faith is of the thought. And the angel answered, "It is altogether similar: faith is nothing but the form of charity, just as speech is the form of sound. Faith is also formed from charity, as speech is formed from sound. We are also acquainted with the mode of the formation in heaven, but there is not leisure to explain it here." He added, "By faith I mean spiritual faith, in which there is spirit and life solely from charity; for charity is spiritual, and through charity, faith. Wherefore faith without charity is merely natural faith, and this faith is dead faith: it conjoins itself also with merely natural affection, which is nothing but concupiscence." The angels spake of these things spiritually; and spiritual speech embraces thousands of things which natural speech cannot express, and what is wonderful, which cannot even fall into the ideas of natural thought. Remember this, I pray; and when you come out of natural light into spiritual light, as is the case after death, inquire then what faith is, and what charity is; and you will see clearly that faith is charity in form, and hence that charity is the all of faith; consequently that it is the soul, the life, and the essence of faith, altogether as affection is that of thought, and as sound is that of speech: and if you desire, you will see the formation of faith from charity to be similar to the formation of speech from sound, because they correspond. After the angels had conversed upon all these subjects, they departed; and as they withdrew, each to his own heaven, there appeared stars around their heads; and when they were at a distance from me, they appeared in chariots again, as before.

After these two angels were out of my sight, I saw a certain garden on the right; where were olive-trees, vines,

fig-trees, laurels, and palm-trees, arranged in order according to correspondence. I looked thither, and among the trees I saw angels and spirits walking and conversing ; and then an angelic spirit looked at me in turn. Those are called angelic spirits, who are preparing for heaven in the world of spirits, and afterwards become angels. That spirit came from the garden to me, and said, "Will you go with me into our paradise? and you shall hear and see wonderful things." And I went with him ; and he then said to me, "These whom you see" — for there were many — "are all in affection for truth, and thence in the light of wisdom. There is here also a building, which we call the Temple of Wisdom : but no one sees it, who believes himself to be very wise, still less he who believes himself to be wise enough, and less still he who believes himself to be wise from himself. The reason is, because these are not in the reception of the light of heaven from affection for genuine wisdom. Genuine wisdom is, for a man to see, from the light of heaven, that the things which he knows, understands and is wise in, are as little in comparison with that which he does not know and understand and is not wise in, as a drop to the ocean ; consequently scarce any thing. Every one who is in this paradisal garden, and acknowledges from perception and sight within himself that his wisdom is so little comparatively, sees that temple of wisdom ; for interior light enables him to see it, but not exterior light without it." And as I had often thought this, and from knowledge, and then from perception, and at length from sight from interior light, had acknowledged that man has so little wisdom, behold, it was given me to see that temple. As to form it was wonderful. It was raised high above the ground, quadrangular, the walls of crystal, the roof of translucent jasper elegantly arched, the substructure of various precious stones. There were steps of polished alabaster. At the sides of the steps appeared the figures of lions with their whelps. And I then asked whether it

was permitted to enter, and it was said that it was. I therefore ascended; and when I entered, I saw as it were cherubs flying under the roof, but soon vanishing. The floor upon which we walked was of cedar; and the whole temple, from the transparence of the roof and walls, seemed in the form of light. The angelic spirit entered with me, to whom I related what I heard from the two angels concerning love and wisdom, as also concerning charity and faith. And he then said, "Did they not speak of a third also?" I said, "What third?" He answered, "It is *Use:* love and wisdom without use are not any thing: they are only ideal entities; nor do they become real before they are in use: for love, wisdom, and use, are three things which cannot be separated. If they are separated, neither is any thing. Love is not any thing without wisdom, but in wisdom it is formed for something. This something for which it is formed, is use. Therefore, when love through wisdom is in use, it is then something; yea, it then first exists. They are altogether as the end, the cause, and the effect. The end is not any thing, unless through the cause it is in the effect. If one of the three is dissolved, the whole is dissolved, and becomes as nothing. It is similar with charity, faith, and works. Charity without faith is not any thing; nor faith without charity; nor charity and faith without works: but in works they become something, of a quality according to the use of the works. It is similar with affection, thought, and operation; and it is similar with will, understanding, and action. That it is so may be seen clearly in this temple, because the light in which we are here is light that enlightens the interiors of the mind. That there is not a complete and perfect thing unless there is a trine, geometry also teaches; for a line is not any thing, unless it becomes an area; and an area is not any thing, unless it becomes a solid: on which account the one must be produced into the other, that they may exist; and they co-exist in the third. As it is in this, so

it is in each and every created thing; they are finished in their third. Hence now it is, that *three* in the Word, spiritually understood, signifies complete and altogether. Since it is so, I could not but wonder, that some profess faith alone, some charity alone, some works alone; when yet the one without a second, and two together without the third, are not any thing." But I then asked, "Cannot a man have charity and faith, and still not works? Cannot a man be in affection and thought about any matter, and not in the performance of it?" The angelic spirit said to me, "He cannot, except only ideally, and not really. He must still be in the endeavor or will to operate; and will or endeavor is in itself act, because it is the continual effort to act; which becomes an outward act, when determination is present. On which account endeavor and will, as an interior act, is accepted by every wise man, because by God, altogether as an exterior act, provided it does not fail, when opportunity is given."

After this I descended by the steps from the temple of wisdom, and walked in the garden, and saw some sitting under a certain laurel eating figs. I turned aside to them, and asked them for some figs; which they gave me: and, behold, the figs became grapes in my hand. When I wondered at this, the angelic spirit, who was still with me, said to me, "The figs have become grapes in your hand, because figs, from correspondence, signify the goods of charity and thence of faith in the natural or external man, but grapes the goods of charity and faith in the spiritual or internal man; and because you love spiritual things, therefore it so happened to you: for in our world all things come to pass and exist, and also are changed, according to correspondences." And then there came over me the desire of knowing how a man can do good from God, and yet as of himself; and I therefore asked them that were eating the figs how they understood it. They said that they "could not comprehend it otherwise than that God operates in

within in man and through man, when he does not know it; since if man were conscious of it, and thus did it as of himself, which is also to do it of himself, he would not do good, but evil: for every thing that proceeds from a man, as from himself, proceeds from his proprium; and the proprium of man is evil from birth. How then can good from God and evil from man be conjoined, and so proceed conjointly into act? The proprium of man also, in the things of salvation, is continually claiming merit; and as far as it does this, it takes away from the Lord His merit; which is the highest injustice and impiety. In a word, if the good which God operates in a man by the Holy Spirit should flow in into the willing and thence the doing of the man, that good would be altogether defiled and also profaned; which, however, God never permits. A man can indeed think that the good which he does is from God, and call it the good of God through himself, and as if from himself; but still we do not comprehend this." But I then opened my mind, and said, "You do not comprehend, because you think from the appearance, and the thought from appearance confirmed is a fallacy. You are in the appearance and the fallacy from it, because you believe that all the things which a man wills and thinks, and thence does and speaks, are in him, and consequently from him; when yet nothing of them is in him except the state of receiving what flows in. Man is not life in himself, but is an organ receptive of life. The Lord alone is life in Himself, as He also says in John: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (v. 26. Besides other places, as John xi. 25; xiv. 6, 19). There are two things which constitute life, — love and wisdom; or what is the same, the good of love and the truth of wisdom. These flow in from God, and are received by man, and are felt in the man as in him; and because they are felt by him as in him, they also proceed as from him. It is given by the Lord, that they should be thus felt

by the man, in order that that which flows in may affect him, and so be received and remain. But because all evil also flows in, not from God, but from hell, and this is received with enjoyment, because man was born such an organ, therefore no more of good is received from God, than there is of evil removed by the man as of himself; which is done by repentance, and at the same time by faith in the Lord. That love and wisdom, charity and faith, or, speaking more generally, the good of love and charity and the truth of wisdom and faith, flow in; and that the things which flow in appear in the man as in himself, and thence as from him, may be manifestly seen from the sight, the hearing, the smell, the taste, and the touch. All the things which are felt in the organs of those senses flow in from without, and are felt in them: in like manner in the organs of the internal senses, with the difference only that into the latter spiritual things flow in, which do not appear; but into the former natural things, which do appear. In a word, man is an organ recipient of life from God; consequently he is a recipient of good so far as he desists from evil. The Lord gives to every man to be able to desist from evil, because he gives him to will and to understand as of himself: and whatever the man does from the will, as his own, according to the understanding, as his own, or, what is the same, whatever he does from freedom which is of the will according to reason which is of the understanding, this remains. By this the Lord brings man into a state of conjunction with Himself, and in this reforms, regenerates, and saves him. The life which flows in is life proceeding from the Lord, which is also called the Spirit of God, and in the Word the Holy Spirit; of which it is also said, that it enlightens and vivifies; yea, that it works in man: but this life is varied and modified according to the organization induced upon the man by his love and position in relation to it. You may also know that every good of love and charity and every truth of

wisdom and faith flow in, and are not in the man, from the fact that he who thinks such a thing is in man from creation, cannot think otherwise than that God infused Himself into man, and thus that men would in part be Gods, and yet they who think this from belief become devils, and stink like dead carcasses. Besides, what is human action but the action of the mind? for that which the mind wills and thinks, it acts through its organ the body: and therefore when the mind is led by the Lord, the action is also led; and the mind and the action from it are led by the Lord, when it believes in Him. Unless it were so, say, if you can, why the Lord has commanded in the Word, in a thousand and a thousand places, that a man must love his neighbor, must work out the good of charity, and bear fruit like a tree, and do His precepts, and all this that he may be saved; also why He has said that man will be judged according to his deeds or works, — he who has done good to heaven and life, and he who has done evil to hell and death. How could the Lord speak such things, if every thing that proceeds from man were meritorious, and thence evil? You may know, therefore, that if the mind is charity, the action is also charity; but if the mind is faith alone, which is also faith separated from spiritual charity, the action is also that faith: and this faith is meritorious, because its charity is natural, and not spiritual. It is otherwise with the faith of charity, because charity does not wish to merit, and thence neither does its faith." On hearing this, they that sat under the laurel said, "We comprehend that you have spoken justly; but still we do not comprehend." To which I replied, "That I have spoken justly, you comprehend from the common perception which a man has from the influx of light from heaven when he hears any truth; but you do not comprehend from your own perception, which man has from the influx of light from the world. These two perceptions, namely, the internal and the external, or the spiritual and the natural,

make one with the wise. You also can make them one, if you look to the Lord and remove evils." As they understood these things also, I selected some boughs from the laurel under which we sat, and held them out, and said, "Do you believe that this is from me, or from the Lord?" And they said, that they believed it to be through me as from me; and behold, the boughs blossomed in their hands. As I withdrew, I saw a cedar table, upon which was a book, under a green olive-tree, whose trunk was entwined with a vine. I looked, and behold, it was a book written by me, called the "Angelic Wisdom concerning the Divine Love and the Divine Wisdom," and also "concerning the Divine Providence;" and I said that it was fully shown in that book, that man is an organ recipient of life, and not life.

After this I went home exhilarated from that garden, and the angelic spirit with me; who said to me on the way, "If you wish to see clearly what faith and charity are, and thus what faith separate from charity is, and faith conjoined to charity, I will show it to the sense." I answered, "Show it." And he said, "Think of light and heat instead of faith and charity, and you will see clearly. for faith in its essence is truth, which is of wisdom; and charity in its essence is affection, which is of love; and the truth of wisdom in heaven is light, and the affection of love in heaven is heat: the light and heat in which the angels are is nothing else. From this you can see clearly, what faith separate from charity is, and what faith conjoined to charity. Faith separated from charity is like the light in winter, and faith conjoined to charity is like the light in the spring. Wintry light, which is light separated from heat, because it is conjoined to cold, strips the trees entirely of their leaves, hardens the earth, and kills the grass, and likewise congeals the waters: but vernal light, which is light conjoined to heat, quickens the trees, first into leaves, then into blossoms, and at length into fruits; opens

and softens the earth, that it may produce grass, herbs, flowers, and shrubs; and likewise dissolves the ice, that the waters may flow from the springs. It is altogether similar with faith and charity. Faith separate from charity deadens all things; and faith conjoined to charity quickens all things. This quickening and that deadening can be seen to the life in our spiritual world; because here faith is light, and charity is heat: for where there is faith conjoined to charity, there are paradisal gardens, flower beds, and grass plots, in their pleasantness, according to the conjunction; but where there is faith separate from charity, there there is not even grass; and where it is green, it is from briers, thorns, and nettles. This the light and heat proceeding from the Lord as the Sun effect in the angels and spirits, and thence around them." There were at that time not far from us some of the clergy, whom the angelic spirit called justifiers and sanctifiers of men by faith alone, and likewise mysteriarchs. We said these same things to them, and demonstrated them so that they saw that it was so: and when we asked, "Is it not so?" they turned themselves away, and said, "We did not hear." But we cried out to them, saying, "Hear now, then." They then put both hands over their ears, and screamed out, "We do not wish to hear."

CHAPTER TWENTY-FIRST.

1. And I saw a New Heaven and a New Earth; for the first heaven and the first earth were passed away; and the sea was no more.

2. And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her Husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and He Himself shall be with them, their God.

4. And God shall wipe away every tear from their eyes; and death shall be no more; neither mourning, nor crying, nor labor (trouble) shall be more; for the former things are passed away.

5. And He that sat upon the throne said, Behold, I make all things new: and He said unto me, Write, for these words are true and faithful.

6. And He said unto me, It is done. I am the Alpha and the Omega, the Beginning and the End. I will give unto him that thirsteth of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be God to him, and he shall be to me a son.

8. But the fearful, and unfaithful, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and spake with me, saying, Come hither, I will show thee the Bride, the Lamb's Wife.

10. And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem, coming down out of heaven from God:

11. Having the glory of God, and her light (*lumen*) was like unto a stone most precious, as it were a jasper stone shining like crystal:

12. Having a wall great and high, having twelve gates, and over the gates twelve angels, and names superscribed, which are the names of the twelve tribes of the children of Israel.

13. On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

14. And the wall of the city having twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that spake with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth four-square; and the length of it is as large as the breadth: and he measured the city with the reed unto twelve thousand furlongs: the length and the breadth and the height of it were equal.

17. And he measured the wall of it, a hundred forty-four cubits, the measure of a man, which is, of an angel.

18. And the building of the wall of it was jasper; but the city was pure gold like unto pure glass.

19. And the foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

20. The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst.

21. And the twelve gates were twelve pearls; each one of the gates was of one pearl; and the street of the city was pure gold as it were transparent glass.

22. And I saw no temple therein; for the Lord God Almighty is the temple of it, and the Lamb.

23. And the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the lamp thereof is the Lamb.

24. And the nations which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it.

25. And the gates of it shall not be shut by day, for there shall be no night there; and they shall bring the glory and honor of the nations into it.

26. And there shall not enter into it any thing unclean, and that doeth abomination and a lie: but they that are written in the Lamb's book of life.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. In this chapter the state of Heaven and the Church after the last Judgment is treated of: that after it, through the New Heaven, a New Church will exist on the earth, which will worship the Lord alone (vers. 1–8). Its conjunction with the Lord (vers. 9, 10). Description of it as to intelligence from the Word (vers. 11): as to doctrine thence (vers. 12–21): and as to all its quality (vers. 22–26).

THE CONTENTS OF EACH VERSE. "And I saw a New Heaven and a New Earth," *signifies* that a New Heaven was formed by the Lord from Christians, which at this day is called the Christian Heaven, where those are who worshipped the Lord, and lived according to His precepts in the Word, who thence have charity and faith: in which are also all the infants of Christians. "For the first heaven and the first earth were passed away," *signifies* the heavens not made by the Lord, but by those who came from Christendom into the spiritual world, which were all dissipated at the day of the last judgment. "And the sea was no more," *signifies* that the external of the heaven collected

from Christians since the first establishment of the Church, after those were taken out and saved who were written in the Lord's book of life, was in like manner dissipated. "And I John saw the holy city New Jerusalem coming down from God out of heaven," *signifies* a New Church to be established by the Lord at the end of the former, which will be consociated with the New Heaven in Divine truths as to doctrine and as to life. "Prepared as a Bride for her Husband," *signifies* that Church conjoined to the Lord through the Word. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men," *signifies* the Lord from love speaking and declaring the good tidings, that He now will be present with men in His Divine Human. "And He shall dwell with them, and they shall be His people, and He Himself shall be with them, their God," *signifies* conjunction with the Lord, which is such that they are in Him and He in them. "And God will wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor labor shall be more, for the former things are passed away," *signifies* that the Lord will take away from them all grief of mind (*animus*), fear of damnation, of evils and falsities from hell, and of temptations from them, and they shall not call those things to mind, because the dragon, who caused them, is cast out. "And He that sat upon the throne said, Behold, I make all things new; and He said unto me, Write, for these words are true and faithful," *signifies* the Lord confirming all concerning the New Heaven and New Church after the last Judgment was accomplished. "And He said unto me, It is done," *signifies* that it is the Divine Truth. "I am the Alpha and the Omega, the Beginning and the End," *signifies* that the Lord is the God of heaven and earth, and that all things in heaven and on earth were made by Him, and are governed by His Divine Providence, and are done according to it. "I will give unto Him that thirsteth of the fountain of the water of life freely," *signifies*

that to those who desire truths from any spiritual use the Lord will give from Himself through the Word all which conduce to that use. "He that overcometh shall inherit all things, and I will be God to him, and he shall be to me a son," *signifies* that they who overcome the evils in themselves, that is, the devil, and do not yield when they are tempted by the Babylonians and dragonists, will come into heaven, and there will live in the Lord and the Lord in them. "But the fearful and unfaithful and abominable," *signifies* those who are in no faith, and in no charity, and thence in evils of every kind. "And murderers, and whoremongers, and sorcerers, and idolaters, and liars," *signifies* all those who make nothing of the precepts of the decalogue, and do not shun as sins any evils there named, and therefore live in them. "Shall have their part in the lake that burneth with fire and brimstone," *signifies* that their lot is in hell where the loves of falsity and the lusts of evil are. "Which is the second death," *signifies* damnation. "And there came to me one of the seven angels which had the seven vials full of the seven last plagues, and spake with me, saying, Come hither, I will show thee the bride, the Lamb's wife," *signifies* influx and manifestation from the Lord out of the inmost of heaven concerning the New Church, which will be conjoined with the Lord through the Word. "And he carried me away in the spirit upon a great and high mountain, and showed me the great city the holy Jerusalem, coming down out of heaven from God," *signifies* that John was translated into the third heaven, and his sight opened there, before whom was manifested the Lord's New Church as to doctrine in the form of a city. "Having the glory of God, and her light (*lumen*) was like unto a stone most precious, as it were a jasper stone shining like crystal," *signifies* that in that Church the Word will be understood, because it will be translucent from its spiritual sense. "Having a wall great and high," *signifies* the Word in the literal sense from which is the

Doctrine of the New Church. "Having twelve gates," *signifies* that all the knowledges of truth and good by which man is introduced into the Church, are there. "And over the gates twelve angels, and names superscribed, which are the names of the twelve tribes of the children of Israel," *signifies* the Divine truths and goods of heaven, which are also the Divine truths and goods of the Church, in those knowledges, and guards lest any one should enter, unless he is in them from the Lord. "On the east three gates, on the north three gates, on the south three gates, and on the west three gates," *signifies* that the knowledges of truth and good, n which is spiritual life out of heaven from the Lord, and by which introduction into the New Church is effected, are for those who are in love or affection for good more and less, and for those who are in wisdom or affection for truth more and less. "And the wall of the city having twelve foundations," *signifies* that the Word in the literal sense contains all things of the doctrine of the New Church. "And in them the names of the twelve apostles of the Lamb," *signifies* all things of doctrine from the Word concerning the Lord and concerning a life according to His precepts. "And he that spake with me had a golden reed, to measure the city and the gates thereof and the wall thereof," *signifies* that there is given by the Lord to those who are in the good of love, the faculty of understanding and knowing what the Lord's New Church is as to doctrine and its introductory truths, and as to the Word from which these are. "And the city lieth four-square," *signifies* justice in it. "The length of it is as large as the breadth," *signifies* that in that Church good and truth make one, like essence and form. "And he measured the city with the reed unto twelve thousand furlongs: the length and the breadth and the height of it were equal," *signifies* that the quality of that Church from doctrine was shown, that all things of it were from the good of love. "And he measured the wall of it, a hundred forty-four cubits," *signifies* that it was shown what the quality of

the Word is in that Church, that from it are all her truths and goods. "The measure of a man, which is, of an angel," *signifies* the quality of that Church, that it makes one with heaven. "And the building of the wall of it was jasper," *signifies* that all the Divine Truth in the sense of the letter with the men of that Church is translucent from the Divine Truth in the spiritual sense. "And the city was pure gold like unto pure glass," *signifies* that thence the all of that Church is the good of love flowing in together with light out of heaven from the Lord. "And the foundations of the wall of the city were adorned with every precious stone," *signifies* that all things of the doctrine of the New Jerusalem taken from the literal sense of the Word, with those who are there, will appear in the light according to reception. "The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst," *signifies* all the things of that doctrine from the literal sense of the Word in their order, with those who approach the Lord immediately, and live according to the precepts of the Decalogue, shunning evils as sins; for these and no others are in the doctrine of love to God and love towards the neighbor, which two are the foundations of religion. "And the twelve gates were twelve pearls, and each one of the gates was of one pearl," *signifies* that the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good which are from the Word, and introduces into the Church. "And the street of the city was pure gold as it were transparent glass," *signifies* that every truth of that Church and of its doctrine is the good of love in form flowing in together with light out of heaven from the Lord. "And I saw no temple therein, for the Lord God Almighty is the temple of it, and the Lamb," *signifies* that in this Church there will be no external separate from the inter

nal, because the Lord Himself in His Divine Human, from Whom is the all of the Church, is alone approached, worshipped, and adored. "And the city hath no need of the sun and the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb," *signifies* that the men of that Church will not be in the love of self and in their own intelligence, and thence in natural light (*lumen*) only, but in spiritual light from the Divine Truth of the Word from the Lord alone. "And the nations which are saved shall walk in the light of it," *signifies* that all who are in the good of life, and believe in the Lord, will there live according to Divine truths, and will see them within in themselves, as the eye sees objects. "And the kings of the earth shall bring their glory and honor into it," *signifies* that all who are in the truths of wisdom from spiritual good will there confess the Lord, and will ascribe to Him all the truth and all the good which are in them. "And the gates of it shall not be shut by day, for there shall be no night there," *signifies* that they will be continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is not there any falsity of faith. "And they shall bring the glory and honor of the nations into it," *signifies* that they who enter will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that every truth of the Church and every good of religion is from Him. "And there shall not enter into it any thing unclean, and that doeth abomination and a lie," *signifies* that no one is received into the Lord's New Church, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation, and so also falsities. "But they that are written in the Lamb's book of life," *signifies* that no others are received into the New Church, which is the New Jerusalem, but those who believe in the Lord, and live according to His precepts in the Word.

THE EXPLANATION.

876. *And I saw a New Heaven and a New Earth*, signifies that a New Heaven was formed by the Lord from Christians, which at this day is called the Christian Heaven, where those are who worshipped the Lord, and lived according to His precepts in the Word, who thence have charity and faith; in which heaven are also all the infants of Christians. By a New Heaven and a New Earth, is not meant a natural heaven visible before the eyes, nor a natural earth inhabited by men; but a spiritual heaven and the earth of that heaven, where the angels are, is meant. That this heaven and the earth of this heaven are meant, every one sees and acknowledges, if he can only be withdrawn somewhat from merely natural and material ideas, when he reads the Word. That an angelic heaven is meant, is manifest; because in the verse next following it is said that he saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; by which is not meant any Jerusalem coming down, but a Church: and the church on earth descends from the Lord out of the angelic heaven, because the angels of heaven and the men of the earth in all things of the church make one (n. 626). It may be seen from this, how naturally and materially they have thought and do think, who from these words and those that follow in this verse have framed for themselves the dogma concerning the destruction of the world and a new creation of all things. This New Heaven has been several times treated of above in the Apocalypse, especially in chapters xiv. and xv. It is called the Christian Heaven, because it is distinct from the ancient heavens, which existed from the men of the church before the coming of the Lord. These ancient heavens are above the Christian Heaven; for the heavens are like expanses one above another, and in like manner

each heaven: for every heaven by itself is distinguished into three heavens, the inmost or third, the middle or second, and the lowest or first; in like manner this new heaven: I have seen them, and have spoken with them. All are in this New Christian Heaven, who, from the first establishment of the Christian Church, have worshipped the Lord, and lived according to His precepts in the Word, and consequently who have been in charity and at the same time in faith from the Lord through the Word; and who thus have not been in a dead faith, but in living faith. Concerning this heaven various things may be seen above (n. 612, 613, 626, 631, 659, 661, 845, 846, 856). In like manner all the infants of Christians are in that heaven, because they have been educated by the angels in the two essentials of the church, which are the acknowledgment of the Lord as the God of heaven and earth, and a life according to the precepts of the Decalogue.

877. *For the first heaven and the first earth were passed away*, signifies the heavens not made by the Lord, but by those who came from Christendom into the spiritual world, which were all dissipated at the day of the last judgment. That these heavens, and no others, are meant by the first heaven and the first earth which passed away, may be seen above (n. 865), where these words are explained: *I saw a great white throne, and Him that sat upon it, from whose face the heaven and the earth fled away* (chap. xx. preceding, vers. 11); where it was shown, that by these words is signified a universal judgment performed by the Lord upon all the former heavens, in which were those who were in civil and moral good, and in no spiritual good, and thus who simulated Christians in externals, but in internals were devils; which heavens, with their earth, were altogether dissipated. The remaining things respecting these may be seen in the little work on the "Last Judgment," published at London, 1758, and in the "Continuation concerning it," published at Amsterdam: to which it is superfluous to add more here.

878. *And the sea was no more*, signifies that the external of the heaven collected from Christians since the first establishment of the Church, after those were taken out and saved who were written in the Lord's book of life, was in like manner dissipated. By the sea the external of heaven and the church is signified, in which are the simple, who have thought respecting the things of the Church naturally, and very little spiritually. The heaven in which these are, is called external (see n. 238, 239, 403, 404, 420, 466, 470, 659, 661). Here the external of the heaven that was collected from Christians since the first establishment of the Church, is meant by the sea. But the internal of the heaven from Christians was not fully formed by the Lord earlier than some time before the last judgment, and likewise after it; as may be evident from chap. xiv. and xv., where that is treated of; and from chap. xx., vers. 4, 5: see the explanations. The reason that it was not formed sooner was that the dragon and his two beasts had dominion in the world of spirits, and burned with the lust of seducing whomsoever they could; on which account there was danger in collecting them into any heaven before. The separation of the good from the dragonists, and the damnation of the latter, and at length their rejection into hell, are treated of in many places, and at last in chap. xix., vers. 20, and in chap. xx., vers. 10; and after this it is said that *the sea gave up the dead in it* (vers. 13); by which are meant the external and natural men of the church convoked to judgment, see above (n. 869): and those were then taken out and saved, who were written in the Lord's book of life; which subject also is treated of there: it is this sea which is here meant. Elsewhere also, where the New Heaven is treated of, it is said that it extended to the sea of glass mingled with fire (chap. xv. 2); by which sea the external of the heaven from Christians is also signified, see the explanation (n. 659–661). It may be evident from this, that by "the sea was no more," is

signified that the external of the heaven collected from Christians from the first establishment of the Church, was in like manner dissipated, after those were taken out and saved who were written in the Lord's book of life. It has been given to know many things concerning the external of the heaven collected from Christians from the first establishment of the Church, but there is not leisure to adduce them here; only that the former heavens, which passed away at the day of the last judgment, were permitted for the sake of those who were in that external heaven or sea, because they were conjoined by externals, but not by internals; on which subject some things may be seen above (n. 398). That the heaven where the external men of the church are, is called the sea, is because their habitation in the spiritual world appears at a distance as in the sea: for the heavenly (celestial) angels, who are the angels of the highest heaven, dwell as it were in an ethereal atmosphere; the spiritual angels, who are the angels of the middle heaven, dwell as it were in an aërial atmosphere; and the spiritual-natural angels, who are the angels of the ultimate heaven, dwell as it were in an aqueous atmosphere, which at a distance appears as a sea, as has been said. Hence it is, that the external of heaven is meant by the sea also in many other places in the Word.

879. *And I John saw the holy city New Jerusalem coming down from God out of heaven*, signifies a New Church to be established by the Lord at the end of the former, which will be consociated with the New Heaven in Divine truths as to doctrine and as to life. That John here names himself, saying, I John, is because by him as an apostle is signified the good of love to the Lord, and thence good of life; wherefore he was loved above the rest of the apostles, and at the Supper lay at the Lord's breast (John xiii. 23; xxi. 20); and the same is true of this Church which is now treated of. That the Church is signified by Jerusalem will be seen in the following paragraph; which is called a

city, and is described as a city, from doctrine and a life according to it: for a city in the spiritual sense signifies doctrine (n. 194, 712). It is called "holy" from the Lord, who alone is holy, and from the Divine truths which are in it from the Lord out of the Word, which are called holy (n. 173, 586, 666, 852): and it is called "New," because He that sat upon the throne said, *Behold, I make all things new* (vers. 5): and it is said to come down from God out of heaven, because from the Lord through the New Christian Heaven, spoken of in verse 1 of this chapter (n. 876): for the Church on earth is formed through heaven by the Lord, that they may act as one and be consociated.

880. That the Church is meant by Jerusalem in the Word, is because there in the land of Canaan, and no where else, was the Temple and the Altar, and Sacrifices were offered, thus Divine worship itself; wherefore also three festivals were celebrated there yearly, and to them every male throughout the whole land was commanded to come. From this it is, that by Jerusalem the Church is signified as to worship, and hence also the Church as to doctrine; for the worship is prescribed in the doctrine, and is performed according to it: also because the Lord was in Jerusalem, and taught in His Temple, and afterwards glorified His Human there. That the Church as to doctrine and worship thence is meant by Jerusalem, is manifest from many passages in the Word, as from these in Isaiah: *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp burneth. And the nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Jehovah shall name; thou shalt also be a crown of glory in the hand of the Lord: Jehovah delighteth in thee, and thy land shall be married. Behold, thy Salvation cometh; behold, His reward is with Him. and they shall call them, the holy people, the redeemed of*

Jehovah: and thou shalt be called, Sought out, a city not forsaken (lxii. 1–4, 11, 12). In the whole of this chapter the Lord's coming is treated of, and a new Church to be established. It is this new Church which is meant by Jerusalem, which will be called by a new name which the mouth of Jehovah shall name; and which shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God; in which Jehovah shall be well-pleased, and which shall be called a city sought out, and not forsaken. By these things Jerusalem cannot be meant, in which were the Jews when the Lord came into the world; for that was the opposite in every respect; and was rather to be called Sodom, as also it is called (Apoc. xi. 8; Isa. iii. 9; Jer. xxiii. 14; Ez. xvi. 46, 48). Again, in Isaiah: *Behold, I create a new heaven and a new earth, the former shall not be called to mind: be glad and rejoice for ever in that which I create. Behold, I create Jerusalem a rejoicing, and her people a joy; that I may rejoice in Jerusalem, and joy in my people. Then the wolf and the lamb shall feed together; they shall not hurt nor destroy in all my holy mountain* (lxv. 17–19, 25). In this chapter also the Lord's coming is treated of, and a new church about to be established by Him, which was not established among those who were in Jerusalem, but among those that were out of it: wherefore this Church is meant by the Jerusalem, which will be to the Lord a rejoicing, and whose people will be to Him a joy; where also the wolf and the lamb shall feed together, and where they shall not hurt. It is likewise said here, as in the Apocalypse, that the Lord will create a new heaven and a new earth, and also that he will create Jerusalem; by which similar things are signified. Again in Isaiah: *Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean: shake thyself from the dust, arise, sit down, O Jerusalem. The people shall know my name in that day;*

for I am He that doth speak; behold Me: Jehovah hath comforted His people, He hath redeemed Jerusalem (lii. 1, 2, 6, 9). In this chapter also the coming of the Lord is treated of, and the Church to be established by Him; and therefore by Jerusalem, into which the uncircumcised and the unclean shall no more come, and which the Lord shall redeem, is meant the Church; and by Jerusalem the holy city is meant the Church as to doctrine from the Lord and concerning the Lord. In Zephaniah: *Shout, O daughter of Zion; be glad with all the heart, O daughter of Jerusalem: the King of Israel is in the midst of thee; fear not evil any more; He will rejoice over thee with joy, He shall rest in thy love, He will joy over thee with shouting: I will make you a name and a praise to all the people of the earth* (iii. 14–17, 20). Here in like manner the Lord and the Church from Him are treated of, over which the King of Israel, who is the Lord, will rejoice with joy, will joy with shouting, and in whose love He will rest, and who will make them a name and a praise to all the people of the earth. In Isaiah: *Thus saith Jehovah, thy Redeemer and thy Former, saying to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built* (xliv. 24, 26). And in Daniel: *Know and understand that from the going forth of the Word to restore and to build Jerusalem, even unto Messiah the Prince shall be seven weeks* (ix. 25). That the Church is here also meant by Jerusalem is manifest, since this will be restored and built by the Lord, but not Jerusalem the seat of the Jews. By Jerusalem is meant the Church from the Lord in the following passages also; in Zechariah: *Thus saith Jehovah, I will return to Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called, the City of Truth, and the Mountain of Jehovah of Hosts, the Mountain of holiness* (viii. 3, 20–23). In Joel: *Then shall ye know that I am Jehovah your God, that dwelleth in Zion, the mountain of my holiness; and Jerusalem shall be holiness; and it shall come to pass in that*

day, that the mountains shall drop new wine, and the hills shall flow with milk, and Jerusalem shall dwell to generation and generation (iii. 17–21). In Isaiah: *In that day the branch of Jehovah shall be beautiful and glorious; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy; every one that is written to life in Jerusalem* (iii. 2, 3). In Micah: *In the last days shall the mountain of the house of Jehovah be established at the top of the mountains; for out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem; to thee shall the former kingdom come, the kingdom of the daughter of Jerusalem* (iv. 1, 2, 8). In Jeremiah: *At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together at Jerusalem to the name of Jehovah; neither shall they walk any more after the imagination of their evil heart* (iii. 17). In Isaiah: *Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, neither shall any of the cords thereof be broken* (xxxiii. 20. Besides other places also, as Isa. xxiv. 23; xxxvii. 32; lxvi. 10–14; Zech. xii. 3, 6, 8–10; xiv. 8, 11, 12, 21; Mal. iii. 2, 4; Ps. cxxii. 1–7; cxxxvii. 5–7). That the Church is meant by Jerusalem in these places, which was to be established by the Lord, and not the Jerusalem inhabited by the Jews in the land of Canaan, may also be evident from the places in the Word where it is said of the latter, that it is altogether destroyed, and that it is to be destroyed; as Jer. v. 1; vi. 6, 7; vii. 17, 18, &c.; viii. 6–8, &c.; ix. 10, 11, 13, &c.; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 17; Ez. iv. 1 to the end; v. 9 to the end; xii. 18, 19; xv. 6–8; xvi. 1–63; xxiii. 1–49; Matt. xxiii. 37, 38; Luke xix. 41–44; xxi. 20–22; xxiii. 28–30; and in many other places.

881. *Prepared as a Bride for her Husband*, signifies that Church conjoined to the Lord through the Word. It is said that John saw the holy city New Jerusalem coming

down from God out of heaven, here that he saw that city prepared as a bride for her husband; from which it is also manifest, that the church is meant by Jerusalem, and that he saw it first as a city, and afterwards as a virgin bride, — as a city representatively, and as a virgin bride spiritually; thus in a double idea, the one within or above the other; just as the angels do, who, when they see or hear or read in the Word of a city, perceive a city in the idea of their lower thought; but in the idea of their higher thought they perceive the church as to doctrine; and this, if they desire it, and pray to the Lord, they see as a virgin, in beauty and apparel according to the quality of the church. It has likewise been given me to see the church thus. By being prepared is signified to be attired for betrothal; and the church is no otherwise girded for betrothal, and afterwards for conjunction or marriage, than by the Word; for this is the only means of conjunction or marriage, because the Word is from the Lord and concerning the Lord, and thus is the Lord: on which account it is also called a covenant, and a covenant signifies spiritual conjunction. The Word was given also for that end. That the Lord is meant by Husband, is manifest from verses 9 and 10 of this chapter, where Jerusalem is called the Bride the LAMB'S WIFE. That the Lord is called the Bridegroom and Husband, and the Church the Bride and the Wife, and that this marriage is like the marriage of good and truth, and is effected through the Word, may be seen above (n. 797). From this it may be evident, that by Jerusalem prepared as a bride for her husband, is signified that Church conjoined to the Lord by the Word.

882. *And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men*, signifies the Lord from love speaking and declaring the good tidings, that He now will be present with men in His Divine Human. This is the heavenly (celestial) sense of these words. The heavenly angels, who are the angels of the third heaven, un-

derstand them no otherwise: for by hearing a great voice from heaven saying, is meant with them the Lord from love speaking and declaring good tidings; because no one else speaks from heaven but the Lord; since heaven is not heaven from things belonging to the angels, but from the Divine of the Lord, of which they are recipients. Speech from love is meant by a great voice, for great is predicated of love (n. 656, 663). By "behold the tabernacle of God is with men," is meant the Lord now present in His Divine Human. By the tabernacle of God is meant the heavenly (celestial) Church, and in the universal sense the Lord's heavenly kingdom, and in the highest sense His Divine Human; see above (n. 585). The Lord's Divine Human is meant by a tabernacle in the highest sense, because that is signified by the Temple; as may be evident in John ii. 18, 21; Mal. iii. 1; Apoc. xxi. 22; and elsewhere: and in like manner by the Tabernacle, with the difference that by the Temple the Lord's Divine Human as to the Divine Truth or Divine Wisdom is meant, and by the Tabernacle is meant the Lord's Divine Human as to the Divine Good or Divine Love. It follows from this, that by "behold the Tabernacle of God is with men," is meant that the Lord will now be present with men in His Divine Human.

883. *And He shall dwell with them, and they shall be His people, and He Himself shall be with them their God*, signifies conjunction with the Lord, which is such that they are in Him, and He in them. By His dwelling with them is signified the conjunction of the Lord with them, spoken of in what follows. By their being His people, and He Himself being with them their God, is signified that they are the Lord's and the Lord theirs; and since by dwelling with them conjunction is signified, it is signified that they will be in the Lord, and the Lord in them: otherwise there is no conjunction. That it is such, is clearly manifest from the Lord's words in John: *Abide in Me, and I in you: I am the Vine, ye are the branches: He that abideth in Me, and*

I in him, the same bringeth forth much fruit; for without Me ye can do nothing (John xv. 4, 5). And again: *In that day ye shall know that I am in my Father, and ye in Me, and I in you* (xiv. 20). *He that eateth my flesh and drinketh my blood abideth in Me and I in him* (John vi. 56). That the assumption of the Human, and the unition of It with the Divine, — which was in Him from birth, and is called the Father, — had for its end conjunction with men, is also manifest in John: *For their sakes I sanctify Myself, that they also might be sanctified through the truth: that they may be one, as we are one; I in them, and Thou in Me* (xvii. 19, 21, 22, 26): from which it is evident that the conjunction is with the Lord's Divine Human, and that it is reciprocal; and that thus, and no otherwise, is there conjunction with the Divine which is called the Father. The Lord also teaches that the conjunction is effected by the truths of the Word, and by a life according to them (John xiv. 20–24; xv. 7). This is what is meant, therefore, by His dwelling with them, and their being His people, and He Himself being with them their God: and the same in other places where the same words occur (Jer. vii. 23; xi. 4; xiii. 11; xxiv. 7; xxx. 22; Ez. xi. 20; xxxvi. 28; xxxvii. 23, 27; Zech. viii. 8; Ex. xxix. 45). The reason that by dwelling with them is signified conjunction with them, is because to dwell signifies conjunction from love; as may be evident from many passages in the Word; also from the dwelling of the angels in heaven. Heaven is distinguished into numberless societies, arranged among themselves according to the differences of the affections which are of the love in general and in particular. Each society is one species of affection, and they dwell there distinctly according to the relationships and affinities of that species of affection; and they who are in the closest relationship, in one house. Hence dwelling together, when spoken of married partners, signifies, in the spiritual sense, conjunction by love. It is to be known that conjunction with the

Lord is one thing, and His presence another: conjunction with the Lord is not given to any others but those who approach Him immediately; to the rest, His presence.

884. *And God shall wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor labor shall be more, for the former things are passed away,* signifies that the Lord will take away from them all grief of mind (*animus*), fear of damnation, of evils and falsities from hell, and of temptations from them, and they shall not call those things to mind, because the dragon, who caused them, is cast out. By "God shall wipe away every tear from their eyes," is signified that the Lord will take away all grief of mind; for weeping is from grief of mind. By the death which shall be no more, is signified damnation, as n. 325, 765, 853, 873; here the fear of it. By mourning, which shall be no more, is signified a fear of evils from hell: for mourning signifies various things, in every case on account of some subject which is treated of; here the fear of evils from hell, because the fear of damnation from hell precedes, and the fear of falsities from hell, and of temptations from them, follows. By crying is signified the fear of falsities from hell, as will be seen in the following paragraph. By labor, which shall not be, temptions are signified (n. 640). By their being no more because the former things have passed away, is signified that they shall not recall them to mind, because the dragon, who caused them, is cast out; for these are the former things which have passed away. But these things need illustration. Every man after death comes first into the world of spirits, which is midway between heaven and hell, and is there prepared, a good man for heaven, and an evil man for hell; concerning which world see above (n. 784, 791, 843, 850, 866, 869): and as the companionship there is as in the natural world, it could not be otherwise before the last judgment than that they who were civil and moral in externals, but evil in internals, should be together, and

should converse with those who were in like manner civil and moral in externals, but good in internals; and as there is within in the evil the continual lust of seducing, therefore the good, who were in companionship with them, were infested in various ways. But they who suffered severely from their infestations, and came into fear of damnation, and of evils and falsities from hell, and of grievous temptation, were removed by the Lord from consort with them, and sent into a certain earth below the other, where also there are societies, and were protected there; and this until all the evil were separated from the good, which was done by the last judgment; and then they who had been preserved in the lower earth were taken up by the Lord into heaven. These infestations were caused especially by those who are meant by the dragon and his beasts; on which account, when the dragon and his two beasts were cast into the lake of fire and brimstone, then, as all infestation, and thence grief, and fear of damnation and of hell, ceased, it is said to those who had been infested, that "God shall wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor labor shall be more, for the former things are passed away:" by which is signified that the Lord will take away from them all grief of mind, fear of damnation, and of evils and falsities from hell, and of grievous temptation from them; and they shall not call those things to mind, because the dragon who caused them, is cast out. That the dragon with the two beasts was cast out, and cast into the lake of fire and brimstone, may be seen above (chap. xix. 20; xx. 10): and that the dragon infested, is manifest from many passages; for he fought with Michael, and wished to devour the offspring which the woman brought forth, and persecuted the woman, and went away to make war with the rest of her seed (chap. xii. 4, 5, 7–9; 13–17; also, xvi. 13–16; and elsewhere). That many who were interiorly good were guarded by the Lord, lest they should be in-

fested by the dragon and his beasts, is manifest from chap. vi. 9–11; and that they were infested, chap. vii. 13–17; and that they were afterwards carried away into heaven, chap. xx. 4, 5; and elsewhere. The same are also meant by the captives and those bound in the pit, and liberated by the Lord (Isa. xxiv. 22; lxi. 1; Luke iv. 18, 19; Zech. ix. 11; Ps. lxxix. 11). This is also signified in the Word, where it is said that the sepulchres were opened; also where it is said that the souls were waiting for the last judgment, and for resurrection at that time.

885. That crying in the Word is expressive of grief and fear of falsities from hell, and thence of devastation by them, is manifest from these passages: *The former troubles shall be forgotten, and shall be hidden from my eyes; and the voice of weeping shall be no more heard in her, nor the voice of crying* (Isa. lxv. 16, 19): this is also said of Jerusalem, as here in the Apocalypse. *They are blackened unto the ground, and the cry of Jerusalem is gone up* (Jer. xiv. 2, &c.), where mourning over the falsities which vastate the church is treated of. *Jehovah looked for judgment, but behold a scab, for justice, but behold a cry* (Isa. v. 7). *A voice of the crying of the shepherds, for Jehovah layeth waste their pastures* (Jer. xxv. 36). *The voice of crying from the fish gate, because their goods shall become a booty, and their houses a desolation* (Zeph. i. 10, 13. Besides other places, as Isa. xiv. 31; xv. 4–6, 8; xxiv. 11; xxx. 19; Jer. xlvi. 12, 14) But it must be observed, that crying in the Word is expressive of every affection that bursts forth from the heart; wherefore it is the voice of lamentation, of imploring, of supplication on account of pain, of entreaty, of indignation, of confession, yea, of exultation.

886. *And He that sat upon the throne said, Behold, I make all things new; and He said unto me, Write, for these words are true and faithful*, signifies the Lord speaking concerning the last judgment to those who were to come into the world of spirits, or who were to die from the time when

He was in the world to the present, and saying these things, — that the former heaven with the former earth, and the former church, with each and every thing in them, would perish, and that He would create a new heaven with a new earth, and a new church, which is to be called the New Jerusalem, and that they may know these things for certain, and may bear them in mind, because the Lord Himself has testified and said it. The things contained in this verse, and in the following down to the eighth inclusive, were said to those in the Christian world who would come into the world of spirits, which takes place immediately after death, to the end that they might not suffer themselves to be seduced by the Babylonians and dragonists; for, as has been said above, all after death are assembled in the world of spirits, and cultivate social intercourse with one another as in the natural world; where they are together with the Babylonians and dragonists, who continually burn with the lust of seducing, and who were also allowed to form for themselves as it were heavens by imaginary and illusory arts, by which also they might be able to seduce. Lest this should be done, these things were said by the Lord, that they might know for certain, that these heavens, with their earths, would perish; and that the Lord would create a new heaven and a new earth, when those who did not suffer themselves to be seduced, would be saved. But it is to be known, that these things were said to those who lived from the time of the Lord down to the last judgment, which took place in the year 1757; because they could be seduced: but hereafter they cannot be seduced there, because the Babylonians and dragonists have been separated, and cast out. But now to the explanation: By Him that sat upon the throne, is meant the Lord (n. 808, at the end). That the Lord here spake from the throne is because He said, "Behold, I make all things new;" by which is signified that He would execute a last judgment, and then would create a new heaven and a new earth, also a new church, with each and all of the things which would

be in them. That a throne is a judgment in a representative form, may be seen, n. 229, 845, 865. That the former heaven and the former church perished at the day of the last judgment, n. 865, 877. By "He said unto me, Write, for these words are true and faithful," is signified that they may know these things certainly, and bear them in mind, because the Lord Himself has testified and said it. By the Lord's using the word "said" the second time, is signified that they may know it certainly. By write is signified that they are for recollection, or that they should bear them in mind (n. 639): and by "these words are true and faithful" is signified that they are to be believed, because the Lord Himself has testified and said it.

887. *And He said unto me, It is done*, signifies that it is the Divine Truth. That by "He said unto me" is signified that it is the Divine Truth, is because the Lord said the third time, "*He said* unto me;" also because He said, "It is done," in the present: and what the Lord says the third time, is what must be believed, because it is Divine Truth; also what He says in the present: for thrice signifies complete to the end (n. 505); in like manner when what He is about to do is said to be "done."

888. *I am the Alpha and the Omega, the Beginning and the End*, signifies that they may know that the Lord is the God of heaven and earth, and that all things in heaven and on earth were made by Him, and are governed by His Divine Providence, and are done according to it. That the Lord is the Alpha and the Omega, the Beginning and the End; and that by this is meant that all things were made, are governed, and are done, by Him, and more besides, may be seen above (n. 13, 29–31, 38, 57, 92). That the Lord is the God of heaven and earth, is evident from His words in John: *Power is given unto Me over all flesh* (xvii. 2): and in Matthew: *All power is given unto Me in heaven and on earth* (xxviii. 18): and that *by Him were all things made that were made* (John i. 3, 14). That

all the things which were made or created by Him, are governed by His Divine Providence, is manifest.

889. *I will give unto him that thirsteth of the fountain of the water of life freely*, signifies that to those who desire truths from any spiritual use the Lord will give from Himself through the Word all that conduce to that use. By "him that thirsteth" is signified he who desires truth from any spiritual use, as will be explained presently. By the fountain of the water of life, the Lord and the Word are signified (n. 384). By giving freely is signified from the Lord, and not from any intelligence of man's own. That by thirsting is signified to desire from some spiritual use is because there is given a thirst or desire for the knowledges of truth from the Word from natural use, and also from spiritual use, — from a natural use in those who have erudition for their end, and through erudition fame, honor, and gain, and thus themselves and the world; but from a spiritual use, to those who have it for their end to serve the neighbor from love for him, to seek the good of his soul, and of their own also, and thus for the sake of the Lord, the neighbor, and salvation: to these there is given from the fountain of the water of life, that is, from the Lord through the Word, as much truth as conduces to that use. To the rest truth therefrom is not given. They read the Word, and either do not see any doctrinal truth, or if they do, they turn it into falsity; not so much in speech when it is repeated from the Word, as in the idea of their thought concerning it. That to hunger signifies to desire good, and to thirst to desire truth, may be seen n. 323, 381.

890. *He that overcometh shall inherit all things and I will be God to him, and he shall be to me a son*, signifies that those who overcome the evils in themselves, that is, the devil, and do not yield when they are tempted by the Babylonians and the dragonists, will come into heaven, and there will live in the Lord and the Lord in them. By overcoming is here meant to conquer the evils in

themselves, and thus the devil, and not to yield when they are tempted by the Babylonians and the dragonists. To conquer the evils in themselves is to conquer the devil, because all evil is meant by the devil. By inheriting all things is signified to come into heaven, and then into possession of the goods which are there from the Lord, and thus into the goods which are from the Lord and are the Lord's, as a son and heir: hence heaven is called an inheritance (Matt. xix. 29; xxv. 34). By "I will be God to him, and he shall be to me a son," is signified that in heaven they will be in the Lord and the Lord will be in them, as above (n. 883), where are similar words; only it is there said that they will be His people, and He will be with them their God. That they who approach the Lord immediately are His sons, is because they are born anew from Him, that is, are regenerated; wherefore He called His disciples sons (John xii. 36; xiii. 33; xxi. 5).

891. *But the fearful and unfaithful and abominable*, signifies those who are in no faith, and in no charity, and thence in evils of every kind. By the fearful those are signified who are in no faith, as will be shown presently. By the unfaithful are signified those who are in no charity towards the neighbor; for they are insincere and fraudulent, and thus unfaithful. By the abominable are signified those who are in evils of every kind; for abominations in the Word signify in general the evils which are named in the last six precepts of the Decalogue; as may be evident in Jeremiah: *Trust ye not in lying words, saying, the Temple of Jehovah, the Temple of Jehovah, the Temple of Jehovah are these; for, stealing, killing, and committing adultery, and swearing by a lie, will ye then come and stand before Me in this house, while ye do these abominations* (Jer. vii. 2–4, 9–11: and so everywhere else). That they who are in no faith are signified by the fearful, is evident from these passages: *Jesus said to the disciples, Why are ye fearful, O ye of little faith* (Matt. viii. 26; Mark iv. 39, 40; Luke

viii. 25). *Jesus said to the ruler of the synagogue, Fear not, only believe, and thy daughter shall be saved* (Luke viii. 49, 50; Mark v. 36). *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom* (Luke xii. 32). In like manner by *Fear not ye* (Matt. xvii. 6, 7; xxviii. 3–5, 10; Luke i. 12, 13, 30; ii. 9, 10; v. 8–10: and elsewhere). From all these it may be evident that by the fearful and also the unfaithful and abominable, those are signified who are in no faith, and in no charity, and thence in evils of every kind.

892. *And murderers and whoremongers and sorcerers and idolaters and liars*, signifies all those who make nothing of the precepts of the Decalogue, and do not shun as sins any evils there named, and therefore live in them. What is signified by the four precepts of the Decalogue, which are, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely, in the triple sense, the natural, the spiritual, and the heavenly (celestial), may be seen in the "Doctrine of Life for the New Jerusalem" (n. 62–91); wherefore there is no need of explaining them again here. But instead of the seventh precept, which is, Thou shalt not steal, sorcerers and idolaters are here named: and by sorcerers are signified those who search out truths, which they falsify, that they may confirm falsities and evils by them; as those do who take this truth, that no one can do good of himself, and by it confirm faith alone; for this is a sort of spiritual theft. What further is meant by sorcery, may be seen above (n. 462) By idolaters are signified those who institute worship, or are in worship, not from the Word, and thus not from the Lord, but from their own intelligence (n. 459); as those likewise have done, who have fabricated a universal doctrine of the church from a single saying of Paul falsely understood, and not from any Word of the Lord: which also is a species of spiritual theft. By liars are signified those who are in falsities from evil (n. 924)

893. *Shall have their part in the lake that burneth with fire and brimstone:* That it signifies that their lot is in hell, where the loves of falsity and the lusts of evil are, is manifest from the explanations above (n. 835, 872); where are similar words.*

894. *Which is the second death:* That it signifies damnation, is also manifest from the explanations above (n. 853, 873).

895. *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and spake with me, saying, Come hither, I will show thee the bride, the Lamb's wife,* signifies influx and manifestation from the Lord out of the inmost of heaven concerning the New Church, which will be conjoined with the Lord through the Word. By one of the seven angels that had the seven vials full of the seven last plagues, that spake with me, is meant the Lord flowing in from the inmost of heaven, and speaking through the inmost heaven, here manifesting the things which follow. That the Lord is meant by this angel, is manifest from the explanation of chapter xv. vers. 5 and 6, where are these words: *After this I saw, and, behold, the temple of the tabernacle in heaven was opened, and there went forth seven angels having the seven plagues.* That by them is signified that the inmost of heaven was seen, where the Lord is in His holiness, and in the law which is the Decalogue, may be seen above (n. 669, 670). As also from the explanation of chapter xvii., vers. 1, where are these words: *And there came one of the angels that had the seven vials, and spake with me, saying, Come, I will show thee the judgment of the great harlot.* That by these words are signified influx and revelation from the Lord out of the inmost of heaven concerning the Roman Catholic religion, may be seen above (n. 718, 719). Hence it is manifest, that by "there came to me one of the seven angels that had the seven vials full of the seven last plagues, and spake with me, saying," is meant the Lord flowing in from

the inmost of heaven: and that by "Come hither, I will show thee," manifestation is signified; and that by "the bride, the Lamb's wife," the New Church is signified, which will be conjoined with the Lord through the Word; as n. 881. That church is called the bride when it is being established, and the wife when it is established; here, the bride, the wife, because it is certainly to be established.

896. *And he carried me away in the spirit upon a great and high mountain, and showed me the great city the holy Jerusalem coming down out of heaven from God*, signifies that John was translated into the third heaven, and his sight opened there, before whom was manifested the Lord's New Church as to doctrine in the form of a city. By "he carried me away in the spirit upon a great and high mountain," is signified that John was translated into the third heaven, where those are who are in love from the Lord, and in the doctrine of genuine truth from Him: great also is predicated of the good of love, and high of truths. That by being taken away into a mountain is signified into the third heaven, is because it is said, "in the spirit;" and he who is in the spirit is as to the mind and its sight in the spiritual world; and there the angels of the third heaven dwell upon mountains, and the angels of the second heaven upon hills, and the angels of the lowest heaven in the valleys between the hills and the mountains: and therefore, when any one is carried in the spirit into a mountain, the signification is that it is into the third heaven. This carrying away is done in a moment, because it is done by a change of the state of the mind. By "he showed me" is signified the sight then opened, and manifestation. By "the great city holy Jerusalem coming down out of heaven from God," is signified the Lord's New Church, as above (n. 879, 880); where it is also explained whence it is that it is called holy, and that it is said to come down out of heaven from God. It was seen in the form of a city, because a city signifies doctrine (n. 194, 712); and the church is a church from doctrine and from

a life according to it. It was also seen as a city, that it might be described as to all its quality; and this is described by its wall, gates, foundations, and by their various measures. The church is similarly described in Ezekiel; where it is also said, that the *prophet was led away in the visions of God upon a very high mountain, and saw a city on the south, which the angel also measured as to its wall and gates, and as to its breadth and length* (chap. xl. 2, &c.). The like is meant by this in Zechariah: *I said to the angel, Whither goest thou? he said, To measure Jerusalem, that I may see what is the breadth thereof and what is the length thereof* (ii. 2).

897. *Having the glory of God, and her light* (*lumen*) *was like unto a stone most precious, as it were a jasper stone shining like crystal*, signifies that in that Church the Word will be understood, because it will be transparent from its spiritual sense. By the glory of God the Word is signified in its Divine light, as will be shown in what follows. By her light (*lumen*) the Divine Truth there is signified, for this is meant by light in the Word (n. 796, 799). By "like unto a stone most precious, as it were a jasper stone shining like crystal," is signified the same shining and translucent from its spiritual sense; as will be seen also in what follows. By these words is described the understanding of the Word with those who are in the doctrine of the New Jerusalem, and in a life according to it. With these the Word as it were shines when it is read. It shines from the Lord by means of the spiritual sense, because the Lord is the Word, and the spiritual sense is in the light of heaven, which proceeds from the Lord as a Sun: and the light which proceeds from the Lord as the Sun is in its essence the Divine Truth of His Divine Wisdom. That there is a spiritual sense in every thing of the Word, in which the angels are, and from which is their wisdom, and that the Word is translucent from the light of that sense with those who are in genuine truths from the Lord, is shown in the

"Doctrine of the New Jerusalem concerning the Sacred Scripture." That by the glory of God the Word in its Divine light is meant, may be evident from these passages: *The Word was made flesh, and we beheld His glory, as the glory of the Only-begotten of the Father* (John i. 14). That by glory is meant the glory of the Word, or the Divine Truth in Him, is manifest, since it is said, that *the Word was made flesh.* The same is meant by glory in the following verses, where it is said that *the glory of God did lighten it, and the lamp thereof is the Lamb* (vers. 23). The same is meant by *the glory in which they will see the Son of Man, when He shall come in the clouds of heaven* (Matt. xxiv. 30; Mark xiii. 25); see above (n. 22, 642, 820): nor is any thing else meant by *the throne of glory upon which the Lord will sit when He shall come to the last judgment* (Matt. xxv. 31); because He will judge every one according to the truths of the Word; on which account it is said that He will come in His glory. When the Lord was transfigured, it is said also that *Moses and Elias were seen in glory* (Luke. ix. 30, 31). By Moses and Elias the Word is there signified. The Lord Himself also then permitted Himself to be seen before the disciples as the Word in its glory. That glory signifies the Divine Truth, see many things from the Word above (n. 629). The Word is compared to a stone most precious, as it were a jasper stone shining like crystal, because a precious stone signifies the Divine Truth of the Word (n. 231, 540, 726, 823); and a jasper stone the Divine Truth of the Word in the literal sense translucent from the Divine Truth in the spiritual sense. This is signified by the jasper stone (Ex. xxviii. 20; Ez. xxviii. 13), and in what follows in this chapter; where it is said that *the building of the wall of the holy Jerusalem was jasper* (vers. 18): and because the Word in the sense of the letter is translucent from its spiritual sense, it is called jasper shining like crystal. All the enlightenment which they have who are in Divine Truths from the Lord, is from this.

898. *Having a wall great and high*, signifies the Word in the literal sense from which is the doctrine of the New Church. When the Lord's New Church as to doctrine is meant by the holy city Jerusalem, nothing else is meant by its wall but the Word in the literal sense, from which the doctrine is: for that sense protects the spiritual sense, which lies hid within, as the wall does a city and its inhabitants. That the literal sense is the basis, the continent, and the support of the spiritual sense, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 27–36). And that that sense is the guard, lest the interior Divine Truths, which are those of the spiritual sense, should be injured (n. 97 of the same). Also that the doctrine of the church is to be drawn from the literal sense of the Word, and to be confirmed by it (n. 50–61). It is called "a wall great and high," because the Word is meant as to the Divine Good and the Divine Truth; for great is predicated of good, and high of truth, as above (n. 896). By a wall is signified that which protects; and, in speaking of the church, the Word in the literal sense is signified, as in the following passages: *I have set watchmen upon thy walls, O Jerusalem; they shall not be silent day and night, that make mention of Jehovah* (Isa. lxii. 6). *They shall call thee the city of Jehovah, the Zion of the Holy One of Israel; and thou shalt call thy walls salvation, and thy gates praise* (Isa. lx. 14, 18). *Jehovah will be a wall of fire round about, and a glory in the midst of her* (Zech ii. 5). *The sons of Arvad were upon thy walls, and the Gammadims hung their shields upon thy walls round about: they have made thy beauty perfect* (Ez. xxvii. 11). This is concerning Tyre, by which is signified the church as to the knowledges of truth from the Word. *Run to and fro through the streets of Jerusalem, and see if there is any that seeketh truth; go up on her walls, and cast down* (Jer. v. 1, 10). *Jehovah hath purposed to destroy the wall of the daughter of Zion, He made the rampart and the wall to*

mourn, they languish together, the law and the prophets are no more (Lam. ii. 8, 9). *They shall run to and fro in the city, they shall run up on the wall, they shall climb up into the houses, they shall enter in at the windows* (Joel ii. 9). This is concerning the falsifications of truth. *Day and night the wicked go about in the city, upon its walls, destructions are in the midst of them* (Ps. lv. 10; besides other places, as Isa. xxii. 5; lvi. 5; Jer. i. 15; Ez. xxvii. 11; Lam. ii. 7). That the Word in the literal sense is signified by a wall, is clearly manifest from what follows in this chapter, where the wall, its gates, foundations, and measures are much treated of. The reason is, because the doctrine of the New Church, which is signified by the city, is solely from the sense of the letter of the Word.

899. *Having twelve gates*, signifies all the knowledges of truth and good there, by which a man is introduced into the church. By the gates are signified knowledges of truth and good from the Word, because by them a man is introduced into the church; for the wall, in which the gates were, signifies the Word; as explained just above (n. 898): and it is said in what follows, that *the twelve gates were twelve pearls, each one of the gates was one pearl* (vers. 21): and by pearls the knowledges of truth and good are signified (n. 727). That a man is introduced into the church by them, as into a city through the gates, is manifest. That twelve signifies all, may be seen above (n. 348). Knowledges of truth and good are signified by gates in these places also: *I will lay thy foundations with sapphires, and I will make thy sunshine of ruby, and thy gates of carbuncles* (Isa. liv. 11, 12). *Jehovah loveth the gates of Zion more than all the dwellings of Jacob, glorious things are to be declared of thee, O city of God* (Ps. lxxxvii. 2, 3). *Enter into His gates with thanksgiving, be thankful unto Him, bless His name* (Ps. c. 4). *Our feet have stood within thy gates, O Jerusalem, Jerusalem is builded as a city that is compact together* (Ps. cxxii. 2, 3). *Praise Jehovah, O Jerusalem,*

for He strengtheneth the bars of thy gates, He blesseth thy children within thee (Ps. cxlvii. 12, 13). *That I may show forth all thy praises in the gates of the daughter of Zion* (Ps. ix. 14). *Open ye the gates, that the righteous nation that keepeth truth may enter in* (Isa. xxvi. 2). *Lift up the voice, that they may go into the gates of the princes* (Isa. xiii. 2). *Blessed are they that do His commandments, and enter in through the gates into the city* (Apoc. xxii. 14). *Lift up your heads, O ye gates, that the King of glory may come in* (Ps. xxiv. 7, 9). *The ways of Zion do mourn, all her gates are desolate, her priests sigh* (Lam. i. 4). *Judah mourneth, and the gates thereof languish* (Jer. xiv. 2). *Jehovah hath purposed to destroy the wall of the daughter of Zion, her gates have sunk into the earth* (Lam. ii. 8, 9). *Who make a man to sin in a word, and lay a snare for him that reproveth in the gate* (Isa. xxix. 21). *He chose new gods, then was war in the gates* (Judg. v. 8). Besides other places, as Isa. iii. 25, 26; xiv. 31; xxii. 7; xxiv. 12; xxviii. 6; lxii. 10; Jer. i. 15; xv. 7; xxxi. 38, 40; Mic. ii. 13; Nah. iii. 13; Judg. v. 11. Since gates signify introductory truths, which are knowledges from the Word, therefore the elders of a city sat in the gates, and judged; as is manifest from Deut. xxi. 18–21; xxii. 15; Lam. v. 14; Am. v. 12, 15; Zech. viii. 16.

900. *And over the gates twelve angels, and names superscribed, which are the names of the twelve tribes of the children of Israel*, signifies the Divine truths and goods of heaven, which are also the Divine truths and goods of the Church, in those knowledges, and likewise guards, lest any one should enter, unless he is in them from the Lord. By the twelve angels are signified here all the truths and goods of heaven; since by angels in the highest sense the Lord is signified, in a general sense the heaven of angels, and in a particular sense the truths and goods of heaven from the Lord; see n. 5, 170, 258, 344, 415, 465, 647, 648, 657, 718: here the truths and goods of heaven, because there follows, "and names superscribed, which are the names of

the twelve tribes of the children of Israel," by which are signified all the truths and goods of the church (n. 349). By over the gates is signified in these knowledges, because *over* in the Word signifies *within:* the reason is, because that which is the highest in successive order becomes the inmost in simultaneous order; on which account the third heaven is called not only the highest but the inmost heaven. Hence it is, that over the gates signifies in the knowledges of truth. By the names superscribed is signified all their quality, thus the quality in them; for all quality is from the internals in the externals. That guards lest any one should enter into the church unless he is in those knowledges from the Lord, are signified by the same words, is manifest, because the angels were seen standing over the gates, and the names of the tribes of Israel were also written above them. It is said that the truths and goods of heaven and the church are in the knowledges which are from the Word, by which introduction into the church is effected, because the knowledges (cognitions) of truth and good from the Word, when the spiritual out of heaven from the Lord is in them, are not called cognitions, but truths: but if the spiritual out of heaven from the Lord is not in them, they are nothing but things learned.

901. *On the east three gates, on the north three gates, on the south three gates, and on the west three gates*, signifies that the knowledges of truth and good, in which is spiritual life out of heaven from the Lord, by which introduction into the New Church is effected, are for those who are in love or affection for good more and less, and for those who are in wisdom or affection for truth more and less. By the gates are now signified the knowledges of truth and good, in which there is spiritual life out of heaven from the Lord, because over the gates were the twelve angels, and the names of the twelve tribes of the sons of Israel written, by which that life in those knowledges is signified, as is manifest from the explanations just above (n. 900). That the

gates signify the knowledges of truth and good, by which introduction into the New Church is effected, may be seen above (n. 899). There were three gates on the east, three on the north, three on the south, and three on the west, because love and affection for good in a higher degree is signified by the east, and thus more; and by the west is signified love and affection for good in a lower degree, and thus less; and wisdom and affection for truth in a higher degree is signified by the south, and thus more; and by the north is signified wisdom and affection for truth in a lower degree, and thus less. That these things are signified by the east, the west, the south, and the north, is because the Lord is the Sun of the spiritual world; and in front of Him are the east and the west, and on the sides are the south and north; the south on the right side, and the north on the left: therefore they who are more in love to the Lord and thence in affection dwell in the east, and they who are less, the west; and they who are more in wisdom from affection for truth dwell in the south, and they who are less, in the north. That the habitations of the angels of heaven are in such an order may be seen in the work on "Heaven and Hell," published at London, 1758 (n. 141–153). There were three gates towards each quarter, because three signifies all (n. 400, 505).

902. *And the wall of the city having twelve foundations*, signifies that the Word in the literal sense contains all things of the doctrine of the New Church. By the wall of the city is signified the Word in the literal sense (n. 898); and by the twelve foundations are signified all things of the doctrine of the church: by foundations are signified the doctrinals, and by twelve all. The church is also founded upon doctrine, for doctrine teaches how one must believe and how he must live; and the doctrine must be drawn from no other source than the Word: that it is from the literal sense of the Word, may be seen in the "Doctrine of the New Jerusalem respecting the Sacred Scripture"

(n. 50–61). Since all things of the doctrine are signified by the twelve foundations of the wall of the city New Jerusalem, and the church is a church from the doctrine, therefore its foundations are particularly treated of below (vers. 19, 20). In the Word the foundations of the earth are mentioned several times; and by them are not meant the foundations of the earth, but the foundations of the church: for the earth signifies the church (n. 285); and the foundations of the church are none other than those which are from the Word, and are called doctrinals: for the Word itself is what founds the church. Doctrinals from the Word are also signified by foundations in these passages: *Do ye not understand the foundations of the earth?* (Isa. xl. 21). *I will put my words into thy mouth, to plant the heavens and to found the earth* (Isa. li. 16). *They do not acknowledge, they do not understand, they walk in darkness, all the foundations of the earth totter* (Ps. lxxxii. 5). *The Word of Jehovah, who stretcheth forth the heavens and the foundations of the earth, and who formeth the spirit of man within him* (Zech. xii. 1). *Jehovah hath kindled a fire in Zion, and it hath devoured the foundations thereof* (Lam. iv. 11). *The wicked shoot in darkness at the upright in heart, because the foundations are undermined* (Ps. xi. 2, 3). *Hear ye, O mountains, the controversy of Jehovah, the strength, the foundations of the earth, for Jehovah hath a controversy with His people* (Mic. vi. 2). *The cataracts on high were opened, and the foundations of the earth were shaken, the earth is broken in pieces, the earth is rent, the earth is moved exceedingly* (Isa. xxiv. 18–20. Besides other places, as Isa. xiv. 32; xlviii. 13; li. 13; Ps. xxiv. 2; cii. 25; civ. 5, 6; 2 Sam. xxii. 8, 16). He who does not think that the earth signifies the church, can think no otherwise here than merely naturally, yea, materially, when he reads of the foundations of the earth: the same as it would be, if he did not think that the city Jerusalem here signifies the church, while he reads of its wall, gates, foundations, streets, measures, and

other particulars which are described in this chapter as relating to a city; when yet they relate to the church, and thus are not to be understood materially, but spiritually.

903. *And in them the names of the twelve apostles of the Lamb*, signifies all things of doctrine from the Word concerning the Lord and concerning a life according to His precepts. That the names of the twelve apostles of the Lamb were written on the foundations, is because the Lord's church, as to all things of it, is signified by the twelve apostles (n. 79, 233, 790); here as to all things of its doctrine, because their names were written upon the twelve foundations, by which are signified all things of the doctrine of the New Jerusalem (n. 902). By the twelve names is signified all its quality; and all its quality has reference to two things in the doctrine and thence in that church, — concerning the Lord, and concerning a life according to His precepts; these therefore are signified. The reason that all things of the doctrine of the New Church have reference to these two, is because they are its universals, on which all the particulars depend, and are its essentials, from which all the formalities proceed: hence they are as the soul and life of all things of its doctrine. They are indeed two, but the one cannot be separated from the other; for to separate them would be like separating the Lord from man, and man from the Lord; and then there is no church. These two are conjoined like the two tables of the law, one of which contains the things which are the Lord's, and the other those which are man's; wherefore they are called a covenant, and a covenant signifies conjunction. Think how it would be with these tables of the law, if the first only was extant, and the second was taken away; or if the second was extant, and the first was taken away. Would it not be as if God did not see man, or as if man did not see God, and as if the one receded from the other? These things are said, that it may be known, that all things of the doctrine of the New Jeru-

salem have relation to love to the Lord and to love towards the neighbor. Love to the Lord is to have faith in the Lord and to do His precepts, and to do His precepts is love towards the neighbor; since to do His precepts is to do uses to the neighbor. That they who do His precepts love the Lord, the Lord Himself teaches in John xiv. 21–24: and that love to God and love towards the neighbor are the two precepts on which hang the Law and the Prophets (Matt. xxii. 35–38). By the Law and the Prophets is meant the Word in its whole complex.

904. *And he that spake with me had a golden reed to measure the city and the gates thereof and the wall thereof,* signifies that there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what the Lord's New Church is as to doctrine and its introductory truths, and as to the Word from which these are. "And he that spake with me" signifies the Lord out of heaven, because the angel was one of the seven angels that had the seven vials, mentioned above (vers. 9), by whom is meant the Lord speaking out of heaven (n. 895). By the reed is signified power or faculty from the good of love; by a reed power or faculty (n. 485), and by gold the good of love (n. 211, 726). By measuring is signified to know the quality of a thing, and thus to understand and know (n. 486). By the city, which was the holy Jerusalem, is signified the church as to doctrine (n. 879, 880). By the gates are signified the knowledges of truth and good from the literal sense of the Word, which, from the spiritual life in them, are truths and goods (n. 899): and by the wall is signified the Word in the literal sense, from which the church is (n. 898). It is manifest from this, that by "he that spake with me had a golden reed, to measure the city and the gates thereof and the wall thereof," is signified that there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what the quality of the Lord's New Church is as to doc-

trine and its introductory truths, and as to the Word from which they are. That this is signified cannot at all be seen in the sense of the letter; for in that it is only seen that the angel that spoke with John had a golden reed to measure the city, the gates, and the wall: but yet that there is another sense in these things, which is the spiritual sense, is manifest from the fact that by the city Jerusalem is not meant any city, but the church; and therefore all the things that are said of Jerusalem as a city, signify such things as are of the church; and all the things of the church are in themselves spiritual. Such a spiritual sense is also in the things that are said above (chap. xi.), where are these words: *There was given unto me a reed like unto a rod, and the angel stood, saying, Arise and measure the temple of God and the altar and them that worship therein* (vers. 1). There is a similar spiritual sense also in all the things which *the angel measured with the reed* in Ezekiel, xl. to xlviii. Also in these in Zechariah: *I lifted up mine eyes and saw, and behold, a man, in whose hand was a measuring line; and I said, Whither goest thou? and he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof* (ii. 1, 2). Yea, there is such a spiritual sense in all the things of the Tabernacle and all things of the Temple at Jerusalem, whose measurement we read of, and likewise in their measures themselves: and yet nothing of them can be seen in the literal sense.

905. *And the city lieth four square*, signifies justice in it. That the city appeared quadrangular, is because quadrangular or square signifies just, for triangular signifies right; all these are in the ultimate degree, which is natural. Quadrangular or square signifies just, because it has four sides, and the four sides look to the four quarters; and to look equally to the four quarters is to view all things from justice: on which account three gates stood open into the city from each quarter; and it is said in Isaiah, *Open ye the gates, that the just nation which keepeth truth may enter*

in (xxvi. 2). The city lay quadrangular, that its length and breadth might be equal; and by the length the good of that church is signified, and by the breadth its truth· and when the good and the truth are equal, then it is just. It is from this signification of square, that we say in common discourse, a square man, which is a man who does not turn aside to this side or to that through injustice. Because square signifies just, therefore *the altar of burnt-offering*, by which was signified worship from heavenly (celestial) good and the truth thence, *was square* (Ex. xxvii. 1): so *the altar of incense*, by which worship from spiritual good and the truth of it was signified, *was square* also (Ex. xxx. 1, 2; and the *breastplate of judgment* likewise, in which was the Urim and Thummim, was a square doubled (Ex. xxviii. 16; xxxix. 9; besides other instances).

906. *The length of it is as large as the breadth*, signifies that in that church good and truth make one, like essence and form. By the length of the city Jerusalem the good of the church is signified, and by its breadth the truth of the church is signified. That truth is signified by breadth was shown from the Word above (n. 861). That good is signified by length, here the good of the church, is for the same reason as that breadth signifies truth. The reason is, that the extent of heaven from east to west is meant by length, and the extent of heaven from south to north is meant by breadth; and the angels who dwell in the east and west of heaven are in the good of love, and the angels who are in the south and north of heaven are in the truths of wisdom; see above (n. 901). It is similar with the church on earth; for every one who is in the goods and truths of the church from the Word, is consociated with the angels of heaven, and dwells with them as to the interiors of his mind, — they who are in the good of love in the east and west of heaven, and they who are in the truths of wisdom in the south and north of heaven. The man does not indeed know this, but yet every one after death

comes into his place. Hence now it is, that by length, when speaking of the church, is signified its good; and by breadth, its truth. It is manifest that long and broad cannot be predicated of the church, but that they can of a city, by which the church is signified. That it signifies that the good and truth in that church make one like essence and form, is because it is said that its length is as great as the breadth, and by the length the good of the church is signified, and by the breadth its truth, as was said. They make one, like essence and form, because truth is the form of good, and good is the essence of truth; and the essence and the form make one.

907. *And he measured the city with the reed unto twelve thousand furlongs, the length and the breadth and the height of it were equal*, signifies that the quality of that church from doctrine was shown, that all things of it were from the good of love. By measuring with a reed is signified to know the quality of a thing (n. 904): and by the angel's measuring it before John, is signified to show it so that he might know. By a city, here Jerusalem, the Lord's New Church as to doctrine, is signified (n. 879, 880). By the twelve thousand furlongs are signified all the goods and truths of that church. That twelve thousand signifies the like as twelve, and that twelve signifies all goods and truths, and is said of the church, may be seen above (n. 348). Similar things are signified by furlongs as by measures, and by measures the quality is signified (n. 313, 486.) The length, the breadth, and the height are said to be equal, that it may be signified that all the things of that church were from the good of love: for the good of love is signified by the length, and the truth from that good by the breadth (n. 906); and by the height the good and truth together in every degree are signified: for height is from the highest to the lowest; and the highest descends to the lowest by degrees which are called degrees of height, in which the heavens are, from the highest or third to the lowest or first. These degrees

may be seen treated of in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom," in Part Third. "The length and the breadth and the height were equal," signifies that all things are from the good of love, because the length, which signifies the good of love, comes first; and the breadth is equal to it, and thus is like the length, as also is the height. On any other ground, what would it mean, that the height of the city was twelve thousand furlongs, thus rising immensely above the clouds; yea, above the aerial atmosphere, whose height does not exceed three hundred furlongs; yea, it would rise immensely in the ether towards the zenith. That by these three being equal is signified that all the things of that church are from the good of love, is manifest from what follows; for it is said that *the city was pure gold like pure glass* (vers. 18); and likewise that *the street of the city was pure gold as it were transparent glass* (vers. 21): and by gold is signified the good of love. That all the things of heaven and the church are from the good of love, and the good of love from the Lord, will be seen in the following paragraph.

908. That all things of heaven and the church are from the good of love, and the good of love from the Lord, cannot be seen, and hence not known, unless it is demonstrated. The reason that it is not known because not seen, is because good does not enter into man's thought as truth does; for truth is seen in the thought, because it is from the light of heaven; but good is only felt, because it is from the heat of heaven: and rarely does any one, when he reflects upon the things which he thinks, attend to those which he feels, but to those which he sees. This is the reason that the learned attribute all things to thought, and not to affection; and that the church attributes all things to faith, and not to love: when yet truth, which at this day is called in the church the truth of faith, or faith, is only the form of good which is of love; see above (n. 875). Now, as a man does not see good in his thought, — for good, as was said,

is only felt, and is felt under various forms of enjoyment; and because a man does not attend to the things which he feels in thought, but to those which he there sees; therefore all that which he feels with enjoyment he calls good; and he feels evil with enjoyment, for this is ingenerated from birth, and proceeds from the love of self and the world. This is the cause of his not knowing that the good of love is the all of heaven and the church, and that this is not in man except from the Lord, and that it does not flow in from the Lord with any one but him who shuns evils with their enjoyments as sins. These are the things that are meant by the Lord's words, that the law and the prophets hang on these two commandments, *Thou shalt love God above all things, and thy neighbor as thyself* (Matt. xxii. 35–40): and I can aver, that there is not in man a grain of truth, which is truth in itself, except as far as it is from the good of love from the Lord; and hence not a grain of faith which in itself is faith, that is, is living, saving, and spiritual, except so far as it is from charity which is from the Lord. Since the good of love is the all of heaven and the church, therefore the whole heaven and the whole church are arranged by the Lord according to the affections of love, and not according to any thought separate from them; for thought is affection in form, as speech is sound in form.

909. *And He measured the wall of it, a hundred and forty four cubits*, signifies that it was shown what the quality of the Word is in that Church, that from it are all her truths and goods. By His measuring is signified that the quality was shown, as above (n. 907). By the wall is signified the Word in the literal sense (n. 898). By a hundred and forty-four are signified all the truths and goods of the church from the Word (n. 348). By the cubits is signified the quality, the same as by a measure. For by a hundred and forty-four the like is signified as by twelve, since the number a hundred and forty-four arises from twelve multiplied by

twelve; and multiplication does not take away the signification

910. *The measure of a man, which is, of an angel,* signifies the quality of that church, that it makes one with heaven. By measure the quality of a thing is signified (n. 313, 486). By "a man" is here signified the church from men, and by an angel is signified heaven from the angels: hence by the measure of a man, which is of an angel, the quality of the church is signified, as making one with heaven. By man in the Word is signified intelligence and wisdom from the Word (n. 243); and intelligence and wisdom from the Word in a man is the church in him: hence by man in the concrete or in general, that is, when a society or an assemblage is called a man, in the spiritual sense the church is meant. Hence it is that the prophets were called sons of man, and that the Lord Himself called Himself the Son of Man: and the Son of Man is the truth of the church from the Word; and when speaking of the Lord, it is the Word itself from which is the church. By an angel three things are signified; in the highest sense the Lord, in the general sense heaven or a heavenly society, and in the particular the Divine Truth: that these three things are signified by an angel, may be seen, n. 5, 66, 170, 258, 342, 344, 415, 465, 644, 647, 648, 657, 718; here the heaven with which the Lord's New Church will make one. That the church which is a church from the Word, and thus from the Lord, is in consociation with heaven, and in conjunction with the Lord, may be seen above (n. 818). It is otherwise with a church which is not from the Lord's Word.

911. *And the building of the wall of it was jasper,* signifies that all the Divine Truth of the Word in the sense of the letter with the men of that church is translucent from the Divine Truth in the spiritual sense. By the wall is signified the Word in the literal sense (n. 898). By its building is signified the whole of it, because the whole of it is in the building. By jasper the same is signi-

fied as by precious stones in the aggregate; and by a precious stone, when treating of the Word, is signified the Divine Truth of the Word in the literal sense translucent from the Divine Truth in the spiritual sense (n. 231, 540, 726, 823): that the like is signified by jasper, may be seen above (n. 897). That it was translucent, is because the Divine Truth in the literal sense is in natural light, and the Divine Truth in the spiritual sense is in spiritual light: and therefore when the spiritual light flows in into the natural light with a man who is reading the Word, he is enlightened, and sees the truths therein; for the objects of spiritual light are truths. The Word is also such in the literal sense of the letter, that the more a man is enlightened by the influx of the light of heaven, the more he sees the truths from their connection and thence their form; and the more he sees them in this manner, the more interiorly is his rational opened: for the rational is the very receptacle of the light of heaven.

912. *And the city was pure gold like unto pure glass*, signifies that thence the all of that Church is the good of love flowing in together with light out of heaven from the Lord. By the city, or Jerusalem, is meant the Lord's New Church as to all its interior, or as viewed within the wall. By gold is signified the good of love from the Lord, as shown in what follows; and by "like unto pure glass" is signified transparent from the Divine wisdom: and because wisdom appears in heaven as light, and flows in from the Lord as a Sun, by "like unto pure glass" is signified flowing in together with light out of heaven from the Lord. It was shown above (n. 908), that all the things of heaven and the church are from the good of love, and the good of love from the Lord. It is now said here, that the city was seen as pure gold, by which is signified that the all of the New Church, which is the New Jerusalem, is the good of love from the Lord. But as the good of love is not given singly or abstracted from the truths of wisdom, but that it may

be the good of love, it must be formed; and it is formed by the truths of wisdom, therefore it is here described as "pure gold like unto pure glass:" for the good of love without the truths of wisdom has not any quality, because not any form; and its form is according to its truths in their order and connection, flowing in together with the good of love from the Lord, and thus in man according to reception. It is said, in man; but it is not meant as man's, but as the Lord's in him. From this it is now manifest, that by the city being pure gold like unto pure glass, is signified that thence the all of that church is the good of love flowing in with light out of heaven from the Lord.

913. Gold signifies the good of love, because the metals, like every thing else that appears in the natural world, correspond, — gold to the good of love, silver to the truths of wisdom, copper or brass to the good of charity, and iron to the truths of faith. Hence it is, that these metals exist in the spiritual world also; since all things that appear there are correspondences: for they correspond to the affections and thence the thoughts of the angels, which in themselves are spiritual. That gold from correspondence signifies the good of love, may be evident from these passages: *I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich* (Apoc. iii. 18). *How is the gold become dim, and the refined gold changed! the stones of holiness are poured out at the head of all the streets: the sons of Zion were esteemed equal to pure gold* (Lam. iv. 1, 2). *He shall save the souls of the poor, and shall give them of the gold of Sheba* (Ps. lxxii. 13, 15). *For brass I will bring gold, and for iron silver, and for wood brass, and for stones iron; and I will make thine officers peace, and thine exactors justice* (Isa. lx. 17). *Behold, thou art wise, no secret lies hid from thee; with thy wisdom and with thine understanding thou hast gotten thee gold and silver in thy treasuries; thou hast been in Eden, every precious stone was thy covering, and gold* (Ez. xxviii. 3, 4, 13). *The multitude of camels shall cover*

thee, all they from Sheba shall come, they shall bring gold and frankincense, and shall show forth the praises of Jehovah (Isa. lx. 6, 9; Matt. ii. 11). *I will fill this house with glory. The silver is mine, and the gold is mine: the glory of this latter house shall be greater than of the former* (Hag. ii. 7, 8, 9). *Kings' daughters were among thy honorable women; upon thy right hand did stand the queen in the best gold of Ophir, her clothing was of wrought gold* (Ps. xlv. 9, 13; Ez. xvi. 13). *Thou hast taken thy fair jewels of My gold, and of My silver, which I had given thee, and madest to thyself images of men* (Ez. xvi. 17). *Ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things* (Joel iii. 5). Because gold signifies the good of love, therefore when *Belshazzar with his nobles drank wine out of the vessels of gold brought from the Temple of Jerusalem, and at the same time praised the gods of gold, silver, brass, and iron, there was a writing on the wall, and that night he was slain* (Dan. v. 2, &c. Besides many other places). Since gold signifies the good of love, therefore *the Ark, in which the Law was, was overlaid with gold within and without* (Ex. xxv. 11). And therefore *the mercy-seat and the cherubs over the Ark were of pure gold* (Ex. xxv. 18). *The Altar of incense was of pure gold* (Ex. xxx. 3). *So also the Candlestick with the lamps* (Ex. xxv. 31, 38). *And the Table upon which was the show-bread was overlaid with gold* (Ex. xxv. 23, 24). Because gold signifies the good of love, silver the truth of wisdom, brass the good of natural love which love is called charity, and iron the truth of faith, therefore the ancients called the successive periods, from the most ancient down to the last, the golden, silver, brazen, and iron ages. Similar things are signified by the statue seen by Nebuchadnezzar in a dream, *whose head was good gold, the breast and arms silver, the belly and thighs brass, the legs iron, and the feet part of iron and part of clay* (Dan. ii. 32, 33). By these things the successive states of the church in this world are signified, from the most ancient

times down to this day. The state of the church of this day is described thus: that *thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cohere the one with the other, as iron is not mixed with clay* (vers. 43). By iron is signified the truth of faith, as was said; but when there is no truth of faith, but faith without truth, then the iron is mixed with miry clay, which do not cohere. By the seed of man, with which they should mingle themselves, the truth of the Word is signified. This is the state of the Church at this day. What it is to be hereafter is described there in a few words, vers. 45, but more fully, chap. vii. 13–18, 27.

914. *And the foundations of the wall of the city were adorned with every precious stone*, signifies that all things of the doctrine of the New Jerusalem taken from the literal sense of the Word with those who are there, will appear in the light according to reception. By the twelve foundations are signified all the things of the doctrine (n. 902). By the wall is signified the Word in the literal sense (n. 898). By the holy city Jerusalem the Lord's New Church is signified (n. 879, 880). By "every precious stone" is signified the Word in the literal sense transparent from its spiritual sense (n. 231, 540, 726, 911). And as this takes place according to reception, it is therefore signified that all the things of doctrine from the Word with them will appear in the light according to reception. No one who does not think sanely, can believe that all things of the New Church can appear in the light. But let it be known that they can, for every man has exterior and interior thought. The interior thought is in the light of heaven, and is called perception; and the exterior thought is in the light of the world: and the understanding of every man is such that it can be elevated even into the light of heaven, and also is elevated, if from any enjoyment he wishes to see truth. That it is so, has been given me to know by much experience, on which wonderful things

may be seen in the "Angelic Wisdom concerning the Divine Providence," and still more in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom." For the enjoyment of love and wisdom elevates the thought, so that it sees as in the light that a thing is so, although it had not before heard of it. This light, which enlightens the mind, flows in from no other source than out of heaven from the Lord; and because they who will be of the New Jerusalem will approach the Lord directly, that light flows in by the orderly way, which is through the love of the will into the perception of the understanding. But they who have confirmed in themselves the dogma that the understanding is to see nothing in theological things, but that what the church teaches is to be believed blindly, cannot see any truth in the light; for they have obstructed the way of the light in themselves. This dogma the Church of the Reformed has retained from the Roman Catholic religion, which teaches that no one but the church itself, by which they understand the pontiff and the papal consistory, is to interpret the Word; and that he who does not embrace in faith all things of the doctrine put forth by the church, is to be held as a heretic, and that he is anathema. That it is so, is evident from a clause of the Council of Trent, in which all the dogmas of that religion are established; where this is said at the end: "The President Moronus then said, Go in peace. Acclamations followed, and among others, this of the cardinal from Lorraine and the fathers: We all so believe; we all are of that very sentiment; we all consenting to and embracing it subscribe to it; this is the faith of the blessed Peter and the Apostles; this is the faith of the Fathers; this is the faith of the Orthodox, so be it, Amen, Amen; Anathema to all heretics, Anathema, Anathema." The decrees of that Council are those which are adduced above in a summary at the beginning of this work; in which, however, there is scarcely a single truth. These things are brought forward,

that it may be known that the Reformed retained from that religion a blind faith, that is, a faith separated from the understanding; and that those who retain it hereafter cannot be enlightened in Divine truths by the Lord. As long as the understanding is held captive under obedience to faith, or the understanding is removed from seeing the truths of the church, theology becomes nothing but a thing of the memory; and a thing of the memory only is dissipated as every thing is when separated from judgment, and perishes from its obscurity. Hence it is, that *they are blind leaders of the blind; and when the blind lead the blind, both fall into the pit* (Matt. xv. 14). And they are blind, because they do not enter in by the door, but some other way: for Jesus says, *I am the door, by Me if any one enter in, he shall be saved, and shall go in and out, and find pasture* (John x. 9). To find pasture is to be taught, enlightened, and nourished in Divine truths. All who do not enter in by the door, that is, by the Lord, are called "thieves and robbers:" but they who enter in by the door, that is, by the Lord, are called "the shepherds of the sheep," in the same chap. (x. vers. 1, 2). Therefore, my friend, go to the Lord, and shun evils as sins, and reject faith alone; and then your understanding will be opened, and you will see wonderful things, and will be affected by them.

915. *The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst,* signifies all the things of that doctrine from the literal sense of the Word in their order with those who approach the Lord immediately, and live according to the precepts of the Decalogue shunning evils as sins; for these and no others are in the doctrine of love to God and love towards the neighbor, which two are the foundations of religion. That by the twelve foundations of the wall are signified all the things of the doctrine of the New Jerusalem

from the literal sense of the Word, may be seen above (n. 902, 914). That by precious stones in general are signified all the truths of doctrine from the Word translucent through the spiritual sense, see above (n. 231, 540, 726, 911, 914). Here some specific truth thus translucent is signified by every stone. That the Word in the literal sense corresponds as to its doctrinals to precious stones of every kind, may be seen in the "Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 43–46). There are two colors in general which shine forth through precious stones, red and white. Other colors, as green, yellow, blue, and many more, are composed of those with the intervention of black; and by red is signified the good of love, and by white the truth of wisdom. The red color signifies the good of love, because it derives its origin from the fire of the sun; and the fire of the Sun of the spiritual world is in its essence the Lord's Divine Love, and thus the good of love; and the white color signifies the truths of wisdom, because it derives its origin from the light which proceeds from the fire of that Sun, and that proceeding light is in its essence the Divine Wisdom, and thus the truth of wisdom; and black derives its origin from their shade, which is ignorance. But to explain what particular of good and what of truth is signified by each stone would be too prolix: but still, that it may be known what particular good and truth each stone in this order signifies, see the things that are explained above (chap. vii., from vers. 5–8, n. 349–361); where the twelve tribes of Israel are treated of: for the same is here signified by each stone, as by each tribe there named; since by the twelve tribes there described are signified in like manner all the goods and truths of the church and of its doctrine in their order: wherefore it is also said in this chapter (vers. 14), that *in these foundations were written the names of the twelve apostles of the Lamb*, and by the twelve apostles are signified all things of doctrine concerning the Lord, and concerning a

life according to His precepts (n. 903). Similar things are also signified by these twelve stones as by the twelve precious stones in Aaron's breastplate, which was called the Urim and Thummim, spoken of in Ex. xxviii. 15–21; which are severally explained in the Heavenly Arcana, from n. 9856–9882; with the difference that in the latter were the names of the twelve tribes of Israel, but in the former the names of the twelve apostles of the Lamb. That the foundations are of precious stones is also said in Isaiah: *O thou afflicted, behold, I will lay thy stones with fair colors, and will lay thy foundations with sapphires, and thy gates of carbuncles; all thy sons shall be taught of Jehovah* (liv. 11, 12, 13). By the afflicted is meant the church about to be established by the Lord among the Gentiles. Again: *Thus said the Lord Jehovih, I will lay in Zion for a foundation a Stone, a tried Stone, a precious Corner Stone, a sure foundation; I will make judgment a rule, and justice a plummet* (xxviii. 16, 17). Since every truth of doctrine from the Word must be founded upon the acknowledgment of the Lord, the Lord is therefore called *the Stone of Israel* (Gen. xlix. 24); also *the Corner Stone which the builders rejected* (Matt. xxi. 42; Mark xii. 10, 11; Luke xx. 17, 18). That the Corner Stone is a foundation stone is evident from Jer. li. 26. The Lord is also called a Rock in many places in the Word; wherefore He meant Himself by the Rock, when He said, *Upon this Rock I will build my Church* (Matt. xvi. 18, 19); and also when He said, *He that heareth my words, and doeth them, is likened to a prudent man, who built a house and laid the foundation upon the Rock* (Luke vi. 47, 48; Matt. vii. 24, 25). By the Rock the Lord as to the Divine Truth of the Word is signified. That all things of the church and its doctrine have reference to these two things, that the Lord is to be approached immediately, and that we must live according to the precepts of the Decalogue shunning evils as sins; and that thus all things of doctrine have relation to love to the Lord and love

to the neighbor, will be seen in the "Doctrine of the New Jerusalem concerning Charity," where these things will be set forth in their order.

916. *And the twelve gates were twelve pearls, and each one of the gates was of one pearl*, signifies that the acknowledgment and knowledge of the Lord conjoins all the knowledges of truth and good, which are from the Word, into one, and introduces into the church. By the twelve gates are signified all knowledges of truth and good, by which a man is introduced into the church (n. 899, 900). By twelve pearls all knowledges of truth and good are also signified (n. 727): hence it was that the gates were pearls. The reason that each one of the gates was of one pearl, is that all the knowledges of truth and good, which are signified by the gates and by the pearls, have relation to one knowledge, which is the container of them, which one knowledge is the knowledge of the Lord It is called one knowledge, though there are many which make up that one knowledge; for the knowledge of the Lord is the universal of all things of doctrine and thence of all things of the Church: from it all the things of worship derive their life and soul, for the Lord is the all in all things of heaven and the church, and thence in all things of worship. That the acknowledgment and knowledge of the Lord conjoin all the knowledges of truth and good from the Word into one, is because there is a connection of all spiritual truths; and if you are willing to believe it, their connection is like the connection of all the members, viscera, and organs of the body: wherefore, as the soul holds all these together in order and connection, so that they are felt no otherwise than as one thing, the Lord in like manner holds together all spiritual truths in man. That the Lord is the gate itself by which we must enter into the church and thence into heaven, He teaches in John: *I am the door, by Me if any man enter in he shall be saved* (x. 9). And that the acknowledgment and knowledge of Him is

the pearl itself, is meant by these words of the Lord in Matthew: *The kingdom of heaven is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it* (xiii. 45, 46). The one pearl of great price is the acknowledgment and knowledge of the Lord.

917. *And the street of the city was pure gold, as it were transparent glass*, signifies that every truth of that church and its doctrine is the good of love in form flowing in together with light out of heaven from the Lord. These things are similar to those which are said above (vers. 18), concerning the city itself, — that it was pure gold like unto pure glass; and that this signifies that all things of that church are the good of love flowing in together with light out of heaven from the Lord, may be seen n. 912, 913; with the difference that it is here said that the street of the city was such; and by the street of the city the truth of the doctrine of the church is signified (n. 501). That every truth of the doctrine of the church from the Word is the good of love in form, may be seen above (n. 906, 908).

918. *And I saw no temple therein, for the Lord God Almighty is the Temple of it, and the Lamb*, signifies that in this church there will be no external separate from the internal, because the Lord Himself in His Divine Human, from which is the all of the church, is alone approached, worshipped, and adored. By "I saw no temple therein," is not meant that there will not be temples in the New Church, which is the New Jerusalem; but that there will not be in it any external separate from the internal. The reason is, because by a temple is signified the church as to worship, and in the most exalted sense the Lord Himself as to the Divine Human, who is to be worshipped; see above (n. 191, 529, 585): and as the all of the church is from the Lord, it is therefore said, "for the Lord God Almighty is the Temple of it, and the Lamb;" by which the Lord in His Divine Human is signified. By the Lord God

Almighty is meant the Lord from eternity, who is Jehovah; and by the Lamb is signified His Divine Human; as often above.

919. *And the city hath no need of the sun and of the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb*, signifies that the men of that church will not be in the love of self and in their own intelligence, and in natural light (*lumen*) alone, but in spiritual light from the Divine Truth of the Word from the Lord alone. By the sun here is signified natural love separate from spiritual love, which is the love of self; and by the moon is signified natural intelligence and faith separate from spiritual intelligence and faith, which is one's own intelligence and faith from one's self. This love and this intelligence and faith are here signified by the sun and the moon, whose shining will not be needed by those who will be in the Lord's New Church. By the glory of God, which enlightens it, the Divine Truth of the Word is signified (n. 629): and as that enlightenment is from the Lord, it is said "and the lamp thereof is the Lamb." Similar things are signified by these words in Isaiah: *Thou shalt call thy walls salvation, and thy gates praise; the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee an everlasting light, and thy God thy glory: thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light; thy people shall be all righteous* (lx. 18–21). By the sun and moon which shall no longer give light, are meant the love of self and one's own intelligence; and by the Sun and Moon which shall no more go down, are meant love to the Lord from the Lord, and intelligence and faith from Him: and by Jehovah's being an everlasting light, the same is signified as here, that the glory of God will enlighten it, and the lamp thereof is the Lamb. That the sun signifies love to the Lord, and in the opposite sense the love of self, may be seen above (n. 53, 414); and

that the moon signifies intelligence from the Lord and faith from Him (n. 332, 413, 414): hence the moon in the opposite sense signifies one's own intelligence and faith from one's self. Since the love of self is signified by the sun in the opposite sense, and by the moon one's own intelligence and faith from one's self, it was therefore an abomination to adore the sun, the moon, and the stars, as may be evident in Jeremiah viii. 1, 2; in Ezekiel viii. 15, 16; in Zephaniah i. 5; and that such should be stoned, Deut. xvii. 2, 3, 5.

920. *And the nations which are saved shall walk in the light of it*, signifies that all who are in the good of life and believe in the Lord, will there live according to Divine truths, and will see them within in themselves, as the eye sees objects. By the nations those are signified who are in the good of life, and also who are in evil of life (n. 483); here they who are in good of life, and believe in the Lord; because it is said, "the nations which are saved." To walk in the light signifies to live according to Divine truths, and to see them within in one's self, as the eye does objects: for the objects of the spiritual sight, which is that of the interior understanding, are spiritual truths; which are seen by those who are in that understanding, as natural objects are seen before the eyes. By light is signified here the perception of Divine Truth from interior enlightenment from the Lord in them (n. 796); and by walking is signified to live (n. 167). Hence it is manifest that by walking in the light of the New Jerusalem is signified to perceive and see Divine Truths from interior enlightenment, and to live according to them. But this must be illustrated, because it is not known who are here meant by the nations, and who by the kings, mentioned presently in this verse. By nations those are signified who are in the good of love from the Lord, which good is called heavenly (celestial) good; and by kings are signified those who are in the truths of wisdom from spiritual good from the Lord, as shown in the following paragraph. They who are in heavenly good from

the Lord, all have Divine truths inscribed on their life; wherefore they walk, that is, live, justly according to them, and also see them within in themselves, as the eye sees objects; concerning whom see the things which are related above (n. 120–123). All the heavens are distinguished into two kingdoms, the heavenly (celestial) and the spiritual. The good of the heavenly kingdom is called heavenly good which is the good of love to the Lord; and the good of the spiritual kingdom is called spiritual good, and is the good of wisdom, which in its essence is truth. Concerning these two kingdoms see above (n. 647, 725, 854). It is the same with the Church; and the men there are heavenly, who live according to the precepts of what is just, because they are Divine laws, as a civil man lives according to the precepts of what is just because they are civil laws. But the difference between them is, that the former, by his life according to precepts or laws, is a citizen of heaven, as far as he makes the civil laws, which are those of justice, Divine laws also in himself. They who are signified here by the nations, in whom, as was said, Divine truths are written, are those who are meant in Jeremiah: *I will put my law in the midst of them, and will write it upon their hearts; neither shall they teach any one his companion or any one his brother any more, saying, Know ye Jehovah; for they shall all know Me from the least of them even to the greatest of them* (xxxi. 33, 34).

921. *And the kings of the earth shall bring their glory and honor into it*, signifies that all who are in the truths of wisdom from spiritual good will there confess the Lord, and will ascribe to Him all the truth and all the good which are in them. By the kings of the earth those are signified who are in truths from good from the Lord (n. 20, 854); here therefore they who are in the truths of wisdom from the good of spiritual love; because nations are mentioned before, by which are signified those who are in the good of heavenly love, as explained in the preceding paragraph. By bringing their glory and honor into it, or into the New

Jerusalem, is signified to confess the Lord, and to ascribe to Him all the truth and good that are in them. That this is signified by bringing and giving glory and honor, may be seen, n. 249, 629, 693; for glory is predicated of the Lord's Divine Truth and honor of His Divine Good (n. 249). By nations and kings similar things are signified as by nations and people, above (n. 483); by nations those who are in the good of love, and by people those who are in the truths of wisdom; and in the opposite sense also: wherefore nations and kings are mentioned occasionally in the Word, just as nations and people, as in these places: *All kings shall bow down to Him, and all nations shall serve Him* (Ps. lxxii. 11). *Thou shalt suck the milk of the nations, and shalt suck the breasts of kings* (Isa. lx. 16). *Many nations shall make them serve, and great kings* (Jer. xxv. 14). *The Lord at thy right hand struck through kings in the day of His anger, He judged among the nations* (Ps. cx. 5, 6. Besides other places).

922. *And the gates of it shall not be shut by day, for there shall be no night there*, signifies that those will be continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is not there any falsity of faith. By the gates not being shut by day, is signified that they who wish to enter are continually admitted: "by day" signifies continually, because there is always light there, as above (vers. 11–23), and not any night, as is said afterwards. Those who are in truths from the good of love from the Lord are continually received, because the light of the New Jerusalem is truth from the good of love, and the good of love is from the Lord, as has often been shown above; and no others can enter into that light but they who are in truths from good from the Lord. If aliens enter, they are not received, because they do not agree; and then they either go out of their own accord, because they cannot bear the light, or they are sent out. By there being no night there, is signified that there is no fal-

sity of faith; for by night the opposite to light is signified, and by light is signified truth from the good of love from the Lord, as has been said: hence by night is signified that which is not from the good of love from the Lord; and this is falsity of faith. Falsity of faith is also meant by night in John: *Jesus said, I must work the works of God, while it is day; the night cometh, when no man can work* (ix. 4). And in Luke: *In that night there shall be two in one bed; the one shall be taken, the other shall be left* (xvii. 34). The last state of the Church is there treated of, when there will be nothing but falsity of faith. By bed is signified doctrine (n. 137).

923. *And they shall bring the glory and honor of the nations into it*, signifies that those who enter in will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from Him. That by bringing glory and honor into it is signified to confess the Lord and to ascribe to Him all the good that is in them, may be seen above (n. 921). Similar things are signified here, with the difference that they who are meant there by the kings of the earth will bring it with them, and here they who are meant by nations: for it is said, they shall bring the glory and honor of the nations into it; and by the nations are signified those who are in good of life, and believe in the Lord (n. 920): and the reception of those who are in truths from the good of love from the Lord is likewise treated of just above (n. 922): hence it follows, that by their bringing the glory and honor of the nations into it, is signified that they who enter in will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that all the truth of the church and all the good of religion is from Him. Nearly similar things are signified by these words in Isaiah: *I will extend peace to Jerusalem, and the glory of the nations as a torrent* (lxvi. 12). It is said, the truth of the

church and the good of religion, because the church is one thing and religion another. The church is called the church from doctrine, and religion is called religion from a life according to the doctrine. Every thing of doctrine is called truth; and its good is likewise truth, because it only teaches good: but every thing of life according to the things which the doctrine teaches, is called good; also to do the truths of doctrine is good: this is the distinction between the church and religion. But still, where there is doctrine, and not life, there it cannot be said that there is either the church or religion: because doctrine looks to the life as one with itself, just like truth and good; or like faith and charity, wisdom and love, and like the understanding and the will: and therefore, where there is doctrine, and not life, there is no church.

924. *And there shall not enter into it any thing unclean, and that doeth abomination and a lie*, signifies that no one is received into the Lord's New Church, which is the New Jerusalem, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation, and so also falsities. By not entering in is signified not to be received, as above. By unclean is signified spiritual whoredom, which is the adulteration of the good and the falsification of the truth of the Word (n. 702 and 728); for this is uncleanness and impurity itself; because the Word is cleanness itself and purity itself; and this is defiled by evils and falsities, when it is perverted. That adultery and whoredom correspond to the adulteration of the good and the falsification of the truth of the Word, may be seen, n. 134, 632. By doing abomination and a lie is signified to do evils and thus also falsities. By abominations are signified evils of every kind, especially those which are named in the Decalogue (n. 891); and by a lie is signified falsities of every kind; here the falsities of evil, which in themselves are evils, and thus falsities that confirm evil; which are the same as confirmed evils. A lie signifies

falsity of doctrine, because a spiritual lie is nothing else: hence by doing a lie is signified to live according to falsities of doctrine. That a lie in the Word signifies falsity of doctrine, may be evident from the following passages: *We have made a covenant with death, and with hell have we made an agreement; we have made a lie our trust, and under falsehood have we hid ourselves* (Isa. xxviii. 15). *They deceive every man his companion, and do not speak the truth, and have taught their tongue to speak a lie* (Jer. ix. 5). *They are a rebellious people, lying sons, they will not hear the law of Jehovah* (Isa. xxx. 9). *Behold, I am against them that prophesy lying dreams; they tell them that they may seduce my people by their lies* (Jer. xxiii. 32). *The diviners see a lie, and speak dreams of vanity* (Zech. x. 2). *They have seen vanity and the divination of a lie; because ye speak vanity and see a lie, therefore, behold, I am against you, that my hand may be against the prophets that speak a lie* (Ez. xiii. 6–9; xxi. 29). *Woe to the city of bloods, it is all full of lies and robberies* (Nah. iii. 1). *In the prophets of Jerusalem I have seen a horrible thing, committing adultery and walking in a lie* (Jer. xxiii. 14). *From the prophet even to the priest, every one doeth a lie* (Jer. viii. 10). *In Israel have they committed a lie* (Hos. vii. 1). *Ye are of your father the devil; he was a murderer from the beginning, because the truth is not in him; when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it* (John viii. 44). Here also falsity is meant by a lie.

925. *But they that are written in the Lamb's book of life*, signifies that no others are received into the New Church, which is the New Jerusalem, but those who believe in the Lord, and live according to His precepts in the Word. That this is signified by being written in the book of life, may be seen above (n. 874); to which there is no need to add any thing further here.

926. To this I will add this RELATION. When I was upon the explanation of chapter xx., and was meditating about the dragon, the beast, and the false prophet, a certain one appeared to me, and asked, "What are you meditating upon?" I said that it was upon the false prophet. He then said to me, "I will lead you to the place where they are who are meant by the false prophet." He said that they were the same as are meant in chapter xiii. by the beast out of the earth, which had two horns like a lamb, and spoke as a dragon. I followed him; and behold, I saw a multitude, in the midst of which were bishops, who taught that nothing else saves man but faith; and that works are good, but not for salvation; and that still they are to be taught from the Word, that the laity, especially the simple, may be held the more strictly in the bonds of obedience to the magistrates, and as from religion, and thus interiorly, may be compelled to exercise moral charity. And then one of them, seeing me, said, "Do you wish to see our Temple, in which there is an image representative of our Faith?" I drew near, and saw; and behold, it was magnificent, and in the midst of it the image of a Woman, clothed in a scarlet garment, and holding a golden coin in the right hand; and in the left a chain of large pearls. But both the temple and the image were produced by fantasies; for infernal spirits can by fantasies represent magnificent things, by closing up the interiors of the mind and opening only its exteriors. But when I noticed that they were such illusions, I prayed to the Lord, and suddenly the interiors of my mind were opened; and I then saw in place of the magnificent temple a house full of chinks from the top to the bottom, in which nothing held together; and instead of a woman I saw hanging in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's, thus like the description of the beast out of the sea (Apoc. xiii.); and instead of the floor was

a swamp, in which was a multitude of frogs; and it was said to me that under that swamp was a great hewn stone, beneath which lay the Word well concealed. On seeing these things, I said to the deceiver, "Is this your temple?" and he said that it was. But suddenly his interior sight was then opened, and he saw the same things that I did: on seeing which, he cried out with a great cry, "What is this? and whence is this?" And I said that it is from the light of heaven, which discloses the quality of every form, and here the quality of your faith separated from spiritual charity. And forthwith there came an east wind, and carried away every thing that was there, and also dried up the swamp, and thus laid bare the Stone, under which lay the Word. And after this there breathed as it were a vernal heat from heaven; and behold, there then appeared in the same place a Tabernacle, simple in its external form; and the angels who were with me said, "Behold, the Tabernacle of Abraham, such as it was when the three angels came to him, and announced that Isaac was to be born. This appears before the eyes as simple, but it becomes more and more magnificent according to the influx of light from heaven." And it was given them to open the heaven in which were the spiritual angels, who are in wisdom: and then, from the light flowing in thence, that Tabernacle appeared like a Temple similar to that of Jerusalem. Upon looking into it, I saw the foundation stone, under which the Word had been deposited, set around with precious stones; from which as it were lightning flashed upon the walls, upon which were the forms of cherubs, and beautifully variegated them with colors. These things I wondered at. The angels said, "You shall see something still more wonderful." And it was given them to open the third heaven, in which were the heavenly (celestial) angels, who are in love; and then, from the light flowing in thence, the whole of that Temple vanished; and in place of it was seen the Lord alone, standing upon the foundation stone,

which was the Word, in an appearance similar to that in which he was seen by John (Apoc. chap. i.). But because a holiness then filled the interiors of the minds of the angels, by which they were impelled to fall down upon their faces, suddenly the way of the light from the third heaven was closed by the Lord, and the way was opened for the light from the second heaven; in consequence of which the former appearance of the Temple returned, and likewise of the Tabernacle, but in the Temple. By this was illustrated the meaning of these words in this chapter: *Behold, the Tabernacle of God is with men, and He will dwell with them* (vers. 3, n. 882); and of these: ***I saw no Temple in the New Jerusalem; for the Lord God Almighty is the Temple of it, and the Lamb*** (vers. **22, n. 918**).

CHAPTER TWENTY-SECOND.

1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and of the river, on this side and on that, was the Tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

3 And no accursed thing shall be there; and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him.

4. And they shall see His face, and His name shall be in their foreheads.

5. And there shall be no night there; and they have no need of a lamp and the light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

6. And He said unto me, These words are faithful and true: and the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done.

7. Behold, I come quickly: blessed is he that keepeth the words of the prophecy of this book.

8. And I John saw these things and heard: and when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.

9. And he saith unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book: worship God.

10. And he saith unto me, Seal not the words of the prophecy of this book, for the time is at hand.

11. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still.

12. And behold, I come quickly; and my reward is with Me, to render to every one according as his work shall be.

13. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.

14. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. But without are dogs and sorcerers, and whoremongers and murderers and idolaters, and whosoever loveth and doeth a lie.

16. I Jesus have sent mine angel to testify unto you these things in the Churches; I am the Root, and the Offspring of David, the bright and morning Star.

17. And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely.

18. For I testify unto every one that heareth the words of the prophecy of this book, if any one shall add unto these things, God shall add unto him the plagues that are written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book.

20. He who testifieth these things saith, Surely I come quickly, Amen. Yea come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

THE SPIRITUAL SENSE.

THE CONTENTS OF THE WHOLE CHAPTER. The Church is still described as to intelligence from Divine truths from the Word from the Lord (vers. 1–5). That the Apocalypse was manifested by the Lord, and that it is to be revealed in its proper time (vers. 6–10). Concerning the coming of the Lord, and His conjunction with those who believe in Him, and live according to His precepts (vers. 11–17). That the things which are revealed are by all means to be kept (vers. 18, 19). The Betrothal (vers. 17, 20, 21).

THE CONTENTS OF EACH VERSE. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," *signifies* the Apocalypse now opened and explained as to its spiritual sense, where Divine Truths in abundance are revealed by the Lord, for those who will be in His New Church, which is the New Jerusalem. "In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits," *signifies* that in the inmosts of the truths of doctrine and thence of life in the New Church is the Lord in His Divine Love, from Whom all the goods, which man there does apparently as of himself, flow forth. "Yielding its fruit every month," *signifies* that the Lord produces goods in man according to every state of truth in him. "And the leaves of the tree were for the healing of the nations," *signifies* rational truths therefrom, by which they who are in evils and thence in falsities are led to think soundly and to live becomingly. "And no accursed thing shall be there; and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him," *signifies* that in the Church which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there, and

they who are in truths from Him through the Word, and do His commandments, will be with Him, because conjoined with Him. "And they shall see His face, and His name shall be in their foreheads," *signifies* that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined by love. "And there shall be no night there, and they have no need of a lamp and the light of the sun, for the Lord giveth them light," *signifies* that there will not be any falsity of faith in the New Jerusalem, and that men there will not be in knowledges concerning God there from natural light [*lumen*], which is their own intelligence, and from glory arising from pride, but will be in spiritual light from the Word from the Lord alone. "And they shall reign for ever and ever," *signifies* that they will be in the Lord's kingdom and in conjunction with Him to eternity. "And He said unto me, These words are faithful and true," *signifies* that they may know this for certain, because the Lord Himself has testified and said it. "And the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done," *signifies* that the Lord, from Whom is the Word of both Covenants, has revealed through heaven to those who are in truths from Him, the things which are certainly to be. "Behold, I come quickly; blessed is he that keepeth the words of this prophecy," *signifies* that the Lord will certainly come, and will give eternal life to those who keep and do the truths or precepts of the teaching of this book now opened by the Lord. "And I John saw these things and heard; and when I heard and saw, I fell down to worship before the feet of the angel who showed me these things," *signifies* that John thought that the angel who was sent to him by the Lord, that he might be kept in a state of the spirit, was God Who revealed those things; when yet it was not so, for the angel only showed what the Lord manifested. "And he said unto me, See thou do it not, for I am thy fellow-

servant, and of thy brethren the prophets, and of them that keep the words of this book, worship God," *signifies* that the angels of heaven are not to be worshipped and invoked, because nothing Divine belongs to them; but that they are associated with men as brethren with brethren, with those who are in the doctrine of the New Jerusalem, and do its precepts; and that the Lord alone is to be worshipped in consociation with them. "And he said unto me, Seal not the words of this prophecy, for the time is at hand," *signifies* that the Apocalypse must not be closed up, but is to be opened; and that this is necessary in the end of the Church, that any may be saved. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy let him be holy still," *signifies* the state of all individually after death, and before his judgment, and in general before the last judgment, that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities from those who are in truths. "And behold, I come quickly, and my reward is with Me, to render to every one according as his work shall be," *signifies* that the Lord will certainly come, and that He is heaven and the happiness of eternal life to every one according to his faith in Him, and his life according to His precepts. "I am the Alpha and the Omega, the Beginning and the End, the First and the Last," *signifies* because the Lord is the God of heaven and earth, and by Him all things in the heavens and on earth were made, and are governed by His Divine Providence, and are done according to it. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city," *signifies* that they have eternal happiness who live according to the Lord's precepts, for the end that they may be in the Lord and the Lord in them by love, and in His New Church

by knowledges concerning Him. "But without are dogs, and sorcerers and whoremongers, and murderers and idolaters, and whosoever loveth and doeth a lie," *signifies* that no one is received into the New Jerusalem, who makes the precepts of the Decalogue of no account, and does not shun any evils there named as sins, and therefore lives in them. "I Jesus have sent mine angel to testify unto you these things in the churches," *signifies* a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are described in this book, as also those which are now opened. "I am the Root and the Offspring of David, the bright and morning Star," *signifies* that He is the Lord who was born in the world, and was then the Light, and who will come with new light, which will arise before His New Church, which is the Holy Jerusalem. "And the Spirit and the Bride say, Come," *signifies* that heaven and the church desire the coming of the Lord. "And let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely," *signifies* that he who knows any thing of the Lord's coming, and of the New Heaven and the New Church, and thus of the Lord's kingdom, should pray that it may come; and that he who desires truths should pray that the Lord may come with light; and that he who loves truths will then receive them from the Lord without labor of his own. "For I testify unto every one that heareth the words of the prophecy of this book, if any one shall add unto these things, God shall add unto him the plagues that are written in this book," *signifies* that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by adding any thing by which they may destroy these two, cannot do otherwise than perish from the falsities and evils which are signified by the plagues described in this book. "And if any one shall take away

from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and the things which are written in this book," *signifies* that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by taking away any thing by which they may destroy these two, cannot be wise in and appropriate to themselves any thing from the Word, nor be received into the New Jerusalem, nor have their lot with those who are in the Lord's kingdom. "He who testifieth these things said, Surely I come quickly; yea, come, Lord Jesus," *signifies* the Lord, who revealed the Apocalypse, and has now opened it, testifying this Gospel, that in His Divine Human, which He took to Himself in the world and glorified, He comes as the Bridegroom and Husband; and that the Church desires Him as a Bride and Wife.

THE EXPLANATION.

932. *And he showed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb,* signifies the Apocalypse now opened and explained as to its spiritual sense, where Divine Truths in abundance are revealed by the Lord for those who will be in His New Church, which is the New Jerusalem. By the pure river of water of life clear as crystal, is signified the Divine Truth of the Word in abundance translucent from its spiritual sense, which is in the light of heaven. That the Divine Truth in abundance is signified by a river (n. 409), is because truths are signified by the waters of which a river consists (n. 50, 685, 719); and by the waters of life those truths from the Lord through the Word, as here follows: and by "clear as crystal" are signified these truths translucent from the spiritual sense which is in the light of

heaven (n. 897). That the river was seen to go forth out of the throne of God and the Lamb, signifies that it is out of heaven from the Lord; for by the throne the Lord is signified as to judgment and as to government and as to heaven; as to judgment, n. 229, 845, 865; as to government, n 694. 808 at the end; and as to heaven, n. 14, 221, 222; here, therefore, out of heaven from the Lord. By God and the Lamb, here as often above, the Lord is signified as to the Divine Itself from Which [He came forth], and as to the Divine Human. That by this river of water of life, in particular, are meant Divine Truths in abundance, here now revealed by the Lord in the Apocalypse, is manifest from verses 6, 7, 9, 10, 14, 16, 17, 18, 19 of this chapter, where the book of this prophecy is treated of, and it is said the things which are there written are to be kept, which could not be kept before the things which are contained therein were revealed by means of the spiritual sense, because they were not before understood: and the Apocalypse is also the Word, like the prophetic Word of the Old Testament; and the evils and falsities of the church which are to be shunned and held in aversion, and the goods and truths of the church which are to be done, are now disclosed in the Apocalypse, especially those concerning the Lord and concerning eternal life from Him; which are indeed taught in the prophets, but not so manifestly as in the Evangelists and in the Apocalypse: and the Divine Truths concerning the Lord, that He is the God of heaven and earth, which then proceed from Him, and are received by those who will be in the New Jerusalem, which are treated of in the Apocalypse, are those which are meant in particular by the pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb; as may be evident also from these passages: *Jesus said, He that believeth on Me, as the Scripture hath said, Out of his belly shall flow rivers of living water* (John vii. 38). *Jesus said, Whosoever drinketh of the water*

that I shall give him, shall never thirst; but the water that I shall give him shall be in him a fountain of water springing up into everlasting life (John iv. 14). *I will give unto him that is athirst of the water of life freely* (Apoc. xxi. 6; xxii. 17). *And the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters* (Apoc. vii. 17). *In that day shall living waters go out from Jerusalem; Jehovah shall be King over all the earth; in that day shall Jehovah be one, and His name one* (Zech. xiv. 8, 9). By living waters, or waters of life, Divine Truths from the Lord are there signified.

933. *In the midst of the street of it and of the river, on this side and on that, was the tree of life bearing twelve fruits*, signifies that in the inmosts of the truths of doctrine and thence of life in the church is the Lord in His Divine Love, from Whom all the goods which man does apparently as of himself, flow forth. By "in the midst" is signified in the inmost, and thence in all things around (n. 44, 383). By street is signified the truth of the doctrine of the church (n. 501, 917). By the river is signified Divine Truth in abundance (n. 409, 932). "On this side and on that" signifies on the right and on the left; and truth on the right is what is in clearness, and on the left what is in obscurity; for the south in heaven, by which truth in clearness is signified, is to the right; and the north, by which is signified truth in obscurity, is to the left (n. 901). By the tree of life is signified the Lord as to the Divine Love (n. 89). By fruits are signified the goods of love and charity, which are called good works; which are treated of in the following paragraph. By twelve are signified all, and it is an expression applied to the goods and truths of the church (n. 348). From these collected into one sense, it follows that by "in the midst of the street and of the river, on this side and on that, was the tree of life bearing twelve fruits," is signified that in the inmosts of the truths of doctrine and of life in the church is the Lord in His Divine Love, from Whom all the

goods which a man does apparently as of himself, flow forth. This takes place with those who go to the Lord immediately, and shun evils because they are sins; thus who will be in the Lord's New Church, which is the New Jerusalem: for they who do not go immediately to the Lord, cannot be conjoined to Him, and thus neither to the Father, and hence cannot be in a love which is from the Divine; for the looking to Him conjoins, — not intellectual looking alone, but intellectual looking from the affection of the will; and affection of the will is not given, unless man keeps His commandments; wherefore the Lord says, *He that keepeth my commandments, he it is that loveth me; and I will come unto him, and make an abode with him* (John xiv. 21–24). It is said, in the inmosts of the truths of doctrine and thence of life in the New Church, because in spiritual things all things are and all things proceed from the inmost, as from fire and light in the centre to the circumferences; or as from the sun, which is also in the centre, heat and light flow into the universe: the operation is the same in the least things as in the greatest. Because the inmost of all truth is signified, it is therefore said "in the midst of the street and of the river," and not on both sides of the river, though this is meant. That from the Lord, provided He is in the inmost, all the goods of love and charity are and proceed, is manifest from the words of the Lord Himself in John: *Jesus said, As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me: I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (xv. 4–6).

934. That fruits signify the goods which man does from love or charity, is known indeed without confirmation from the Word: for the reader understands nothing else by fruits in the Word. The cause that the goods of love or charity are meant by fruits is, that man is compared to a tree, and is also called a tree, 89, 400. That fruits signify the goods

of love or charity, which are called in common speech good works, may be evident from these passages: *The axe is laid unto the root of the tree; every tree that bringeth not forth good fruit, shall be hewn down, and cast into the fire* (Matt. iii. 10; vii. 16–20). *Either make the tree good and the fruit good, or else make the tree corrupt and the fruit corrupt; the tree is known from the fruit* (Matt. xii. 33; Luke vi. 43, 44). *Every branch that beareth not fruit shall be taken away, but every branch that beareth fruit shall be pruned, that it may bring forth more fruit; he that abideth in Me, and I in him, the same bringeth forth much fruit* (John xv. 2–8). *Bring forth therefore fruits meet for repentance* (Matt. iii. 8). *That which was sowed in the good ground is he that heareth the Word, and attendeth, and beareth fruit* (Matt. xiii. 23). *Jesus said to the disciples, I have chosen you, that ye should bear fruit, and that your fruit should remain* (John xv. 16). *A certain man had a figtree planted in his vineyard; and he came seeking fruit on it, and found none; and he saith to the vinedresser, cut it down, why cumbereth it the ground?* (Luke xiii. 6–9). *A man, a householder, let out his vineyard to husbandmen, to receive the fruits of it; but they killed the servants sent to them, and at length his son; he therefore let out the vineyard to others, who should render him the fruits in their seasons: so the kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits of it* (Matt. xxi. 33–39, 41, 43. Besides many other places).

935. *Yielding its fruit every month*, signifies that the Lord produces goods in man according to every state of truth in him. By a month is signified the state of man's life as to truth, as will be shown presently. By yielding fruit is signified to produce goods: that fruits are the goods of love and charity was shown just above (n. 934); and because the Lord produces them with man in essence, though the man does them as of himself, and thus in appearance, as was said above (n. 934), it is evident that it is signified that the Lord produces them from the inmost, when He is

there. But it shall be told how it is to be understood, that the Lord produces the goods of charity with a man according to the state of truth with Him. He who believes that a man does good that is acceptable to the Lord, which is called spiritual good, unless there are truths from the Word in him, is much deceived. Goods without truths are not goods, and truths without goods are not truths in man, although they may be in themselves truths: for good without truth is like the voluntary of man without the understanding, which voluntary is not known, but is like a beast's, or like that of a carved image which an artificer causes to operate. But the voluntary together with the intellectual becomes human according to the state of the understanding by means of which it exists: for the state of life of every man is such, that his will cannot do any thing except through the understanding, nor can the understanding think any thing except from the will. It is similar with good and truth; since good is of the will, and truth is of the understanding. It is manifest from this, that the good which the Lord produces in man is according to the state of the truth in him from which is his understanding. That this is signified by the tree of life yielding its fruit every month, is because the state of truth in man is signified by month. That states of life are signified by all times, which are hours, days, weeks, months, years, ages, may be seen (n. 476, 562). That states of life as to truths are signified by months, is because the times determined by the moon are meant by months, and truth of the understanding and of faith is signified by the moon (n. 332, 413, 414, 919). Similar things are meant by months in these passages: *Blessed of Jehovah is the land of Joseph for the precious things of the produce of the sun, and for the precious things of the produce of the months* (Deut. xxxiii. 14). *It shall come to pass that from month to month, and from sabbath to sabbath, all flesh shall come to bow themselves down before Jehovah* (Isa. xvi. 23). On account of the signification of month, which is

that of the moon, *sacrifices were offered at the beginning of every month or of the New moon* (Num. xxix. 1–6: Isa. i. 14). And then also *they sounded with the trumpets* (Num. x. 10; Ps. lxxxi. 3): and it was commanded that *they should observe the month Abib, in which they celebrated the Passover* (Ex. xii. 2; Deut. xvi. 1). States of truth are signified by months, and in the opposite sense states of falsity in man, in the Apocalypse above also (chap. ix. 5, 10, 15; xi. 2; xiii. 5). The same is signified by month in Ez. xlvii. 12.

936. *And the leaves of the tree were for the healing of the nations*, signifies rational truths therefrom, by which they who are in evils and thence in falsities are led to think soundly, and to live becomingly. By the leaves of the tree are signified rational truths, of which below. By the nations are signified those who are in goods and thence in truths, and in the opposite sense those who are in evils and thence in falsities (n. 483); here they who are in evils and thence in falsities, because it is said, "for the healing of the nations," and they who are in evils and thence in falsities cannot be healed by the Word, because they do not read it; but if they have sound judgment, they can be healed by rational truths. Things similar to those in this verse are signified by these words in Ezekiel: *Behold, waters went forth from under the threshold, from which was a river, upon whose bank on this side and on that were very many trees for food, whose leaf falleth not, nor is consumed; it is renewed every month, whence its fruit is for food, and its leaf for medicine* (xlvii. 1, 7, 12): there also the New Church is treated of. That rational truths are signified by leaves, is because by all the parts of a tree are signified corresponding things in man; as by the branches, leaves, flowers, fruits, and seeds. By the branches man's sensual and natural truths are signified; by the leaves his rational truths; by the flowers the first spiritual truths in the rational; by the fruits the goods of love and charity; and by the seeds are signified the last and the first things of man. That rational truths are sig-

nified by the leaves, is clearly manifest from the things seen in the spiritual world: for trees appear there also, with leaves and fruits: there are there gardens and paradises of them. With those who are in the goods of love and at the same time in the truths of wisdom there appear fruitbearing trees, luxuriant with beautiful leaves; but with those who are in the truths of some degree of wisdom, and speak from reason, and are not in the goods of love, there appear trees full of leaves, but without fruits: but to those with whom there are neither goods nor the truths of wisdom, there do not appear trees, unless stripped of their leaves, as in the time of winter in the world. A man not rational is nothing else but such a tree. Rational truths are those which proximately receive spiritual truths, for the rational of man is the first receptacle of spiritual truths: for in man's rational is the perception of truth in some form, which the man himself does not see in thought, as he does the things which are beneath the rational in the lower thought, which conjoins itself with the external sight. Rational truths are also signified by leaves (Gen. iii. 7; viii. 11; Isa. xxxiv. 4; Jer. viii. 13; xvii. 8; Ez. xlvii. 12; Dan. iv. 12, 14; Ps. i. 3; Lev. xxvi. 36; Matt. xxi. 19; xxiv. 32; Mark xiii. 28). But their signification is according to the species of the trees. The leaves of the olive and the vine signify rational truths from heavenly and spiritual light; the leaves of the fig, rational truths from natural light; and the leaves of the fir, the poplar, the oak, the pine, rational truths from sensual light. The leaves of these strike terror in the spiritual world, when they are shaken by a strong wind: these are meant in Lev. xxvi. 36; Job xiii. 25. But it is not so with the leaves of the former.

937. *And no accursed thing shall be there, and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him*, signifies that in the church which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there;

and they who are in truths from Him through the Word, and do His commandments, will be with Him, because conjoined with Him. By "no accursed thing shall be there," is signified that not any evil or falsity from evil, which separates the Lord, will be in the New Jerusalem; and as evil and falsity are not given, except in a recipient, which is man, it is signified that not any who are separated from the Lord will be there. By "accursed" in the Word is meant all that evil and falsity which separates man and turns him away from the Lord; for then the man becomes a devil and a satan. By the throne of God and of the Lamb being in it, is signified that the Lord Himself will reign in that Church; for by a throne is here signified kingdom; and the Lord's kingdom is where He alone is worshipped. By His servants ministering unto Him, is signified that they who are in truths from the Lord through the Word will be with Him, and will do His commandments, because conjoined with Him. That by the Lord's servants are signified they who are in truths from Him, may be seen above (n. 3, 380); and by ministers those who are in good from Him (n. 128): hence by the servants who will minister unto Him, are signified those who are in truths from good from the Lord through the Word, and do His commandments. As the church at this day does not know that conjunction with the Lord makes heaven, and that conjunction is effected by the acknowledgment that He is the God of heaven and earth, and at the same time by a life according to His precepts, something shall therefore be said respecting these points. He who knows nothing about them may ask, What is conjunction? How can acknowledgment and life make conjunction? What need is there of these? Cannot every one be saved from mercy alone? What need is there of any other means of salvation than faith alone? Is not God merciful and omnipotent? But let him know that in the spiritual world knowledge and acknowledgment make all presence, and that affection which is of love makes

all conjunction. For spaces there are nothing else but appearances according to similarity of minds (*animus*), that is, of affections and thence of thoughts. Wherefore when any one knows another either by reputation, or from dealings with him, or from conversation, or from relationship, while he thinks of him from the idea of that knowledge, he becomes present with him, although he might be to appearance a thousand furlongs off: and if one also loves another whom he knows, he dwells with him in one society; and if he loves him intimately, in one house. This is the state of all in the whole spiritual world; and this state of all derives its origin from the fact, that the Lord is present with every one according to his faith, and is conjoined according to his love. Faith and thence the Lord's presence are given through the knowledges of truths from the Word, especially concerning the Lord Himself there; but love and thence conjunction are given through a life according to His precepts: for the Lord says, *He that hath my commandments, and doeth them, he it is that loveth Me; and I will love him, and will make an abode with him* (John xiv. 21–24). But how this is done shall also be told. The Lord loves every one, and wishes to be conjoined to him: but He cannot be conjoined as long as the man is in the enjoyment of evil, as in the enjoyment of hating and revenging, in the enjoyment of committing adultery and whoredom, in the enjoyment of robbing or stealing under any pretence, in the enjoyment of slandering and lying, and in the lusts of the love of self and the world: for every one who is in these is in companionship with devils who are in hell. The Lord indeed loves them even there; but He cannot be conjoined with them, unless the enjoyments of those evils are removed; and these cannot be removed by the Lord, unless the man examines himself that he may know his evils, acknowledges and confesses them before the Lord, and wishes to desist from them, and so to repent. This the man must do as of himself, because he does not

feel that he does any thing from the Lord: and this is given to man, because conjunction, that it may be conjunction, must be reciprocal, — of man with the Lord, and of the Lord with man. As far therefore as evils with their enjoyments are thus removed, so far the Lord's love enters, which, as was said, is universal towards all; and man is then led away from hell, and is led into heaven. This a man must do in the world; for such as he is in the world as to his spirit, such he remains for ever; with the difference only, that his state becomes more perfect if he has lived well; because he is not then clothed with a material body, but lives as a spiritual being in a spiritual body.

938. *And they shall see his face, and His name shall be in their foreheads*, signifies that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined by love. By seeing the face of God and of the Lamb, or the Lord, is not meant to see His face, because no one can see His face, as He is in His Divine Love and in His Divine Wisdom, and live; for He is the Sun of heaven and of the whole spiritual world: for to see His face, as He is in Himself, would be as if one should enter into the sun, by whose fire he would be consumed in a moment. But the Lord sometimes presents Himself to be seen out of His Sun; but He then veils Himself and presents Himself to the sight, which is done by means of an angel; as He also did in the world before Abraham, Hagar, Lot, Gideon, Joshua, and others: wherefore those angels are called angels, and also Jehovah; for the presence of Jehovah was in them from afar. But by their seeing His face is not here meant to see His face in this manner, but to see the truths which are in the Word from Him, and through them to know and acknowledge Him. For the Divine Truths of the Word make the light which proceeds from the Lord as a Sun, in which the angels are; and as they make the light, they

are like mirrors in which the Lord's face is seen. That by seeing the Lord's face is signified to turn one's self to Him, will be told below. By the Lord's name in their foreheads, is signified that the Lord loves them, and turns them to Himself. By the Lord's name the Lord Himself is signified, because all His quality by which He is known and according to which He is worshipped is signified (n. 81, 584); and by the forehead is signified love (n. 347, 605); and by its being written in the forehead is signified the Lord's love in them (n. 729); from this it may be evident what is strictly signified by those words. But it signifies that they turn themselves to the Lord, and that the Lord turns Himself to them, because the Lord looks at all who are conjoined to Him by love, in the forehead, and thus turns them to Himself: on which account the angels in heaven turn their faces in no other direction than to the Lord as the Sun; and, what is wonderful, this is the same in every turning of their body. Hence it is in common speech, that they have God continually before their eyes. A similar thing takes place with the spirit of a man who is living in the world, and is conjoined to the Lord by love. But concerning this turning of the face to the Lord, more things worthy of mention may be seen in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom" (n. 129–144); and in the work on "Heaven and Hell," published at London, 1758 (n. 17, 123, 143, 144, 151, 153, 255, 272).

939. That by seeing the face of the Lord is not meant to see His face, but to know and acknowledge Him as He is with respect to His Divine attributes, which are many; and that they who are conjoined with Him by love know Him, and thus see His face, may be evident from the following passages: *What to Me is the multitude of sacrifices, when ye come to see the face of Jehovah* (Isa. i. 11, 12). *My heart said, seek ye my face; thy face, O Jehovah, do I seek* (Ps. xxvii. 8). *Let us make a joyful noise to the Rock of our*

salvation, let us come before His face with thanksgiving (Ps. xcv. 1, 2). *My soul thirsteth for the living God; when shall I come to appear before the face of God? I will yet praise Him, for His face is salvation* (Ps. xlii. 2, 5). *My face shall not be seen empty-handed* (Ex. xxiii. 15). *To come to supplicate the face of Jehovah* (Zech. viii. 21, 22; Mal. i. 9). *Make thy face to shine upon thy servant* (Ps. xxxi. 16). *Who will show us good? lift up the light of thy face upon us, O Jehovah* (Ps. iv. 6). *They shall walk in the light of thy face, O Jehovah* (Ps. lxxxix. 15). *O God, make thy face to shine, that we may be saved* (Ps. lxxx. 3, 7, 19). *God be merciful unto us, and bless us; and cause His face to shine upon us* (Ps. lxvii. 1). *Jehovah bless thee, and keep thee; Jehovah make His face to shine upon thee, and be merciful unto thee, Jehovah lift up His face upon thee, and give thee peace* (Num. vi. 24–26). *Thou shalt hide them in the secret of thy face* (Ps. xxxi. 20). *Thou hast set our secret sin in the light of thy face* (Ps. xc. 8). *Jehovah said unto Moses, My face shall go with thee; Moses said, If thy face go not, make us not to go down from hence* (Ex. xxxiii. 14, 15). *The bread upon the table in the Tabernacle was called the bread of faces* (Ex. xxv. 30; Num. iv. 7). It is also frequently said, that Jehovah hid and also turned away His face; as in these passages: *On account of their wickedness I hid my face from them* (Jer xxxiii. v.; Ez. vii. 22). *Your sins have hid God's face from you* (Isa. lix. 2). *The face of Jehovah shall no more regard them* (Lam. iv. 16). *Jehovah will hide His face from them, as they have made their works evil* (Mic. iii. 4). *Thou didst hide thy face* (Ps. xxx. 7; xliv. 24; civ. 29). *I will forsake them, and hide my face from them; I will surely hide my face for all the evil which they have done* (Deut. xxxi. 17, 18. Besides other places, as Isa. viii. 17; Ez. xxxix. 23. 28, 29; Ps. xiii. 1: xxii. 24; xxvii. 8, 9; lxix. 17; lxxxviii. 14; cii. 2; cxlii. 7; Deut. xxxii. 20). In the opposite sense by the face of Jehovah is signified anger and aversion, for the reasor that the evil man turns

himself away from the Lord; and when he turns himself away, it appears to him as if the Lord turned Himself away and was angry; as is evident from these passages: *I have set my face against this city for evil* (Jer. xxi. 10; xliv. 11). *I will set my face against that man and will make him desolate* (Ez. xiv. 7, 8). *I will set my face against them, and fire shall devour them, when I shall set my face against them* (Ez. xv. 7). *Whosoever eateth any blood, I will set my face against that soul* (Lev. xvii. 10). *They perished at the rebuke of thy face* (Ps. lxxx. 16). *The face of Jehovah is against them that do evil* (Ps. xxxiv. 16). *I send mine angel before thee, beware of his face, for he will not bear your transgression* (Ex. xxiii. 20, 21). *Let thy enemies be scattered, and let them that hate thee flee from before thy face* (Num. x. 35). *I saw Him that sat upon the throne, from whose face the heaven and the earth fled away* (Apoc. xx. 11). That no one can see the Lord, as He is in Himself, as was said above, is manifest from this: *Jehovah said to Moses, Thou canst not see my face, for no man shall see Me, and live* (Ex. xxxiii. 18–23). Yet that He has been seen, and they have lived, because it was through an angel, is manifest from Gen. xxxii. 30; Judges xiii. 22, 23; and elsewhere.

940. *And there shall be no night there, and they have no need of a lamp and the light of the sun, for the Lord giveth them light*, signifies that there will not be any falsity of faith in the New Jerusalem, and that men there will not be in knowledges concerning God from natural light (*lumen*), which is their own intelligence, and from glory arising from pride, but will be in spiritual light from the Word from the Lord alone. By there being no night there, the like is signified as above (chap. xxi.), where are these words: *The gates of it shall not be shut by day, for there shall be no night there* (vers. 25); by which is signified that those are continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is no falsity of faith there (n. 922). By their having no need of

a lamp and of the light of the sun, because the Lord God giveth them light, the same is signified as above (chap. xxi), where is this: *The city had no need of the sun and of the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb* (ver. 23); by which is signified that the men of that church will not be in the love of self and in their own intelligence, and thence in natural light alone, but in spiritual light from the Lord alone from the Divine Truth of the Word (n. 919). But instead of "the moon" it is here said "a lamp;" and instead of "the sun," "the light of the sun" is here spoken of: and by the moon, as by a lamp, natural light from one's own intelligence is signified; and by the light of the sun is signified natural light from the glory arising from pride. But it shall be explained in few words what natural light from the glory arising from pride is. There is given natural light from glory arising from pride, and also not from pride. Those have light from the glory arising from pride, who are in the love of self, and thence in evils of every kind; and if they do not do them for fear of the loss of reputation, and if they likewise condemn them as against morality and against the public good, they still do not repute them as sins. These are in natural light from the glory arising from pride: for the love of self in the will becomes pride in the understanding; and this pride from that love can elevate the understanding even into the light of heaven. This is given to man, that he may be a man, and that he may be capable of being reformed. I have seen and heard many who were in the highest degree devils, who understood as the angels themselves do, the arcana of angelic wisdom, when they heard and read them: but instantly, when they returned to their love, and thence to their pride, they not only understood nothing about them, but also saw the opposites, from the light of the confirmation of falsity, in them. But natural light from glory that is not from pride is with those who are in the enjoyment of uses from genu-

ine love towards the neighbor. Their natural light is likewise rational light, in which there is inwardly spiritual light from the Lord. The glory with them is from the brightness of the light that flows in from heaven, where all things are bright and harmonious; for all uses in heaven shine brightly. The pleasantness from these in the ideas of their thoughts is perceived as glory. It enters through the will and its goods into the understanding and its truths, and there becomes manifest.

941. *And they shall reign for ever and ever.* That it signifies that they will be in the Lord's kingdom, and in conjunction with Him to eternity, is evident from the things that have been explained above (n. 284, 849, 855); where there are similar words.

942. *And he said unto me, These words are faithful and true*, signifies that they may know these things certainly, because the Lord Himself has testified and said it. This is also evident from the explanations above (n. 886), where are similar words.

943. *And the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done*, signifies that the Lord, from whom is the Word of both Covenants, has revealed through heaven to those who are in truths from Him the things which will certainly be. "The Lord God of the holy prophets" signifies the Lord from whom is the Word of both Covenants; for those who teach truths from the Word, are signified by the prophets, and in an abstract sense, the doctrine of truth of the church (n. 8, 173); and in a broad sense, the Word itself: and as the Word is signified by the holy prophets, therefore by them the Word of both Covenants is signified. "Hath sent His angel to show unto His servants the things which must shortly be done," signifies that the Lord has revealed to those who are in truths from Him the things which will certainly be. By the angel is here signified heaven, as above (n. 5, 66, 644, 647, 648, 910). By ser

vants are signified those who are in truths from the Lord (n. 3, 380, 937). By "shortly" is signified certainly (n. 4). Hence by the things that must shortly be done are signified the things which will certainly be. That heaven is here signified by the angel, is because the Lord spoke with John through heaven, and likewise spoke through heaven with the prophets; and with every one with whom He speaks, He speaks through heaven. The reason is, that the angelic heaven in general is like one man, whose soul and life is the Lord; wherefore all that the Lord speaks, He speaks through heaven, as the soul and mind of man through his body. That the universal angelic heaven in one complex resembles one man, and that this is from the Lord, may be seen above (n. 5), and in the work on "Heaven and Hell," published at London, 1758 (n. 59–86); and in the "Angelic Wisdom concerning the Divine Providence" (n. 64–69, 162–164, 201–204); and in the "Angelic Wisdom concerning the Divine Love and Divine Wisdom" (n. 11, 19, 133, 288). But I will declare this mystery. The Lord speaks through heaven, but still the angels there do not speak, and do not even know what the Lord speaks, unless there are with the man some of them, through whom the Lord speaks openly from heaven, as with John and with some of the prophets. For there is an influx of the Lord through heaven, as there is an influx of the soul through the body. The body speaks and acts indeed, and likewise feels something from the influx; but still the body does not act any thing of itself as of itself, but is acted upon. That the speech is such, and indeed all the influx of the Lord through heaven with men, has been given me to know by much experience. The angels of heaven, and likewise the spirits below the heavens, know nothing concerning man, as man knows nothing concerning them, because the state of spirits and angels is spiritual, and that of men is natural; which two states are consociated solely by correspondences: and consocia-

tion by correspondences causes them indeed to be together in the affections, but not in the thoughts; wherefore the one does not know any thing concerning the other; that is, man knows nothing of the spirits with whom he is as to his affections, and the spirits know nothing of the man. for, that which is not in the thought, but only in the affection, is not known, because it does not appear, or is not seen. The Lord alone is acquainted with the thoughts of men.

944. *Behold, I come quickly; blessed is he that keepeth the words of this prophecy*, signifies that the Lord will certainly come, and will give eternal life to those who keep and do the truths or precepts of the teaching of this book, now opened by the Lord. "Behold, I come quickly," signifies that the Lord will certainly come: by quickly is signified certainly (n. 4, 943): and by coming is signified that He will come, not in person, but in the Word, in which He will appear to all who will be of His New Church.—That this is His coming in the clouds of heaven, may be seen above (n. 24, 642, 820). "Blessed is he that keepeth the words of this book," signifies that He will give eternal life to those who keep and do the truths and precepts of the teaching of this book now opened by the Lord. By blessed is signified he who receives eternal life (n. 639, 852); by keeping is signified to keep and do the truths or precepts: the words are truths and precepts. By "the prophecy of this book" is signified the teaching of this book now opened by the Lord: prophecy is teaching (n. 8, 133, 943). He who considers, can see that keeping the words of the prophecy of this book is not meant, but that it signifies to observe, that is, to keep and do the truths and precepts of doctrine which are opened in this book which is now explained: for in the Apocalypse without explanation there are few things which can be kept; for the things prophesied have not hitherto been understood. For example, the things which are related in chap. vi. concerning the horses that went out of the book cannot be kept: the

things in chap. vii. concerning the twelve tribes: those in chap. viii. and ix. concerning the seven angels that sounded: those in chap. x. concerning the little book that was eaten up by John: those in chap. xi. concerning the two witnesses, who were slain and lived again: those in chap. xii. concerning the Woman and the Dragon: those in chap. xiii. and xiv. concerning the two beasts: those in chap. xv. and xvi. concerning the seven angels that had the seven plagues: those in chap. xvii. and xviii. concerning the woman that sat upon the scarlet beast and concerning Babylon: those in chap. xix. concerning the white horse and the great supper: those in chap. xx. concerning the last judgment: and those in chap. xxi. concerning the New Jerusalem as a city. From which it is manifest that it is not meant that those are blessed who keep the words of the prophecy; for they are closed up; but that those are blessed who observe, that is, keep and do the truths and precepts of the teaching, which are contained in them, and are now opened: and that they are from the Lord, may be seen in the Preface.

945. *And I John saw these things and heard; and when I heard and saw, I fell down to worship before the feet of the angel who showed me these things*, signifies that John thought that the angel who was sent to him by the Lord, that he might be kept in a state of the spirit, was God who revealed those things; when yet it was not so, for the angel only showed what the Lord manifested. That John supposed that the angel who was sent to him was God Himself, is manifest; for it is said that he fell down to worship at his feet. But that it was not so, is manifest from the following verse, where the angel says that he "was his fellow-servant, worship God." That this angel was sent to him by the Lord, is manifest from verse 16, where it is said: *I Jesus have sent mine angel to testify unto you these things in the Churches.* But the arcanum which lies hid in these things is this: An angel was sent by the Lord to

John, that he might be kept in a state of the spirit, and that in that state he might show him the things which he saw. For whatever John saw, he did not see with the eyes of the body, but with the eyes of the spirit; as may be evident from the places where he says that he was in the spirit and in vision (chap. i. 10, ix. 17, xvii. 3, xxi. 10), so too everywhere where he says that he saw: and no one can come into that state, and be kept in it, except through angels who are closely adjoined to the man, who impart their spiritual state to the interiors of his mind; for so the man is elevated into the light of heaven, and in it sees the things which are in heaven, and not those which are in the world. In a similar state sometimes were Ezekiel, Zechariah, Daniel, and the other prophets; but not when they spoke the Word: they were then not in the spirit, but in the body, and heard from Jehovah Himself, that is, the Lord, the words which they wrote. These two states of the prophets are to be well distinguished. The prophets themselves also distinguish them carefully: for they say everywhere, when they wrote the Word from Jehovah, that Jehovah spoke with them and to them; and very often, "Jehovah said," "the word of Jehovah." But when they were in the other state, they say that they were in the spirit, or in vision; as may be evident from these passages: *Ezekiel* said, *The spirit lifted me up, and brought me back into Chaldea to the captivity in the vision of God, so the vision which I saw went up from me* (xi. 1, 24). He says that *the spirit lifted him up, and he heard behind him an earthquake, and other things* (iii. 12, 14). Also, that *the spirit lifted him up between the earth and heaven, and led him away to Jerusalem in the visions of God, and he saw abominations* (viii. 3, &c.); wherefore in like manner in the vision of God or in spirit, *he saw four animals*, which were cherubs (chap. i. and x.); also *the new Temple and a new Earth, and an angel measuring them*, described in chap. xl. to xlviii. That he was then in the *visions of God*, he says

(chap. xl. 2); and that the spirit lifted him up (chap. xliii. 5). The like was done with Zechariah, *in whom an angel then was, when he saw the man riding among the myrtle-trees* (Zech. i. 8, &c.). When *he saw the four horns, and then a man in whose hand was a measuring line* (i. 18; ii. 1, &c.). When *he saw Joshua the high priest* (iii. 1, &c.). When *he saw the candlestick and the two olive-trees* (iv. 1, &c.). When *he saw the flying roll and the ephah* (v. 1, 6). And when *he saw the four chariots going out between two mountains, and the horses* (vi. 1, &c.) In a similar state was Daniel, when *he saw the four beasts coming up out of the sea* (vii. 1, &c.); and when *he saw the battles of the ram and the he-goat* (viii. 1, &c.) That he saw them in visions, we read, chap. vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8. And that *the angel Gabriel was seen by him in vision, and spake with him* (ix. 21). It was the same with John, when he saw the things which he described; as when *he saw the Son of Man in the midst of the seven candlesticks; the Tabernacle, the Temple, the Ark, the Altar, in heaven; the Dragon and his combat with Michael, the beasts, the Woman that sat upon the scarlet beast; the New Heaven and New Earth, and the holy Jerusalem with its wall, gates, and foundations;* and many other things. These were revealed by the Lord, but shown by an angel.

946. *And he said unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book, worship God,* signifies that the angels of heaven are not to be worshipped and invoked, because nothing Divine belongs to them; but that they are associated with men as brethren with brethren, with those who are in the doctrine of the New Jerusalem, and do its precepts; and that the Lord alone is to be worshipped in consociation with them. By these words which the angel here speaks with John, almost the same things are signified as he spoke with him above (chap. xix.), where it is written *And I fell at the feet of the angel to*

worship him, and he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God (vers. 10). That such things are signified by these words, may be seen above (n. 818), with the difference that it is now said, the fellow-servant of thy brethren the prophets, and of them that keep the words of this book: and by "brethren the prophets" are signified those who are in the doctrine of the New Jerusalem; and by "them that keep the words of this book" are signified those who keep and do the precepts of that doctrine, which are now manifested by the Lord; see above (n. 944).

947. *And he said unto me, Seal not the words of this prophecy, for the time is at hand*, signifies that the Apocalypse must not be closed up, but is to be opened; and that this is necessary at the end of the church, that any may be saved. By not sealing up the words of this prophecy is signified that the Apocalypse must not be shut up, but is to be opened; which will be explained in what follows. By "the time is at hand," is signified that this is necessary, that some may be saved. By time is signified state (n. 476, 562); here the state of the church, — that it is such that it is necessary. By "at hand" is signified necessary; for by at hand is not meant nearness of time, but nearness of state; and nearness of state is necessity. It is manifest that nearness of time is not meant, because the Apocalypse was written in the beginning of the first century: and the Lord's coming, — when the last judgment takes place, and the New Church, which are here meant by "the time is at hand," and likewise by "the things which must shortly be done" (vers. 6), and by "I come quickly" (vers. 7, 20), — has now appeared and come to pass seventeen centuries afterwards. These same things are also said in the first chapter, — that the things "must be done quickly" (vers. 1); and that "the time is at hand" (vers. 3); respecting which see above (n. 4, 9); by which similar things are meant. That at hand or nearness of time is not meant, but nearness of state, shall

be illustrated. The Word in the purely spiritual sense derives nothing from the idea of time, nor from the idea of space; because there appear indeed times and spaces in heaven like times and spaces in the world, but still they are not there; wherefore the angels cannot measure the times and spaces, which there are appearances, any otherwise than by states, as these advance and are changed: from which it may be evident, that in the purely spiritual sense, by quickly and at hand quickness and nearness of time are not meant, but quickness and nearness of state. This may indeed seem as if it were not so. The reason is, that with men, in every idea of their lower thought, which is merely natural, there is something from time and space; it is otherwise in the idea of the higher thought, in which men are when they revolve natural, civil, moral, and spiritual things in interior rational light; for then spiritual light, which is abstracted from time and space, flows in and enlightens. You can try this, and so be confirmed, if you wish; provided you attend to your thoughts: and you will likewise then be confirmed, that there is higher and lower thought; since simple thought cannot survey itself, except from some higher thought: and unless man had higher and lower thought, he would not be a man, but a brute. That by not sealing up the words of this prophecy is signified that the Apocalypse must not be shut up, but is to be opened, is because by sealing is signified to shut up, and hence by not sealing is signified to open; and by the time being near is signified that it is necessary: for the Apocalypse is a sealed or shut book, so long as it is not explained. Also, as was shown above (n. 944), by the words of this prophecy are meant the truths and precepts of the teaching of this book as opened by the Lord. That this is necessary at the end of the church, that some may be saved, may be seen above (n. 9). It may be evident from this, that by not sealing up the words of this prophecy because the time is at hand, is signified that the Apocalypse must not be

shut up, but is to be opened; and that this is necessary at the end of the church, that any may be saved.

948. *He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still, and he that is just, let him be just still, and he that is holy, let him be holy still*, signifies the state of all individually after death, and before their judgment, and in general before the last judgment; that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities from those who are in truths. By the unjust is signified he who is in evils, and by the just he who is in goods (n. 668). By the filthy or unclean is signified he who is in falsities (n. 702, 708, 924); and by the holy is signified he who is in truths (n. 173, 586, 666, 852). It follows from this, that by letting the unjust be unjust still, is signified that he who is in evils will be still more in evils; and by letting the filthy be filthy still, is signified that he who is in falsities will be still more in falsities: and on the other hand, that by letting the just be just still, is signified that he who is in goods will be still more in goods; and by letting the holy be holy still, is signified that he who is in truths will be still more in truths. But it also signifies that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities away from those who are in truths, because so far as goods are taken away from any one who is in evils, so much the more is he in evils; and as far as truths are taken away from any one who is in falsities, so much the more is he in falsities: and on the contrary, as far as evils are taken away from any one who is in goods, so much the more is he in goods; and as far as falsities are taken away from him who is in truths, so much the more is he in truths. The one or the other happens to all after death; for thus the evil are prepared

for hell, and the good for heaven. For an evil spirit cannot carry goods and truths with him to hell, nor can a good spirit carry with him evils and falsities to heaven; for thus heaven and hell would be confounded together. But it is to be carefully observed, that the interiorly evil and the interiorly good are meant: for the interiorly evil may be exteriorly good; for they can act and speak like the good, as hypocrites do. And the interiorly good may sometimes be exteriorly evil; for they can do evils and speak falsities exteriorly, but still repent, and wish to be instructed in truths. This is the same as the Lord says, *To every one that hath it shall be given that he may have abundance; but from him that hath not even that he hath shall be taken away* (Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18; xix. 26). Thus it happens to all after death before judgment upon them. It was also so done in a general manner to those who either perished or were saved at the day of the last judgment: for before this was done, the last judgment could not be executed; for the reason that as long as the evil retained goods and truths, they were conjoined with the angels of the lowest heaven as to externals, and yet they must be separated. And this is what was foretold by the Lord, Matt. xiii. 24–30, and 38–40; which may be seen explained above (n. 324, 329, 343, 346, 398). From this it can be seen what is signified in the spiritual sense by letting the unjust be unjust still, and the filthy be filthy still, and the just be just still, and the holy be holy still. Similar things are signified by this in Daniel: *Go thy way, Daniel; for the words are closed up and sealed even to the time of the end: many shall be purified and cleansed; they shall act wickedly, nor shall any of the wicked understand, but the intelligent shall understand* (xii. 9, 10).

949. *And behold, I come quickly, and my reward is with Me, to render to every one according as his work shall be*, signifies that the Lord will certainly come, and that He is heaven and the happiness of eternal life to every one ac-

cording to his faith in Him and his life according to His precepts. "Behold, I come quickly," signifies that He will certainly come, that is, to execute judgment and to found a New Church and a New Heaven. That quickly means certainly, may be seen n. 4, 943, 944, 947. "My reward is with Me," signifies that the Lord Himself is heaven and the happiness of eternal life. That reward is heaven and eternal happiness, may be seen n. 526. That it is the Lord Himself, will be seen below. "To render to every one according to his work," signifies according to conjunction with the Lord by faith in Him and by a life according to His precepts. This is signified, because by good works are signified charity and faith in internals, and their effect at the same time in externals; and as charity and faith are from the Lord, and are according to conjunction with Him, it is manifest that these are signified: thus also do these things cohere with the foregoing. That good works are charity and faith in internals, and at the same time their effect in externals, may be seen above (n. 641, 868, 871). It is known that charity and faith are not from man, but from the Lord: and because from the Lord, they are according to conjunction with Him; and conjunction with Him is effected by faith in Him and a life according to His precepts. By faith in Him is meant confidence that He saves; and those have this confidence who approach Him immediately, and shun evils as sins with others it cannot be given. It has been said that "my reward is with Me" signifies that He is heaven and the happiness of eternal life; for reward is inward blessedness, which is called peace, and external joy thence. These are solely from the Lord; and what are from the Lord, are not only from Him, but are Himself: for the Lord cannot send forth any thing from Himself, unless it is Himself: for He is omnipresent with every man according to conjunction; and conjunction is according to reception, and reception is according to love and wisdom; or if you will, according to

charity and faith; and charity and faith are according to the life; and the life is according to the aversion to evil and falsity, and the aversion to evil and falsity is according to the knowledge of what evil and falsity are, and then according to repentance and at the same time the looking to the Lord. That the reward is not only from the Lord, but is also the Lord Himself, is manifest from the passages in the Word where it is said that they who are conjoined to Him are in Him, and He in them; as may be evident in John xiv. 20–24; xv. 4, 5, &c.; xvii. 19, 21, 22, 26; and elsewhere; see above (n. 883); and also where it is said that the Holy Spirit is in them; and the Holy Spirit is the Lord, for it is His own Divine Presence; and likewise when God is implored to dwell in them, teach them, lead them, — their tongue to speak and their body to do that which is good; beside other similar things. For the Lord is Love itself and Wisdom itself: these two are not in place, but are where they are received, and according to the quality of the reception. But this arcanum cannot be understood, except by those who are in wisdom from the reception of light out of heaven from the Lord. For them are the things that are written in the two works, the one on the "Divine Providence," the other on the "Divine Love and Divine Wisdom;" in which it is demonstrated that the Lord Himself is in men according to reception, and not any Divine separate from Him. In this idea are the angels, when they are in the idea concerning the Divine omnipresence; and I doubt not that some Christians also may be in a similar idea.

950. *I am the Alpha and the Omega, the Beginning and the End, the First and the Last*, signifies because the Lord is the God of heaven and earth, and by Him all things in the heavens and on earth were made, and are governed by His Divine Providence, and are done according to it. That these and more things are signified by these words may be seen above (n. 888).

951. *Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city*, signifies that they have eternal happiness who live according to the Lord's precepts, for the end that they may be in the Lord and the Lord in them by love, and in His New Church by knowledges concerning Him. By "blessed" are signified they who have the happiness of eternal life (n. 639, 852, 944). By doing His commandments is signified to live according to the Lord's precepts. "That they may have right to the tree of life," signifies to the end that they may be in the Lord, and the Lord in them, by love, that is, for the Lord's sake; of which hereafter. By going in through the gates into the city, is signified that they may be in the Lord's New Church by knowledges of Him. By the gates of the wall of the New Jerusalem are signified knowledges of good and truth from the Word (n. 899, 900, 922): and as every gate was one pearl, by the gates are principally signified knowledges concerning the Lord (n. 916): and by the city, or the New Jerusalem, the New Church with its doctrine is signified (n. 879, 880). That by their having a right to the tree of life, is signified to the end that they may be in the Lord and the Lord in them, or for the Lord's sake, is because the Lord as to the Divine Love is signified by the tree of life (n. 89, 933): and by a right to that tree is signified power from the Lord, because they are in the Lord and the Lord in them. The same is signified by this as by their reigning with the Lord (n. 284, 849). That they who are in the Lord and the Lord in them are in all power, so that whatever they will they can do, the Lord Himself teaches in John: *He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing: if ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you* (xv. 5, 7): and similarly concerning power, Matt. vii. 7; Mark xi. 24; Luke xi. 9, 10: and indeed in Matthew: *Jesus said, If ye*

have faith, if ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done: yea, all things which ye shall ask, believing, ye shall receive (xxi. 21, 22). By these words the power of those who are in the Lord is described. These do not desire any thing, and so do not ask for any thing, except from the Lord; and whatever they desire and ask from the Lord, that is done; for the Lord says, *without Me ye can do nothing; abide in Me and I in you.* Such power do the angels in heaven have, that if they only desire, they obtain. But still they do not desire any thing but what is for use; and this they desire as of themselves, but still from the Lord.

952. *Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and doeth a lie,* signifies that no one is received into the New Jerusalem, who makes the commandments of the Decalogue of no account, and does not shun any evils there named as sins, and therefore lives in them. These things are signified in general by all these words, because the commandments of the Decalogue are there meant; as may be seen from the explanation above (n. 892), where are similar things, except that here dogs also are named, by which are signified those who are in lusts; which are also treated of in the ninth and tenth commandments of the Decalogue. Those are signified in general by dogs, who are in lusts of every kind, and indulge them; but in particular those who are in merely corporeal pleasures, especially those who are in the pleasure of eating and drinking, in which alone they take delight. Wherefore dogs in the spiritual world appear from those who have sacrificed to their appetite and palate, and are called there corporeal appetites. Such, because they are gross in mind, make the things of the Church of no account. For this reason it is said that they shall stand without, that is, shall not be received into the Lord's New Church. Similar things are signified by dogs in these passages in the Word: *His watchmen are blind, they are all*

dumb dogs, gazing, lying down, loving to slumber; they are greedy dogs, they do not know satiety (Isa. lvi. 10, 11). *They make a noise like dogs, and go around in the city, they wander for food, if they are not satisfied, thus they pass the night* (Ps. lix. 6, 14, 15). By dogs are meant the vilest men (Job xxx. 1; 1 Sam. xxiv. 14; 2 Sam. ix. 8; 2 Kings viii. 13); and likewise the unclean; wherefore it is said in Moses, *Thou shalt not bring the reward of whoredom and the price of a dog into the house of Jehovah for any vow whatever, for these are an abomination to Jehovah thy God* (Deut. xxiii. 18).

953. *I Jesus have sent mine angel to testify unto you these things in the Churches*, signifies a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are described in this book, as also those which are now opened. The reason that the Lord here names Himself Jesus, is that all in the Christian world may know that the Lord Himself, who was in the world, manifested the things which are described in this book, as also those which are now opened. By sending an angel to testify, is signified testification by the Lord that it is true. The angel did indeed testify it, yet not from himself, but from the Lord; which is clearly manifest in vers 20 following, from this: *He who testifieth these things saith, Surely I come quickly.* It is a testification that it is true, because to testify is said concerning the truth; since the truth testifies from itself, and the Lord is the Truth (n. 6, 16, 490). To testify signifies to bear witness that it is true that the Lord manifested to John the things which are described in this book, and also that He has now manifested what all and each of the things signify. This is properly meant by testifying, for it is said that He testifieth these things in the churches; that is, that the things contained in what was seen and described by John are true: for to testify is said of the truth, as has been said. By "unto you these things in the Churches,"

is signified before the whole Christian world; because the churches which are here meant are there.

954. *I am the Root and the Offspring of David, the bright and morning Star*, signifies that He is that Lord who was born in the world, and was then the Light, and who will come with new light which will arise before His New Church, which is the Holy Jerusalem. "I am the Root and the Offspring of David," signifies that He is that Lord who was born in the world, and thus the Lord in His Divine Human. From this He is called the Root and the Offspring of David, and also the Branch of David (Jer. xxiii. 5; xxxiii. 15): also the Rod out of the stem of Jesse, and the Shoot out of his roots (Isa. xi. 1, 2). "The bright and morning Star" signifies that He was then the Light, and that He will come with new Light, which will arise before His New Church, which is the Holy Jerusalem. He is called the bright Star from the light with which He came into the world, on which account He is called a Star and also the Light: a *Star*, Num. xxiv. 17: and the Light, John i. 4–12; iii. 19, 21; ix. 5; xii. 35, 36, 46; Matt. iv. 16; Luke ii. 30–32; Isa. ix. 2; xlix. 6. And He is called the morning Star from the light which will arise from Him before the New Church, which is the New Jerusalem. For by a Star is signified the light from Him, which in its essence is wisdom and intelligence; and by the morning is signified His coming, and a New Church then; see above (n. 151).

955. *And the Spirit and the Bride say, Come*, signifies that Heaven and the Church desire the coming of the Lord. By the Spirit is signified Heaven; by the Bride, the Church, and by saying, Come, is signified to desire the Lord's coming. That a New Church, which is the Holy Jerusalem, is meant by the Bride, is evident from chap. xxi. 2, 9, 10; see n. 881, 895: and that Heaven is meant by the Spirit, is because the angelic spirits are meant, from whom the New Heaven will be formed; concerning whom see above

(chap. xiv. 1–7; xix. 1–9; xx. 4, 5). By the church which is here called the Bride, is not meant the church composed of those who are in falsities of faith, but a church of those who are in truths of faith; for these desire light, consequently the coming of the Lord, as above (n. 954).

956. *And let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely*, signifies he who knows any thing of the Lord's coming, and of the New Heaven and New Church, and thus of the Lord's kingdom, should pray that it may come; and that he who desires truths should pray that the Lord may come with light, and that he who loves truths will then receive them from the Lord without labor of his own. By "let him that heareth say, Come," is signified that he who hears, and thence knows something of the Lord's coming, and of the New Heaven and the New Church, and thus of the Lord's kingdom, should pray that it may come. By "let him that thirsteth say, Come," is signified that he who desires the Lord's kingdom, and truths then, should pray that the Lord may come with light. By "let him that willeth take water of life freely," is signified that he who from love desires to learn truths and to appropriate them to himself, will receive them from the Lord without labor of his own. By willing is signified to love; because that which a man wills from the heart, he loves; and that which he loves, he wills from the heart. By water of life Divine truths from the Lord through the Word are signified (n. 932). And by freely is signified without his own labor. Similar things to those in this verse are signified by these words in the Lord's Prayer: *Thy kingdom come, thy will be done, as in heaven so upon the earth* (n. 839). The Lord's kingdom is His Church, which makes one with heaven; wherefore it is now said, "let him that heareth say, Come, and let him that thirsteth come." That to thirst signifies to desire truths, is evident from these passages: *I will pour water upon him that thirst-*

eth, I will pour my Spirit upon thy seed (Isa. xliv. 3). ***Every one that thirsteth, come ye to the waters, buy wine and milk without silver*** (Isa. lv. 1). *Jesus cried, saying, If any one thirst, let him come unto Me, and drink. He that believeth on Me, out of his belly shall flow rivers of living water* (John vii 37, 38). *My soul thirsteth for the living God* (Ps. xlii 2). *O God, thou art my God, my soul thirsteth for thee, faint without water* (Ps. lxiii. 1). *Blessed are they that thirst after righteousness* (Matt. v. 6). *I will give unto him that thirsteth of the fountain of the water of life freely* (Apoc. xxi. 6): by which is signified that to those who desire truths for any spiritual use, the Lord will give from Himself through the Word all which conduce to that use. That by thirst and thirsting is also signified to perish from lack of truth, is evident from these: *My people are gone into captivity, because they have no knowledge, their multitude is dried up with thirst* (Isa. v. 13). *The fool speaketh foolishness, and his heart doeth iniquity, and he maketh the drink of the thirsty to fail* (Isa. xxxii. 6). *The poor and needy seek water, but there is none; their tongue faileth for thirst; I Jehovah will hear them* (Isa. xli. 17). *Plead with your mother, lest I strip her naked, and slay her with thirst* (Hos. ii. 2, 3). Mother here is the church. *Behold, the days come, in which I will send a famine upon the land; not a famine of bread, nor a thirst for waters, but for hearing the words of Jehovah: in that day shall the beautiful virgins and the young men faint for thirst* (Am. viii. 11, 13). But by not thirsting is signified not to have a lack of truth, in these passages. *Jesus said, Whosoever drinketh of the water that I shall give him, shall never thirst* (John iv. 13–15). Jesus said, *He that believeth on Me shall never thirst* (John vi. 35). *Jehovah hath redeemed Jacob; then shall they not thirst; He shall make waters to flow out of the Rock for them* (Isa. xlviii. 20, 21).

957. *For I testify unto every one that heareth the words of the prophecy of this book, if any one shall add unto thes*

things, God shall add unto him the plagues that are written in this book, signifies that they who read and know the truths of the teaching of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by adding any thing by which they may destroy these two, cannot do otherwise than perish from the falsities and evils which are signified by the plagues described in this book. By hearing the words of the prophecy of this book, is signified to read and know the truths of the teaching of this book now opened by the Lord, see above (n. 944). By adding to these things, is signified adding any thing by which they may destroy those truths; as explained below. By the plagues written in this book, are signified the falsities and evils which are denoted by the plagues described in chap. xv. and xvi. That the plagues signify the falsities and evils which those have who worship the beast and false prophet of the dragon, may be seen, n. 456, 657, 673, 676, 677, 683, 690, 691, 699, 708, 718. The dragon's beast and false prophet are those who make faith alone saving without good works. There are two things in this prophetic book, to which all its contents have reference. The first is, that no other God is to be acknowledged, than the Lord; and the second, that no other faith is to be acknowledged than faith in the Lord. He who knows these, and still adds any thing with the intention to destroy them, cannot but be in falsities and evils, and perish from them; since from no God but the Lord, nor by any faith but in the Lord, is given good which is of love, and truth which is of faith, and thence the happiness of eternal life; as the Lord Himself teaches in many places in the Evangelists; see above (n. 553). That this is signified, and not that God will add the plagues described in chap. xv. and xvi. upon him who adds any thing to the words of the prophecy of this book, any one can see from his own judgment; for an innocent person may do that, and many likewise might do it from a good end, as also from ignorance of what is

signified. For the Apocalypse has hitherto been as a closed or mystic book: wherefore every one can see that the meaning is, that nothing is to be added or taken away, which destroys the truths of the teaching in this book now opened by the Lord; which truths have reference to those two things. Wherefore also those words follow in the series after these: *Jesus sent his angel to testify unto you these things in the churches; I am the Root and the Offspring of David, the bright and morning Star; and the spirit and the bride say, Come; and let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely* (vers. 16, 17): by which is signified that the Lord will come in His Divine Human, and will give eternal life to those who acknowledge Him: and therefore also these words follow in the series, *He who testifieth these things saith, Surely, I come quickly; Amen: Yea, come, Lord Jesus* (vers. 20). From which it is manifest that no other things are meant. To add is also a prophetic word signifying to destroy, as Ps. cxx. 3, and elsewhere. It may now be seen, what is signified by the things which are in this verse, and in the following.

958. *And if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book*, signifies that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by taking away any thing by which they may destroy these two, cannot be wise in and appropriate to themselves any thing from the Word, nor be received into the New Jerusalem, nor have their lot with them who are in the Lord's kingdom. By these words similar things are signified as above, only that here those are spoken of who take away, and there those who add; consequently, they who, either by adding or taking away, destroy those two truths. By taking away

one's part out of the book of life, is signified that they cannot be wise in or appropriate to themselves any thing out of the Word. The book of life is the Word and also the Lord as to the Word (n. 256, 469, 874, 925). The reason is, that the Lord is the Word, for the Word treats of Him alone; as is fully shown in two of "the Doctrines of the New Jerusalem," the one "concerning the Lord," and the other "concerning the Sacred Scripture:" on which account they who do not approach the Lord immediately, cannot see any truth from the Word. By taking away their part out of the holy city is signified out of the New Church, which is the holy Jerusalem; for no one is received into it who does not go to the Lord alone. By taking away their part out of the things written in this book, is signified not to have their lot with those who are in the Lord's kingdom: for all the things that are written in this book regard the New Heaven and New Church, which make the Lord's kingdom, as their end; and the end is that to which all the things that are written in the book have reference.

959. That it may be known that by these words is not meant he who takes away from the words of this book as it is written in the sense of the letter, but he who takes away from the truths of the teaching which are in its spiritual sense, I will tell whence this is. The Word, which was dictated by the Lord, passed through the heavens of His heavenly (celestial) kingdom and the heavens of His spiritual kingdom, and so came to the man by whom it was written; wherefore the Word in its first origin is purely Divine. This, while it passed through the Lord's heavenly kingdom, was the heavenly Divine; and while it passed through the Lord's spiritual kingdom, was the spiritual Divine: and when it came to man, it became the natural Divine. Hence it is that the natural sense of the Word contains in itself the spiritual sense, and this the heavenly sense, and both the purely Divine sense, which is not open to any man, nor indeed to any angel. These things are

adduced, that it may be seen, that by nothing being added to nor taken away from the things written in the Apocalypse, is understood in heaven that nothing is to be added to or taken away from the truths of the doctrine concerning the Lord and concerning faith in Him; for it is this sense, together with truth concerning a life according to His precepts, from which is the sense of the letter, as has been said.

960. *He who testifieth these things saith, Surely I come quickly, Amen: Yea, come, Lord Jesus*, signifies the Lord, who revealed the Apocalypse, and has now opened it, testifying this Gospel, that in His Divine Human which He took to Himself in the world, and glorified, He comes as the Bridegroom and Husband, and that the Church desires Him as a Bride and Wife. The Lord says above, *I Jesus have sent mine angel to testify unto you these things in the Churches* (vers. 16 of this chapter); and it may be seen above (n. 943), that by these words is signified a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are written in this book, and which are now opened. Hence it is manifest, that by "he who testifieth these things saith," is meant the Lord, who revealed the Apocalypse, and has now opened it, testifying. That it means testifying this Gospel, is because here He declares His coming, His kingdom, and His spiritual marriage with the Church: for He says, *Surely I come quickly, Amen: Yea, come Lord Jesus;* and by the Gospel is signified the coming of the Lord to His kingdom, see n. 478, 553, 626, 664. That here it is to His spiritual marriage with the Church, is because this new Church is called the Bride and Wife, and the Lord her Bridegroom and Husband (above, chap. xix. 7–9; xxi. 2, 9, 10; xxii. 17). And here to the end of the book, the Lord speaks and the Church speaks, as the Bridegroom and the Bride. The Lord speaks these words: *Surely I come quickly, Amen;* and the Church speaks these: *Yea, come,*

Lord Jesus; which are the words of betrothal to spiritual marriage. That the Lord will come in the Divine Human which He took to Himself in the world, and glorified, is evident from the fact, that *He names Himself Jesus*, and says that *He is the Root and the Offspring of David* (vers. 16); and that the Church here says, *Come, Lord Jesus;* see above (n. 953, 954).

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961. To this I will add two RELATIONS. The first is this. Once on waking from sleep, I fell into a profound meditation concerning God; and when I looked up, I saw above me in heaven a most brilliant light in an oval form: and when I fixed my attention on that light, it receded to the sides, even to the circumference; and behold, heaven was then opened to me, and I saw magnificent things, and angels standing in the form of a circle on the southern side of the opening, speaking with one another. And as I earnestly desired to hear what they were saying, it was therefore given me first to hear the sound, which was full of heavenly love, and afterwards their speech, which was full of wisdom from that love. They were talking with one another of the *one God*, of *Conjunction with Him*, and of *Salvation* thence. They spoke ineffable things, the most of which cannot be expressed by any natural language. But as I had many times been in companionship with angels in heaven itself, and then in similar speech with them, because in a similar state, I could therefore now understand them, and gather some things from their discourse, which can be expressed intelligibly in the words of natural language. They said that the *Divine Esse is One, the Same, the Itself, and Indivisible;* and thus also the Divine Essence, because the Divine esse is the Divine essence; and thus also God, because the Divine essence, which is also the Divine esse, is God. They illustrated this by spiritual ideas, saying that

the Divine Esse cannot fall into many, every one of which has the Divine Esse, and yet be One, the Same, Itself, and Indivisible; for each would think from his Esse from himself and by himself: if he should at the same time also think from the others and by the others unanimously, there would be many unanimous gods, and not one God. For unanimity, as it is the consent of many, and at the same time of each one from himself and by himself, does not agree with the unity of God, but with a plurality, — they did not say *of Gods*, because they could not; for the light of heaven, from which was their thought, and in which their discourse proceeded, resisted. They also said, that when they wished to speak of Gods, and each as a Person by himself, the effort of utterance immediately fell of itself into One, yea, into the One Only God. To this they added that the Divine Esse is the Divine Esse in itself, not from itself; because *from itself* supposes an Esse in itself, from which it is, and thus supposes a God from God, which is not given. That which is from God is not called God, but is called the Divine: for what is a God from God; and thus what is a God from God born from eternity; and what is a God from God proceeding through a God born from eternity, but words in which there is no light at all from heaven? It is otherwise in the Lord Jesus Christ: in Him is the Divine Esse Itself from which [all things are], to which the soul in man corresponds, the Divine Human, to which the body in man corresponds, and the proceeding Divine, to which activity in man corresponds. This Trine is a one, because from the Divine from which all things are is the Divine Human, and thence from the Divine from which all things are, through the Divine Human is the proceeding Divine. On this account also, in every angel and in every man, because they are images, there is a soul, a body, and activity, which make one; since from the soul is the body, and from the soul through the body is the activity. They said further, that the Divine Esse, which in itself is God, is

the *Same:* not the Same simply, but Infinite; tl at is, the Same from eternity to eternity: it is the Same everywhere, and the Same with every one and in every one; but that all the variety and changeableness is in the recipient, and is caused by the state of the recipient. That the Divine Esse, which is God in Himself, is the *Itself*, they illustrated thus. God is the Itself, because He is Love Itself, Wisdom Itself, Good Itself, Truth Itself, Life Itself; which, unless they were the Itself in God, would not be any thing in heaven and in the world; because there would not be any thing of them having relation to the Itself. All quality derives its quality from the fact that there is an Itself from which it is, and to which it has relation, that it may be what it is. This Itself, which is the Divine Esse, is not in place, but with those and in those who are in place, according to their reception; since of love and wisdom, and of good and truth, which are the Itself in God, yea, are God Himself, *place* cannot be predicated, or progression from place to place, but *without place*, whence is omnipresence. Wherefore the Lord says, that *He is in the midst of them;* also *He in them, and they in Him.* Yet as He cannot be received by any one as He is in Himself, He appears as He is in Himself as the Sun above the angelic heavens, the proceeding from which in the form of light is Himself as to wisdom, and in the form of heat is Himself as to love. The Sun is not Himself; but the Divine Love and Divine Wisdom going forth from Himself proximately, round about Himself, appear before the angels as the Sun. He Himself in the Sun is a Man, — He is our Lord Jesus Christ both as to the Divine from which, and as to the Divine Human: since the Itself, which is Love Itself and Wisdom Itself, was His soul from the Father, and thus the Divine Life, which is Life in itself. It is otherwise in every man: in him the soul is not life, but a recipient of life. The Lord also teaches this, saying, *I am the Way, the Truth, and the Life;* and again: *As the Father hath life in Him-*

self, so hath He given to the Son to have life in Himself. Life in Himself is God. They added to this, that he who is in any spiritual light, can perceive that the Divine Esse, which is also the Divine Essence, because it is One, the Same, the Itself, and thence Indivisible, cannot be given in more than one; and that if it were said to be given, manifest contradictions would follow.

After hearing these things, the angels perceived in my thought the common ideas of the Christian Church concerning a Trinity of Persons in Unity and their unity in trinity, respecting God, as also concerning the birth of a Son of God from eternity: and they then said, "What are you thinking of? Are you not thinking those things from natural light, with which our spiritual light does not agree? Wherefore, unless you remove the ideas of that thought, we close heaven to you, and go away." But I then said to them, "Enter, I pray, more deeply into my thought and perhaps you will see agreement." And they d'd so, and saw that by three persons I understood three proceeding Divine Attributes, which are Creation, Salvation, and Reformation; and that these Attributes are of the one God: and that by the birth of a Son of God from eternity I understood His birth foreseen from eternity and provided in time. And I then related that my natural thought concerning a trinity and unity of persons, and concerning the birth of a Son of God from eternity, I received from the Doctrine of faith of the Church, which has its name from Athanasius; and that that Doctrine is just and right, provided that instead of a trinity of persons there be there understood a trinity of person, which is given only in the Lord Jesus Christ; and instead of the birth of a Son of God there be understood His birth foreseen from eternity and provided in time: because as to the Human, which He took to Himself in time, He is called openly *the Son of God.* The angels then said, "Well:" and they requested that I would say from their mouth, that if any one does not go to Him as God of

heaven and earth, he cannot come into heaven; because heaven is heaven from the Only God; and that He is the Lord Jesus Christ, who is Jehovah the Lord, Creator from eternity, Saviour in time, and Reformer to eternity; thus who is at once the Father, the Son, and the Holy Spirit. After this the heavenly light before seen above the aperture returned, and gradually descended, and filled the interiors of my mind, and enlightened my natural ideas of the unity and trinity of God: and then the ideas received about them in the beginning, which were merely natural, I saw separated, as the chaff is separated from the wheat by winnowing, and carried away as by a wind into the north of heaven, and dispersed.

962. THE SECOND RELATION. Since it has been given me by the Lord to see wonderful things which are in the heavens and below the heavens, I must, as commanded, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple. In the midst of the latter was a table of gold, upon which was the Word, beside which two angels were standing. Around it were seats in three rows: the seats of the first row were covered with silken cloth of a purple color; the seats of the second row, with silken cloth, of a blue color; and the seats of the third row, with white cloth. Under the roof, high above the table, there appeared a wide-spread canopy, shining with precious stones, from whose splendor shone forth as it were a rainbow, as when the heaven clears up after a shower. There then suddenly appeared a number of the clergy, occupying all the seats, clothed in the garments of their priestly office. At one side was a wardrobe, where an angel keeper stood; and within there lay splendid garments in beautiful order. It was a *Council* convoked by the Lord; and I heard a voice from heaven, saying, "*Deliberate.*" But they said, "Upon what?" It was said, "Concerning the *Lord*, and concerning the *Holy Spirit.*" But when they thought upon these subjects, they

were not in enlightenment; wherefore they humbled themselves in prayer. And then light descended from heaven, which first illuminated the back part of their heads, and afterwards their temples, and at length their faces: and then they commenced; and, as it was commanded, first, concerning the *Lord*. The first question proposed and discussed was, "Who assumed the Human in the virgin Mary?" And an angel standing at the table upon which was the Word, read before them these words in Luke: *The angel said to Mary, Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His name Jesus: He shall be great, and shall be called the Son of the Highest. And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee;* whence the *Holy Thing that is born of thee shall be called the Son of God* (i 31, 32, 34, 35): as also what is in Matthew, chap. i. vers. 20–25; and what is in vers. 25 there he read emphatically. Besides these, he read many things from the Evangelists, where the Lord as to His Human is called *the Son of God*, and where He from His Human calls Jehovah *His Father:* as also from the Prophets, where it is foretold that Jehovah Himself should come into the world; among which also these two, in Isaiah: *It shall be said in that day, Lo, This is our God, whom we have waited for, that He may save us; This is Jehovah, whom we have waited for; let us rejoice and be glad in His salvation* (xxv. 9). *The voice of him that crieth in the wilderness, Prepare ye a way for Jehovah, make straight in the desert a highway for our God: for the glory of Jehovah shall be revealed, and all flesh shall see it together: Behold, the Lord Jehovih cometh in strength; He shall feed His flock as a shepherd* (Isa. xl. 3, 5, 10, 11). And the angel said, Since Jehovah Himself came into the world, and assumed the Human, and thereby saved and redeemed men, He is therefore called the Saviour and Redeemer in

the prophets. And then he read before them these passages following: *Surely God is in thee, and there is no God besides; verily thou art a hidden God, O God of Israel the Saviour* (Isa. xlv. 14, 15). *Am not I Jehovah? and there is no God else besides Me; a just God and a Saviour, there is none besides Me* (Isa. xlv. 21, 22). *I am Jehovah, and besides Me there is no Saviour* (Isa. xliii. 11). *I Jehovah am thy God, and thou shalt know no God but Me, and there is no Saviour besides Me* (Hos. xiii. 4). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer* (Isa. xlix. 26; lx. 16). *As for our Redeemer, Jehovah Zebaoth is His name* (Isa. xlvii. 4). *Their Redeemer is strong, Jehovah Zebaoth is His name* (Jer. l. 34). *O Jehovah my Rock and my Redeemer* (Ps. xix. 14). *Thus said Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God* (Isa. xlviii. 17; xliii. 14; xlix. 7; liv. 8). *Thou O Jehovah art our Father, our Redeemer from everlasting is thy name* (Isa. lxiii. 16). *Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone of myself* (Isa. xliv. 24). *Thus said Jehovah King of Israel, and His Redeemer Jehovah Zebaoth, I am the First and the Last, and besides Me there is no God* (Isa. xliv. 6). *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *Behold, the days come, that I will raise up unto David a righteous Branch who shall reign King, and this is His name, Jehovah our Righteousness* (Jer. xxiii. 5, 6; xxxiii. 15, 16). *In that day shall Jehovah be King over all the earth; in that day shall Jehovah be one, and His name one* (Zech. xiv. 9). Being confirmed from all these passages, those that sat upon the seats said unanimously that Jehovah assumed the Human to save and redeem men. But there was then heard a voice from the Roman Catholics, who had hid themselves in a corner of the temple, saying, "How can Jehovah the Father become Man? is He not the Creator of the universe?" And one of them

that sat upon the seats of the second row turned himself around, and said, "Who was it then?" And he from the corner answered, "The Son from eternity." But he received for answer, "Is not the Son from eternity, according to your confession, the Creator of the universe also? And what is a Son or a God born from eternity? And how can the Divine essence, which is one and indivisible, be separated, and some of it descend and take on the Human, and not the whole?" The second Discussion concerning the Lord was upon this point, Are not God the Father and He thus one, as the soul and the body are one? They said that this is a consequence, because the soul is from the Father. And then one of these who sat upon the seats in the third row read from the Creed which is called Athanasian these words: *Although our Lord Jesus Christ, the Son of God, is God and Man, still they are not two, but one Christ; yea, He is altogether one, He is one Person: since as the soul and the body make one man, so God and Man are one Christ.* The reader said that this creed is received in the whole Christian world, even by the Roman Catholics. And they then said, "What need is there of more? God the Father and He are one, as the soul and the body are one." And they said, "As it is so, we see that the Lord's Human is Divine, because it is the Human of Jehovah. Also that the Lord as to the Divine Human is to be approached; and that thus and no otherwise can the Divine which is called the Father be approached." This conclusion of theirs the angel confirmed by many more passages from the Word, among which were these in Isaiah: *Unto us a Child is born, unto us a Son is given, whose name is Wonderful, Counsellor, God, the Mighty, the Father of eternity, the Prince of peace* (ix. 6). Again: *Thou art our Father, Abraham hath not known us, and Israel doth not acknowledge us, Thou, O Jehovah, art our Father, our Redeemer from everlasting is thy name* (lxiii. 16). And in John: *Jesus said, He that believeth in*

Me, believeth in Him that sent Me, and he that seeth Me seeth Him who sent Me (xii. 44, 45). *Philip said unto Jesus, Show us the Father; Jesus saith unto him, He that seeth Me seeth the Father; how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father and the Father in Me* (John xiv. 8–11). And lastly this: *Jesus said, I am the Way, the Truth, and the Life; no one cometh to the Father but by Me* (John xiv. 6). On hearing these, they all said with one voice and heart, that the Lord's Human is Divine, and that this is to be approached that the Father may be approached; since Jehovah God, who is the Lord from eternity, through It sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. In a similar manner He made Himself visible and thus accessible in the human form to the ancients, but then through an angel.

After this followed the deliberation concerning the *Holy Spirit*. And first was exposed the idea of many respecting God the Father, the Son, and the Holy Spirit, which was as if God the Father was sitting on high, and the Son at His right hand, and they were sending forth the Holy Spirit from them, to enlighten and teach men. But a voice was then heard from heaven, saying, "We cannot endure that idea of thought. Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this, will also acknowledge that He Himself enlightens and teaches; and that there is not an intermediate God, distinct from Him (and still less from two), as one person from another. Therefore let the former idea, which is vain, be removed; and let this, which is just, be received; and you will see this matter clearly. But a voice was then heard again from the Roman Catholics, who had hid themselves in the corner of the temple, saying, "What then is the Holy Spirit, who is named in the Word in the Evangelists and in Paul, by whom so many of the learned from the

clergy, especially from ours, say that they are led? Who in the Christian world at this day denies the Holy Spirit and His operation?" At this one of those who were sitting upon the second row of seats, turned round and said, "The Holy Spirit is the Divine proceeding from Jehovah the Lord. You say that the Holy Spirit is a person by Himself and a God by Himself. But what is a person going forth and proceeding from a person, but operation going forth and proceeding? One person cannot go forth and proceed from another through a third, but operation can [proceed from the soul through the body]. Or what is a God going forth and proceeding from a God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another through a third, but the Divine can [go forth and proceed from the One God]. Is not the Divine Essence one and indivisible? And as the Divine Essence or the Divine Esse is God, is not God one and indivisible?" On hearing this, they who sat upon the seats concluded unanimously that the Holy Spirit is not a Person by itself, nor a God by itself; but that it is the Holy Divine going forth and proceeding from the One, Only, Omnipresent God, who is the Lord. At this the angels that stood by the golden table upon which was the Word, said, "*It is well.* We do not anywhere read in the Old Testament, that the prophets spoke the Word from the Holy Spirit, but from Jehovah the Lord; and where the Holy Spirit is mentioned in the New Testament, the proceeding Divine is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating." After this there followed another Discussion concerning the Holy Spirit, upon the question, From whom does the Divine which is called the Holy Spirit proceed? is it from the Divine which is called the Father, or from the Divine Human which is called the Son? And when they were discussing this, the light shone in from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, proceeds from the Divine in

the Lord through His glorified Human, which is the Divine Human, comparatively as all activity proceeds from the soul through the body in man. This the angel standing at the table confirmed from the Word by these passages: *He whom the Father hath sent, speaketh the words of God: He hath not given the Spirit by measure unto Him, the Father loveth the Son, and hath given all things into His hand* (John iii. 34, 35). *There shall come forth a Rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might* (Isa. xi. 1, 2). That *the Spirit of Jehovah was put upon Him, and that it was in Him* (Isa. xlii. 1; lix. 19, 20; lxi. 1; Luke iv. 18). *When the Holy Spirit shall come, which I will send unto you from the Father* (John xv. 26). *He shall glorify Me, for He shall receive of mine, and show it unto you: all things that the Father hath are mine; therefore I said that He shall receive of mine, and show it unto you* (John xvi. 14, 15). *If I go away, I will send the Comforter unto you* (John xvi. 7). The Comforter is the Holy Spirit (John xiv. 26). *The Holy Spirit was not yet, because Jesus was not yet glorified* (John vii. 39). After the glorification, *Jesus breathed on them, and said to the disciples, Receive ye the Holy Spirit* (John xx. 22). Since the Lord's Divine operation from His Divine omnipresence is meant by the the Holy Spirit, therefore when He spoke to the disciples concerning the Holy Spirit which He would send from God the Father, He also said, *I will not leave you orphans; I go away, and come unto you: and in that day ye shall know that I am in my Father, and ye in Me, and I in you* (John xiv. 18, 20, 28). And just before His departure out of the world, He said, *Lo, I am with you all the days until the consummation of the age* (Matt. xxviii. 20). Having read these words before them, the angel said, "From these and many other passages in the Word, it is manifest that the Divine which is called the Holy Spirit proceeds from the Divine in the Lord through His Divine Human." To this they that

sat upon the seats said, "This is the Divine Truth." At length this decision was made, "That from the deliberations in this Council we have clearly seen, and thence acknowledge as the Holy Truth, that in our Lord Jesus Christ there is a Divine Trinity, which is, the Divine from Which, which is called the Father; the Divine Human, which is called the Son; and the proceeding Divine, which is the Holy Spirit. Thus there is One God in the Church."

After these things were concluded in that magnificent Council, they rose: and the angel keeper of the wardrobe, came and brought to each of those who sat upon the seats, splendid garments interwoven here and there with threads of gold, and said, "Receive these *Wedding Garments*." And they were conducted in glory into the New Christian Heaven, with which the Lord's Church on earth, which is the New Jerusalem, will be conjoined.

Apoc. xxii. 21.

The Grace of our Lord Jesus Christ be with you all: Amen.

INDEX

OF

WORDS, NAMES, AND THINGS

CONTAINED IN THE

APOCALYPSE REVEALED.

In the following INDEX, *ill.* or *illustrated*, signifies more fully explained; *sh.* signifies *shown*, or proved from the Word; and *sign.*, *signifies* or *denotes*

A.

ABADDON (*Abaddon*). See DESTROYER.

ABOMINATION (*abominatio*). That the evils enumerated in the second table of the decalogue are called abominations, *sh.* n. 891.

ABYSS (*abyssus*). A description of the pit of the abyss, where they are who have confirmed in themselves faith alone separated from charity, n. 421, 442.

ACCUSE, *to* (*accusare*). That accuser and to accuse, when spoken of the devil, *sign.* to bring forth various things out of man, and to condemn, n. 554.

ADULTERY (*adulterium*). That to commit adultery and whoredom *sign.* to adulterate and to falsify the goods and truths of the Word, *ill.* and *sh.* n. 134. The reason is, because in the Word and in every part thereof there is a marriage of the Lord and the church, also a marriage of good and truth, which constitutes the church; concerning which, n. 134, 359, 380, 812, 816, 881, 955. See MARRIAGE and BRIDEGROOM. That by the great harlot of Babylon is *sign.* the adulteration and profanation of the Word, n. 719. See PAPISTS.

AFAR OFF (*longinquum*). That afar off *sign.* remoteness of state, that is, removed from such things as constitute states of good and truth, and thence appertain to the church, *ill.* and *sh.* n. 769. The contrary is *sign.* by near, n. 947; see AT HAND. That to stand afar off, and to lament over damnation, *sign.* to be in a state remote from damnation and in fear, n. 769, 783, 787.

AFFECTION (*affectio*). See LOVE.

AFFLICTION (*afflictio*). That affliction *sign.* the state of the church infested by evils and falsities, *sh.* n. 33. That it also *sign.* temptations, n. 377. That affliction is predicated of falsities, n. 95, 137.

AFTER (*post*). That to walk after another *sign.* to obey, *sh.* n. 578.

AIR (*aer*). What is signified by air, see n. 708.

ALAS (*væ*). See WOE.

ALLELUJAH (*alleluja*). That it *sign.* praise ye God; that it was an expression of thanksgiving, confession, and celebration of the Lord from joy of heart, *sh.* n. 803, 807, 808. See *To* PRAISE.

ALTAR (*altare*). That in the church amongst the children of Israel there were two altars, one for burnt-offerings, the other for incense; and that by the altar for burnt-offerings is represented, and thence signified worship from heavenly love, and by the altar for incense, worship from spiritual love, *ill.* and *sh.* n. 392, 649. See SACRIFICE and INCENSE. That the altar for burnt-offerings also *sign.* the heavenly kingdom of the Lord.

n. 649. That fire was continually burning upon the altar of burnt-offering and that hence fire was taken in the censer, and offered with incense, *sh.* n. 395. That that fire *sign.* the divine heavenly love, n. 395. See FIRE.

AMEN (*amen*). That amen *sign.* confirmation from the truth, and since the Lord is truth itself, it *sign.* confirmation from the Lord, *sh.* r. 23, 61, 199, 292; and it also *sign.* consent of all, n. 375.

AMPHITHEATRE (*amphitheatrum*). Concerning the amphitheatre where the dragons held their diversions, *ill.* n. 655. Concerning their diversions there, see FAITH.

ANGEL (*angelus*). That by angel, in the highest sense, is meant the Lord; in a respective sense, heaven, also a heavenly society, and likewise divine truth, n. 647, 910. That by angel, in the highest sense, is meant the Lord, *ill.* and *sh.* n. 344, 465, 647, 910, 5, 258; also by the seven angels, n. 657. That by angel and angels are *sign.* heaven, because heaven is heaven from the Lord, n. 5, 342, 910. That by Michael and Gabriel are not meant any archangel, but societies of heaven and ministries therein; that by Michael are meant societies of angels, whose special ministry is to teach, that the Lord is the God of heaven and earth, and that God the Father and He are one; and that by Gabriel are meant societies of angels, wherein is taught, that Jehovah came into the world, and that his human nature is the Son of God, n. 548, 564, 77. That angel *sign.* Divine truth, n. 900, 910. Concerning the angels of the third heaven, n. 120, and in the following. That an angel does not speak with man out of heaven, but the Lord through heaven; but when an angel is to talk with man, he is sent from heaven, and talks with man from the Lord, n. 816; see HEAVEN. That the angels are not superior to men, but their equals; the reason why they excel men in wisdom, is, because they are in spiritual light, but men in natural light, n. 818. That angels and spirits know nothing of man, with whom they do not speak, because they are consociated by correspondences as to thoughts; but as to the affections it is different, n. 943. That angels are consociated with men, but the Lord only is conjoined with them, n. 818, 946. That angels are not to be invoked, much less worshipped, but only the Lord, n. 818. That he is an angel of heaven who receives the Lord in love and faith, n. 344.

ANIMALS (*animalia*). See BEASTS. Concerning the four animals, see CHERUBIM.

ANOINTING, to ANOINT (*unctio, ungere*). See OIL.

ANTIPAS (*Antipas*), the martyr, that is, a confessor of the truth, n. 112.

APES (*simia*). Concerning apes mounted on horses, and seated thereon with their bodies reversed; who they were, and of what nature and quality, *ill.* n. 839.

APOCALYPSE or REVELATION (*Apocalypsis*). That the Apocalypse treats concerning the last state of the Christian church, afterwards concerning the last judgment, and lastly concerning the New Church, which is the New Jerusalem, and not concerning the empires or kingdoms of the world, preface, and n. 2, 227, 387, 483, 543. That in series it treats of the falsities in the church, inasmuch as the truths of the New Church cannot be received before those falsities are discovered and removed, n. 700. That the Apocalypse was manifested to John by the Lord, and that it is now opened by the Lord, preface, and n. 953, 954, 957. That nothing shall be added or taken away from what is written in the Apocalypse, *sign.* that nothing shall be added or taken away from the truths of the New Church, which contain prophecies, and are now revealed, *ill.* n. 957–959. That the last words in the Apocalypse are the words of betrothal between the Lord and the church to marriage, n. 960.

APOSTLES (*apostoli*). That by the disciples of the Lord are meant those who are taught and instructed in the goods and truths of the church, n. 79. That by apostles are meant those who teach the goods and truths of the church, and that the twelve apostles of the Lord consequently

represented and thence in the Word signify the church as to all the goods and truths thereof, n. 5, 233, 790, 903, 915. What is signified by Peter, James, and John, n. 5. That the same is signified by the apostles sitting on twelves thrones, and judging the twelve tribes of Israel, n. 233, 798. That the apostles are called holy, because they represented holy things, n. 790.

ARK (*arca*). See DECALOGUE.

ARMAGEDDON (*Armageddon*). That Armageddon *sign.* the love of honor, dominion, and pre-eminence, *sh.* n. 707. That to gather together to war, in Armageddon, *sign.* a state of combat from falsities against truths, and a desire of destroying the New Church, arising from a love of dominion or power and pre-eminence, n. 707, *ill.* n. 839. Concerning the combat in Armageddon with respect to the understanding of the Lord's prayer in its beginning, *ill.* n. 839. See PRAYER.

ARMS (*arma*). That arms *sign.* such things as belong to spiritual war, *sh.* n. 436. See WAR. That breastplates *sign.* argumentations, *sh.* n. 436, 450.

ARMY or HOST (*exercitus*). That an army *sign.* those who are in Divine goods and truths, and thence abstractedly goods and truths, and in the opposite sense, those who are in evils and falsities, and thence abstractedly evils and falsities, *ill.* and *sh.* n. 447, 833. That therefore the sun, moon, and stars, are called hosts or armies, *sh.* n. 447. That by sun, moon, and stars, are *sign.* the goods and truths of the church, also its evils and falsities, n. 413. See SUN, MOON, and STARS.

ARTIFICER (*artifex*). That an artificer *sign.* a man who is intelligent, and who from understanding thinks truths, and, in an opposite sense, who from self-derived intelligence thinks falsities, *ill.* and *sh.* n. 793. That every kind of device in the world corresponds with such things as belong to angelic wisdom, *ill.* n. 793.

ASER (*Ascher*). That Aser, in the highest sense, *sign.* eternity, in the spiritual sense, eternal beatitude, in the natural sense, the affection of good and truth, also the love of being useful, which is called mutual love, *sh.* n. 353.

ASIA (*Asia*). That Asia *sign.* those who are in the light of truth from the Word, *ill.* n. 11. Concerning Great Tartary in Asia, n. 11. See TARTARY.

ASSYRIA or ASHUR (*Assyria*). That it *sign.* the rational faculty of the church, *ill.* n. 444. See EUPHRATES.

AT-HAND, NEAR (*prope, propinquum*). That at-hand and near *sign.* nearness of state, also that it is absolutely necessary, ill. *n.* 947. See also AFAR-OFF, and SHORTLY.

ATMOSPHERES (*atmosphæræ*). That in the spiritual world there are atmospheres like ether, air, and water, in which the angels of the three heavens dwell, and that those atmospheres are spiritual, n. 238, 878.

AXE (*securis*). That an axe *sign.* falsity from one's own intelligence, *ill.* and *sh.* n. 847.

B.

BABEL and BABYLON (*Babel et Babylon*, vide *Pontificii*). See PAPISTS.

BALAAM (*Bileam*). That Balaam was a hypocrite and a diviner or soothsayer, and that through his counsel given to Balak he sought to destroy the children of Israel by eating things offered to idols, *sh.* n. 114.

BALANCES or SCALES (*lances, statera*, vide *mensura*). See MEASURE.

BALD (*calvus*). That it *sign.* those who are without truths from the Word, *ill.* and *sh.* n. 47.

BAPTISM (*baptismus*). What the Papists teach concerning baptism may be seen in what is set forth concerning their doctrine, n. I. That baptism is a sacrament of repentance and an introduction into the church, *ill.* n. 224, and at n. 531 towards the end, n. 776. What the Reformed teach concerning baptism, see what is set forth concerning their doctrines at n. VI. That baptism is for a sign before angels, and for a memorial

before men, n. 776. The reason of John's baptism, n. 776. That baptism represents and thence signifies a cleansing and purification from evils and falsities, and consequently reformation and regeneration; the like was formerly signified by washing, *sh.* n. 378.

BARLEY (*hordeum*). See WHEAT.

BEAR (*ursus*). That bears *sign.* those who read the Word and do not understand it, whereby they involve themselves in fallacies, *ill.* and *sh.* n. 573. That in the spiritual world there appear bears that are hurtful and bears that are harmless, n. 573.

BEAR WITNESS, *to* (*testari*). See TESTIMONY.

BEAST (*bestia*). That beast *sign.* various things with men and angels, which appertain to their will or affection and to their understanding and thought, *ill.* and *sh.* n. 290. That beasts *sign.* men as to their natural affections and concupiscences, *ill.* and *sh.* n. 567. That affections and concupiscences appear in the spiritual world as beasts, concerning which see n. 601. Beasts, birds, and fishes, in general termed creatures, *sign.* affections, perceptions, and thoughts among men, and consequently men as to such things, *ill.* and *sh.* n. 405. That man and beast *sign.* man as to spiritual affection and as to natural affection, *sh.* n. 567. What is *sign.* by the four beasts rising out of the sea in Daniel, chap. vii. and that nearly the same is *sign.* by the beast from the sea in Apoc. xiii. *ill.* n. 574. That by the beast from the sea in Apoc. xiii. are *sign.* the men of the external church, who are called the laity, who are in faith separate from charity, n. 594. That by the beast from the earth, which is also called the false prophet, are meant the men of the church on earth, who are called clergy, and are in faith separate from charity, *sh.* n. 594. That by the throne of the beast is *sign.* where the false of faith reigns, n. 694. That by the beast, his image, his mark, and the number of his name, is *sign.* faith alone, its doctrine, its acknowledgment, and the falsification of the Word, n. 660, 679. That by the scarlet beast is *sign.* the Word, *ill.* and *sh.* n. 723, 733-735, 739-741, 746, 749. What is *sign.* by the four animals, see CHERUBIM.

BED (*lectus*). That bed *sign.* doctrine, *ill.* from beds in the spiritual world, and *sh.* n. 137. That Jacob, inasmuch as in the Word he *sign.* the doctrine of the church, when any one thinks profoundly concerning him, there appears a man above towards the right, as it were lying on a bed, n. 137 at the end.

BENJAMIN (*Benjamin*). That Benjamin *sign.* a life of truth originating in good, *sh.* n. 361.

BIND, *to* (*vincire*). See BOUND.

BIRD (*avis*). See FOWL.

BIRTH (*nativitas*). By births and conceptions in the Word are meant spiritual births and conceptions, which relate to the good of love and the truth of faith; inasmuch as they are procreated from the marriage of good and truth, *ill.* n. 139, *ill.* n. 543. That the members of generation in both sexes correspond with heavenly love, n. 213. See *to* BRING FORTH.

BISHOPS (*episcopi*). Some particulars relative to certain English bishops in the spiritual world, contained in memorable relations at the end of some chapters, n. 241, 675, 716.

BITTER (*amarum*). That it *sign.* falsified truth, *ill.* and *sh.* n. 411. See WORMWOOD.

BLACK, BLACKNESS (*nigrum, nigredo*). That there are two kinds of blackness; one in opposition to white, and the other in opposition to red, concerning which see n. 231, *ill.* and *sh.* n. 312. That blackness also *sign.* ignorance, n. 915.

BLASPHEMY (*blasphemia*). That it is a denial of the Divinity of the Lord, and the sanctity of the Word, *ill.* and *sh.* n. 571. That it is also profanation, *ill.* n. 723.

BLESSED (*beatus*). That the blessed *sign.* those who have the felicity of eternal life, n. 639, 816. 944, 951.

BLIND (*cæcus*). That the blind *sign.* those who do not know truth, and those who do not understand truth, *sh.* n. 210.

BLOOD (*sanguis*). That the blood

of the Lamb *sign.* the Divine truth of the Lord in Him and from Him, *ill.* and *sh.* n. 379, for this reason, because the Lord is the Word, and the Divine truth therein is meant by His blood, and the Divine good therein by His flesh, likewise by His body, *ill.* n. 555, 684. That blood, in the opposite sense, *sign.* violence offered to the Word, consequently to the Lord, *sh.* n. 825. That, in the opposite sense, it signifies Divine truth falsified, adulterated, and profaned, *sh.* n. 379, 404, 687, 688. That blood as of one dead, *sign.* infernal falsity, *ill.* n. 681.

BOOK (*liber*). That books *sign.* the interiors of the mind of man, because in them are written all things appertaining to his life, n. 867. That the Book of Life is the Lord considered as the Word, consequently the Word, n. 958. That to be written in the Book of Life, and to be judged therefrom, *sign.* from the Divine Truth of the Word, and from the Lord thereby, *sh.* n. 256. That to open the book, and to loose the seals thereof, *sign.* to know the states of all, and to judge every one according to his state, *ill.* n. 259, 295. That no one can look in the book, *sign.* that no one but the Lord alone is able to know it in the least, n. 262. See SEAL. That to be written in the Book of Life, *sign.* he who believes in the Lord, and lives according to His commandments, sh. n. 874. That not to be written in the Book of Life, *sign.* the contrary, n. 874. That by the little book open in the hand of the angel, is meant that essential of the New Church, that the Lord, even as to His Humanity, is the God of heaven and earth, n. 469. What was written in that little book, may be seen, n. 472. That to depart as a book or scroll rolled together, *sign.* that good and truth, which is in the Word, should recede and become hidden in the church, n. 335. It is said that the book was rolled together, because books were then made of parchment, and were rolled up, n. 335.

BOTTLE (*uter*). That a bottle or pitcher *sign.* the same as its contents, *sh.* n. 672.

BOTTOMLESS PIT (*abyssus*). See ABYSS.

BOUND, to BIND (*vinctus, vincire*). That to be bound in prison and in custody, *sign.* to be infested by evils and falsities, *sh.* n. 99. See CAPTIVE.

BOW (*arcus*). That a bow *sign.* doctrine fighting from truths against falsities, and from falsities against truths, *ill.* and *sh.* n. 299. That therefore arrows and shafts *sign* truths or falsities, n. 299.

BRASS (*æs*). That brass *sign.* natural good, *ill.* and *sh.* n. 775.

BREAD (*panis*). That there are bread and wine in the Holy Supper, because bread there *sign.* the holy principle of love, and wine the holy principle of faith; and because the material bread and the heavenly bread mutually correspond therein, also the material wine and the heavenly wine, *ill.* n. 224. That bread from flour of wheat was offered up together with the sacrifices upon the altar, which was called a cake or meat-offering, *sh.* n. 778. That the bread of faces upon the table in the tabernacle was also made of fine flour of wheat, *sh.* n. 778; because wheat *sign.* the good of the church from the Word, and fine flour its truth thence derived, *ill.* and *sh.* n. 315.

BREADTH (*latitudo*). That breadth *sign.* the truth of the church, and length the good of the church, *ill.* and *sh.* n. 906, 907.

BREAST (*mamma, mamilla*). See PAPS.

BREAST-PLATE (*thorax*). See ARMS.

BRIDEGROOM, BRIDE (*sponsus, sponsa*). That by virtue of the marriage of the Lord with the Church, the Lord is called the Bridegroom, and the Church the Bride, n. 797, 881. That the New Church, which is the New Jerusalem, is called the Bride the Lamb's Wife, *sh.* n. 813, 955. That the church is called a bride while it is establishing, and that it is called a wife when it is established, n. 895 towards the end. That at the end of the Apocalypse the Bride and Bridegroom speak, that is, the Lord and the Church, as if it were during the betrothal, n. 960.

BRIDLE *of a* HORSE (*frænum equi*). That the bridle of a horse *sign.* that by which the understanding is guided, *sh.* n. 653.

BRING FORTH, *to, to* TRAVAIL *in* BIRTH, BIRTH (*parere, parturire, partus*). That to bring forth and to travail in birth *sign.* to conceive and bring forth these things which appertain to spiritual life, *sh.* n. 535. See also BIRTH.

BROTHER (*frater*). That a man-brother is spoken of charity, and a companion, of faith, *sh.* n. 32. That the Lord calls those, who from him are in charity, brothers, *ill.* and *sh.* n. 32. But that it is not written, neither is it becoming that they, on the contrary, should call the Lord brother, n. 32.

BUILDING (*structura*). That building or structure *sign.* the whole subject to which it relates, because the all of it is in the building, n. 911.

BURY, BURIAL, MONUMENT (*sepelire, sepultura, sepulchrum*). That to be buried *sign.* to rise again, and to continue life, because all earthly and impure things are rejected, n. 506. That not to be buried *sign.* to continue in things earthly and unclean, and for that reason to be rejected as damned, *sh.* n. 506.

BUY, *to* (*emere*). That by buying and selling is *sign.* to acquire knowledges of good and truth, or truths, and to teach them, *sh.* n. 606. See *to* TRADE. That by the bought of the Lord are *sign.* the redeemed, that is, the regenerate, n. 619.

C.

CALF (*vitulus*). That a calf *sign.* the natural affection of knowing truths, and, in the opposite sense, the affection of knowing falsities, *sh.* n. 242. That calves in sacrifices *sign.* the affection of knowing truths; and that the calves of Egypt, and the calves of Samaria, *sign.* the affection of knowing falsities, n. 242. That the calf, which was one of the four animals which were cherubim, *sign.* the Divine truth of the Word as to affection, *ill.* n. 242.

CALLED (*vocatus*). That by the called, in a general sense, are meant all throughout the world, because all are called, n. 744. That by the called, in a particular sense, are meant they who are with the Lord, *ill.* n. 744. That the called to the marriage-supper of the Lamb *sign.* those who receive the things which are of the New Church, n. 816. That the called, the chosen, and the faithful, *sign.* those who are in the externals, the internals, and inmost principles of the church, n. 744.

CAMP (*castra*). That a camp *sign.* all the truths and goods of the church, *sh.* n. 862.

CANDLE (*lucerna*). See CANDLESTICK.

CANDLESTICK (*candelabrum*). That it *sign.* the church as to enlightenment from the Lord through the Word, *ill.* and *sh.* n. 43, 75. That in particular it *sign.* intelligence and faith, n. 493. That the seven candlesticks *sign.* the New Church in the heavens and on the earths, *ill.* n. 66. That the seven lamps *sign.* the same, n. 237. That lamps and candles *sign.* intelligence in both senses, n. 408.

CAPTIVE, CAPTIVITY (*captivus, captivitas*). That captivity *sign.* spiritual captivity, which is a leading away from truths and goods, and a detention in falsities and evils, *sh.* n. 591. That the bound and shut up in prison *sign.* the same as captives, n. 591, *sh.* n. 884 towards the end. See BOUND.

CHAIN (*catena*). That to have a chain in the hand *sign.* the endeavor proceeding from the power of binding and loosing, n. 840.

CHALICE (*calix*). See CUP.

CHARIOT (*currus*). That a chariot *sign.* the doctrine of the church, *sh.* n. 437. That a coach *sign.* nearly the same, *sh.* n. 781.

CHARITY (*charitas*). For the good of charity and of life, see WORKS. For the nature of mutual love, n. 353, see LOVE. That faith exists from charity, and that it is the form of charity, altogether like speech and sound, *ill.* n. 655, *ill.* n. 875. What is the quality of the man of the church, if he gives charity the precedence; and what is his quality, if he gives faith the precedence, *ill.* n.

655. That charity and faith are not any thing unless they are in works, and that in works they exist and subsist, *ill.* n. 875. That charity and faith also exist and subsist in works while they are inwardly in will or endeavor, *ill.* n. 875. A comparison made between charity and faith, and heat and light, from which may be seen the nature of faith united with charity, and the nature of faith separated from charity, *ill.* n. 875. That charity consists in performing the commandments of the decalogue, *sh.* from Paul, n. 356. A disputation an ong those who make faith the primitive, and consequently spiritual, and thence heavenly, *ill.* n. 386, 655. That the neighbor is not to be thought of from his person, but from his quality or character, *ill.* n. 611. That a dispute concerning faith alone was heard at a distance like the gnashing of teeth, and a disputation concerning charity like a beating noise, *ill.* n. 386.

CHASTEN *to*, and *to* REBUKE (*castigare et arguere*). That they *sign.* to tempt, n. 215.

CHERUBIM (*cherubi*). That the four animals in the throne, and round about the throne, were cherubim; and that cherubim *sign.* the Word in its literal sense, and defences or guards, lest the interior senses, which are spiritual and heavenly, should be hurt, *ill.* and *sh.* n. 239, 275, 296, 314. The first chapter of Ezekiel concerning the cherubim explained, n. 239 towards the end. That seraphim *sign.* doctrine from the Word, n. 245.

CHRIST (*Christus*). That Christ is the Messiah, *sh.* n. 520. That Christ or the Messiah is the Son of God, *sh.* n. 520. That by Christ is meant the Divine Humanity of the Lord, n. 520; see LORD. That by Christ is meant Divine Truth, and that by false Christs are meant Divine truths falsified, *sh.* n. 595.

CHURCH (*ecclesia*). For the doctrine of the Reformed concerning the church see the doctrines of the Reformed churches in what is premised, IX. That the church appears before the Lord as a man, beautiful or deformed according to its doctrine, and at the same time conformity of life to it, n. 601. That the church becomes more perfect, as the various things of which it consists are conveniently disposed in their order, n. 66, 73. That every church commences from the goods of life or charity, and terminates in faith alone, n. 82. That the church in process of time decreases, by receding from the good of love and truths of faith, even until evil is supposed to be good, and falsehood truth, n. 658. That the angels of heaven lament when the church on earth is destroyed, and pray to the Lord that it may be brought to an end, which is effected by the last judgment, *ill.* n. 645. Because the church on earth is the foundation of heaven, n. 645. That at the end of the present church there exists such an inversion and affliction, as can never be exceeded, *sh.* n. 711. That the church on earth will be altogether as the church is in the heavens, because they are conjoined like the internal and the external with man, *ill.* n. 533. That the church on earth, like heaven, is distinguished into three degrees; hence that those who are in the church, are in the externals, internals, and inmost principles thereof, n. 744. That they who are in the externals are said to be the called; they who are in the internals, the chosen; and they who are in the inmost principles, the faithful, n. 744. That the doctrine of truth constitutes the church, and a life conformable thereto constitutes religion, *ill.* n. 923. That where the life is not conformable to doctrine, there is neither religion nor church, n. 923. That at this day there is no church in the Christian world, neither among the Roman Catholics, nor among the Reformed, *ill.* n. 263, *ill.* n. 675. That there is no church among the Roman Catholics, but a *religion*, because they do not approach the Lord, nor read the Word, and because they invoke the dead, n. 718. That the church of the Lord as to doctrine is represented as a city, and sometimes as an espoused virgin, *ill.* n. 881. That by the seven churches are meant all who are of the church in the Christian world, and every one according to reception, n. 10, 41, 69

That in the Word of both Testaments it is predicted concerning a new church, which shall acknowledge the Lord only, and that this prediction has not been fulfilled until this day, n. 478. That this New Church, inasmuch as it will acknowledge the Lord only, is called the Bride and the Wife of the Lord, *sh.* n. 533. That this New Church is meant and described in the Apocalypse by the New Jerusalem, *ill.* and *sh.* n. 880, 881. That all things appertaining to the New Church will originate in the good of love, n. 907, *ill.* n. 908, 912, 917. That all who are in truths originating in good are received into the New Church, because they love the light thereof; and that the rest cannot bear that light, *ill.* n. 922. That this New Church is successively formed and increases; the reason whereof is, that the falsities of the former church are first to be rejected, also that a new heaven has first to be formed, which will act in unity with it, n. 547. That this New Church cannot be established before those things which are meant by the dragon, the beast, and the false prophet, are removed, *sh.* n. 473. That this New Church will consist of such as approach the Lord only, and perform the work of repentance from evil works, *ill.* and *sh.* n. 69–72. That the two essentials of the New Church are, an acknowledgment of the Lord, that he is the God of heaven and earth, and that his Humanity is Divine: the other, a life conformable to the precepts of the decalogue; and that these two are conjoined, like the two tables of the decalogue, and like love to God and love towards our neighbor, n. 490, *ill.* and *sh.* n. 903. That they who desire to destroy these two essentials of the New Church will perish, n. 494. That they cannot receive any truth from heaven, n. 496. That they falsify the Word, n. 497. That they plunge themselves into all kinds of evils and falsities, n. 498. That those who acknowledge faith alone will reject these two essentials, n. 500, 501. That these two essentials of the New Church are in opposition to the two essentials of the old church, concerning which, *ill.* n. 509, *ill.* n. 537.

CITY (*urbs*). That a city *sign.* the doctrine of the church, *ill.* and *sh.* n. 194, *ill.* n. 712, *ill.* n. 861, 881. Inasmuch as the church is described as a city, *sh.* n. 896. That Jerusalem as a city *sign.* the New Church of the Lord as to doctrine, n. 879, 912. That the cities of the nations *sign.* heretical doctrines, n. 712.

CLEFT (*fissura*). See ROCK.

CLOAK (*pallia*). See GARMENT.

CLOUDS (*nubes*). That clouds *sign.* Divine truth in the ultimates, consequently the Word in its literal sense, *sh.* n. 24, 466, 642; 820. That white clouds *sign.* the Word in the literal sense translucent by virtue of its spiritual sense, n. 642. That by the Lord's saying He will come in the clouds of heaven with glory, is *sign.* His advent in the Word, and a revelation of its spiritual sense from Him for the use of the New Church which will then be established, *sh.* n. 24, *sh.* n. 642, *ill.* n. 820.

CLUSTER (*botrus*). See GRAPES.

COLOR (*color*). That white and red are fundamental colors in heaven, because white is derived from the light of the sun of heaven, and red is derived from the fire of the sun there, concerning which, *ill.* n. 231, 915; see WHITE and RED. That those two colors are changed into other colors by shade, which in heaven is ignorance, n. 915. That there exists a satanic black, which is opposite to white, and a diabolic black, which is opposite to red, n. 231, 232.

COMPANION (*socius*). What is *sign.* by companion and brother, n. 32.

COMPARISON (*comparatio*). That comparisons in the Word are from correspondences, n. 334.

CONCEPTION (*generatio*). See BIRTH.

CONFESSION (*confessio*). Of repentance and confession among the Reformed, see the doctrines of the Reformed in what is premised, IV.

CONFIRMATION (*confirmatio*). That there is a false light arising from confirmation, and that it appears to those who are in falsities as light, but that it is the light of infatuation, which is of such a nature that it is converted into darkness on

the flowing-in of light from heaven, and that the sight of their eyes is like that of owls and bats, *ill.* n. 566, 695. That those who have confirmed themselves in falsities are not willing to understand truth, and that it appears as if they were not able, n. 765.

CONSUMMATION (*consummatio*). That consummation and the consummation of the age *sign.* the end of the church, which takes place when there no longer remains any good of life or truth of doctrine in the church, *ill.* and *sh.* n. 658. That consummation in the Word is also called devastation and decision, *sh.* n. 658. That consummation or devastation is effected by the deprivation of goods and truths, which being taken away man enters into the evils and the falses which he inwardly cherished, *sh.* n. 676. What is meant by the last words of the Lord to the disciples, in Matthew, that He would remain with them even until the consummation of the age, n. 750.

CONTAINER, CONTAINED (*continens, contentum*). That the container *sign.* the same with the thing contained, *ill.* n. 406, 672. See VESSEL.

CONVERSION (*conversio*). That angels and good men as to the spirit continually turn themselves towards the Lord as a sun, and that thus they have the Lord continually before their face, and this which ever way they turn, which is wonderful; and that the devils continually turn themselves from the Lord, n. 380, 938.

COPPER (*cuprum*). See BRASS.

CORNER (*angulus*). That the four corners *sign.* the four quarters of the spiritual world, *sh.* n. 342. That hence the four corners of the earth *sign.* the universal heaven, n. 342. That the corner-stone *sign.* the foundation, n. 342.

CORRESPONDENCE (*correspondentia*). That there is a correspondence between the natural and the spiritual, concerning which, *ill.* n. 1.

COSTLINESS (*pretiosa*). That costliness *sign.* the holy things of the church, *sh.* n. 789.

COTTON (*xylinum*). See LINEN.

COVENANT (*fœdus*). That covenant *sign.* conjunction, *ill.* and *sh.* n 529, towards the end.

COURT (*atrium*). That the court of the temple *sign.* the external heaven, and heaven in ultimates, also the church on earth, *ill.* and *sh.* n. 487. Concerning the two courts of the temple at Jerusalem, n. 487.

CREATE, *to* (*creare*). That to create *sign.* to reform and regenerate *sh.* n. 254, 475.

CREATURE (*creatura*). That creatures *sign.* all who can be created, that is, reformed, *sh.* n. 405. What is *sign.* by creatures of the earth, air, and sea, n. 405. See BEASTS, FOWLS, and FISHES.

CROSS (*crux*). That the cross *sign.* temptations, *sh.* n. 639. That to crucify *sign.* many things, principally to deny the Lord to be the Son of God, n. 504.

CROWN (*corona*). That crown *sign.* wisdom, *ill.* and *sh.* n. 189, 252. That a crown *sign.* an ensign of warfare and victory, *sh.* n. 300. That hence a crown was an ensign of victory to martyrs, because they had conquered in temptations, n. 103.

CRUCIFY, *to* (*crucifigere*). See CROSS.

CRYING, or a CRY (*clamor*). That crying or a cry is spoken of grief and fear of falses from hell, and thence of damnation, *sh.* n. 885. That it is spoken of every affection breaking out from the heart, n. 885.

CUNNING (*astus*). See GUILE.

CUP (*poculum*). That a cup, chalice, platter, vial, *sign.* the same as the things contained in them; if wine is in them, that they *sign.* truth or falsity, *ill.* and *sh.* n. 672. That a bottle or pitcher *sign.* the same, *sh.* n. 672 towards the end. That vials full of the wrath of God *sign.* the evils and falsities in the church, n. 673. That to pour out the vials upon the earth, and upon the sea, *sign.* influx into the church, n. 676, 677, 680.

CURSED THING (*devotum*). That a cursed thing *sign.* evil, which separates the Lord from man, n. 937.

CUSTODY (*custodia*). See BOUND and CAPTIVE

D.

DARKNESS (*tenebræ*). That darkness and thick darkness *sign.* falsities, n. 110, 695. That they also *sign.* ignorance, n. 110. That darkness *sign.* falsities either arising from ignorance, or from falsities of religion, or from evils of life, *sh.* n. 413.

DAVID (*David*). That by David is meant the Lord as to Divine Truth, n. 174, 266.

DAUGHTER (*filia*). See SON.

DAY (*dies*). That day and night *sign.* at all times and in every state, thus perpetually, n. 637. That day and night from light *sign.* the spiritual truth and natural truth of the Word, *ill.* and *sh.* n. 414. That the great day of Jehovah *sign.* the coming of the Lord, and the establishment of a new church at that time, n. 704, 707. That day *sign.* the end of the former church, *sh.* n. 707.

DEATH, DEAD (*mors, mortuus*). That death *sign.* various things; that it *sign.* extinction of natural life, which is death; that it *sign.* extinction of spiritual life, which is damnation; that it *sign.* extinction of concupiscences, which is the crucifixion of the flesh, and thus a renewal of life; that it *sign.* resurrection; that it *sign.* a rejection by the world; that it *sign.* the devil and hell, and thence evil of the will, n. 866. That death *sign.* extinction of spiritual life, and hell, damnation, *sh.* n. 321. That the first death *sign.* departure out of the world, and the second death damnation, n. 106, *ill.* n. 853, 873, 894. That the first death is not mentioned in the Apocalypse, n. 853. That death also *sign.* the life of man's self-love, because this love extinguishes spiritual life, n. 323.

That the dead *sign.* the same things as death, n. 856. That the dead *sign.* dead out of the world, *sh.* n. 525, 868, 869. That the dead *sign.* those who are in natural life without spiritual life, n. 159. That the dead *sign.* those who have not any spiritual life, *sh.* n. 525. That the dead *sign.* those who are interiorly devils, n. 870, 872. That the dead *sign.* those who have crucified the flesh, and have suffered temptations, *sh.* n. 639. That the dead *sign.* those who are rejected by the evil, n. 847, 850, 866. That dead, in speaking of the Lord, *sign.* to be neglected, and His Humanity not acknowledged as Divine, n. 59, 93, 269. Concerning dead worship, see WORSHIP.

DECALOGUE (*decalogus*). That the precepts of the decalogue were promulgated by Jehovah, and were not only precepts of society, but also of religion, *ill.* n. 529. That the precepts of the decalogue are in every religion, and that man should live according to them from religion, n. 272. Wonderful things concerning the decalogue and concerning the ark from the Word, and that thence it may be seen that the decalogue is most holy, *ill.* and *sh.* n. 529. That the first step to reformation, is to live according to the commandments of the decalogue, n. 628. That through a life comformable to the precepts of the decalogue conjunction is effected with the Lord, *ill.* n. 490. That the second table of the decalogue is the universal doctrine of repentance, *ill.* n. 531 at the end, n. 461. That the decalogue is called the testimony, *sh.* n. 490, *sh.* n. 669. That the second table of the decalogue is a blank table to those who are in faith alone, n. 461. An answer from heaven to those who believed and asserted, that by the works of the law, from whose damnation through faith they are exempt, are understood the works of the law of the decalogue, n. 578. That the temple of the tabernacle of the testimony *sign.* where the Lord is in His holiness in the Word, and in the law, which is the decalogue, n. 669.

DEGREE (*gradus*). That there are three degrees of love and wisdom or of goodness and truth in the Lord, Who is Infinite, which are called heavenly, spiritual, and natural, and that hence there are three degrees in the heavens, and also in man from creation, n. 49, *ill.* n. 774. That the church of the Lord is distinguished into those three degrees, n. 774. See CHURCH.

DEMON, or DEVIL (*dæmon, dæmonium*). That demons and devils *sign.* lusts originating in love of the

world, and such as are in those lusts become demons after death, *ill.* and *sh.* n. 458. That they *sign.* cupidities of falsifying truths, n. 703, 756. That they become demons of the worst kind who were in the lust of exercising dominion from the love of self over the holy things of the church, n. 756.

DEN (*spelunca*). That they who had been in evil loves are in hell in dens, and that hence dens *sign.* evil loves, *ill.* and *sh.* n. 338.

DESERT (*solitudo*). See WILDERNESS.

DESTROYER, PERDITION (*perditor, perditio*). That Abaddon and Apollyon *sign.* a destroyer and perdition; and that destroyer and perdition *sign.* the destruction of the church, by a total falsification of the Word, *sh.* n. 440.

DEVASTATION (*devastatio*). See CONSUMMATION.

DEVIL (*diabolus*). That the hell where they are who are in evils as to life, properly who are in self-love, is called in one expression the Devil, because all who are there are called devils; and that the hell where they are who are in falsities as to doctrine, properly who are in the pride of their own intelligence, is called in one expression Satan, because all who are there are called Satans, n. 97, 550, 841, 856, *ill.* n. 153. That the depths of Satan *sign.* the interiors of faith separated from charity, n. 143. That the throne of Satan *sign.* where there are falsities, and thence spiritual darkness, n. 110. That in every religion it is known that there is a God from Whom proceeds good, and that there is a devil from whom proceeds evil, and that therefore good is to be done and evil shunned, n. 272, *ill.* n. 675.

DIADEM (*diadema*). See STONE, and under the article PRECIOUS STONE.

DOCTRINE (*doctrina*). That worship is according to doctrine, n. 777, 778.

DOG (*canis*). That dogs *sign.* corporeal appetite, principally the pleasure of eating and drinking, *ill.* and *sh.* n. 952.

DOOR (*janua*). That gates (*portas*) *sign.* knowledges of what is true and good out of the Word, by which man is introduced into the church, consequently introducing truths, *sh.* n. 899, 901, 916. That there are actually doors in the spiritual world, which are opened and shut to those who ascend to heaven, and that therefore they *sign.* entrance or admission, *sh.* n. 176, 177. That the Lord alone opens and shuts the doors there, n. 177. That doors *sign.* admission and introduction, n. 217. That the Lord is the door by which man is to enter that he may be saved, *sh.* n. 916.

DOUBLE, and *to* DOUBLE (*duplum, et duplicare*). That they *sign.* to be done according to quantity and quality, *sh.* n. 762.

DRAGON (*draco*). That the dragon *sign.* those who make God three, and the Lord two, and who separate charity and faith, and make the latter competent to salvation and not the former, *ill.* n. 537. That dragon *sign.* the devastation of the church, *sh.* n. 537. That they who are meant by the dragon will persecute the New Church of the Lord, and, as far as possible, will seduce them, *ill.* and *sh.* n. 884. The reason why the dragon is called the old serpent, the devil, and satan, n. 841, 856. What is *sign.* by the dragon being bound one thousand years, n. 842 Concerning the sports of the dragon, and concerning the obsession of a city by them, *ill.* n. 655.

DRINK-OFFERING, or LIBATION (*libamen*). See WINE.

DRUNKENNESS (*ebrietas*). That to be made drunk with the wine of whoredom or of Babylon, also simply to be made drunk, *sign.* to be infatuated or insane with regard to spiritual things, *sh.* n. 721.

DUST (*pulvis*). That dust *sign.* what is damned, sh. n. 778. That to cast dust on the head *sign.* interior grief and mourning on account of damnation, *sh.* n. 778.

DWELL, *to* (*habitare*). That to dwell is spoken of good, n. 380. That to dwell and to cohabit *sign.* conjunction proceeding from love, *ill.* n. 883. That by the Lord's being said to dwell with them is *sign.* that He is in them, and they in Him, consequently conjunction, n. 883.

E.

EAGLE (*aquila*). That flying eagles *sign.* knowledges and thence understanding, *sh.* n. 244; also understanding perverted, from knowledges of what is false, *sh.* n. 244.

EAR (*auris*). See *To* HEAR.

EARTH (*terra*). That the earth *sign.* the church, *sh.* n. 285, 902. That the earth *sign.* the church among those who are in its internals and are called clergy, and the sea, the church among those who are in its externals, and are called laity, *sh.* n. 398, 402, 470, 567, 594, 677, 680; see the SEA. That the earth also *sign.* damnation, which takes place with them among whom the church is perverted and destroyed, *sh.* n. 285. That in the spiritual world there are earths as well as in the natural world; but that the latter are from a natural origin, whereas the former are from a spiritual origin, n. 260, 331, 865. That the heavens are expanses, and in each expanse the earth is under the feet, n. 260. Who are meant by those who are under the earth, n. 260. Concerning the lower earth, see SPIRITUAL WORLD.

That the earths in the spiritual world are changed according to the evils and falsities of those who dwell upon them, and that earthquakes happen, n. 331, 515. That hence earthquakes *sign.* changes of the state of the church, *sh.* n. 331, *ill.* n. 396. That a great earthquake, such as was not before, *sign.* overturning of all things belonging to the church, *ill.* and *sh.* n. 711.

EARTHQUAKE (*terræ motus*). See EARTH.

EAT, *to* (*edere*). That to eat *sign.* to appropriate to himself, n. 89. What is *sign.* by eating the flesh of another, n. 748. See FLESH.

EGYPT (*Ægyptus*). That Egypt *sign.* the natural man in conjunction with the spiritual, and in such case the affection of truth, *sh.* n. 503. That Egypt, in the opposite sense, *sign.* the natural man separated from the spiritual, and in that case insanity in spiritual things, *sh.* n. 503. The reason whereof is, because the Egyptians cultivated the science of correspondences, whence came then hieroglyphics, which science they afterwards turned into magic, and made it idolatrous, n. 503, towards the end. The miracles in Egypt recounted, n. 503. That all those things signified the falsities and evils of the church, n. 399.

ELDER (*senex, seniores*). That the four-and-twenty elders *sign.* all the truths and goods of the church in heaven and in earth, *ill.* 233, 251. That they *sign.* the heavens, n. 521 In particular, the higher heavens, n 275, 808.

ELECTION (*electio*). That by the chosen or elect are meant they who are with the Lord, who are not elected by predestination, n. 744. Who are meant by the called, the chosen, and the faithful, n. 744. See CHURCH.

ELIJAH and ELISHA. That Elijah and Elisha represented the Lord as to the Word, *ill.* n. 298, 437.

EMPTY (*vacuum*). That man is said to be empty when there is nothing but falsities and evils in him, n. 160.

ENCHANTMENT (*incantatio*). That to enchant is to persuade what is false and to destroy truth, n. 462, 655, 892. That enchantment is not only a persuasion of what is false, and consequently a destruction of the truth, but it is also a persuasion of what is true, and consequently a destruction of what is false, *ill.* and *sh.* n. 462. That enchantments were in use formerly, and were performed three ways, concerning which, n. 462.

ENDURANCE (*tolerantia*). That endurance *sign.* study and labor, n. 129. That the word of endurance *sign.* spiritual combat, which is temptation, n. 185.

ENGLISH (*Angli*). A conversation of certain Englishmen with two angels concerning the understanding of man in spiritual things, concerning God, the Immortality of the Soul, Regeneration, Baptism, and the Holy Supper, *ill.* n. 224. Concerning the English clergy ascending into a society of the higher heavens, and of their discourse there on a certain time with their king, about the Lord

and about Charity; and after their descent, of their discourse with others of the clergy about unanimity and concord, *ill.* n. 341. Concerning a paper sent down from heaven to a society of English, and sent back by two bishops there; and of a discourse afterwards with those bishops concerning the church and religion at this day, *ill.* n. 675. Of the tracts published in London concerning the New Jerusalem, reprobated by the English bishops; and concerning the dominion which they affect, *ill.* n. 716.

EPHESUS (*Ephesus*). That by the church of Ephesus are meant those who primarily respect truths of doctrine, and not goods of life, n. 73.

EPHRAIM (*Ephraim*). See MANASSES.

EVENING (*vespera*). That evening *sign.* the last time of the old church; and morning, the first time or commencement of the New Church, *sh.* n. 151. That the Lord instituted the Holy Supper, because the evening, in which the supper took place, *sign.* the last time and state of the church, n. 219, *ill.* n. 816.

EVIL (*malum*). That evil is the devil, n. 890. That there is evil of falsity and falsity of evil, concerning which, n. 379, 382. That they who confirm evil in themselves perish, n. 872. That the evil which appears to man, contains innumerable concupiscences in simultaneous order, *ill.* n. 678. See REPENTANCE. That evil is attributed to Jehovah that is, to the Lord, and that this is from appearance, n. 494, 498, 714. That after death, goods and truths are taken away from the evil, and evils and falsities from the good, *ill.* n. 948.

EUPHRATES (*Euphrates*). That Euphrates *sign.* rational things bordering upon or bounding the spiritual things of the church, *ill.* n. 444. That it *sign.* interior reasonings, n. 699. That it *sign.* reasonings full of falsities, and thence insanities, *sh.* n. 444.

EXTERNAL (*externum*). That the ultimate is the continent and complex of all things prior, n. 438, towards the end. That all spiritual power consists in truths in the ultimates, n. 148. What is in the inmost is in all things around, *ill.* n. 933. That the church in the heavens and the church on the earths make one, like the internal and external in man, n. 486.

EXTREME (*extremum*). That in the ultimates or extremes is the simultaneous order of the successives, *ill.* n. 678. See ORDER.

EYE (*oculus*). That eye *sign.* the understanding, n. 25, *sh.* n. 48. That eye, in speaking of the Lord, *sign.* Divine wisdom, Omniscience, and Providence, *sh.* n. 48, 240, 271. What is *sign.* by the eyes of the cherubim, n. 240, 246.

EYE-SALVE (*collyrium*). That it *sign.* a medicine whereby the understanding is healed, n. 214.

F.

FACE (*facies*). What is *sign.* by seeing the face of the Lord, *ill.* n. 938. That to see the face of Jehovah or the Lord *sign.* to know and acknowledge what He is, as to His Divine attributes, besides other things, *sh.* n. 939. That no one can see the Lord, such as He is in Himself, and live, *sh.* n. 939. That the face of Jehovah or the Lord, in an opposite sense, *sign.* anger and aversion, because a bad man is angry, and turns himself away, *sh.* n. 939. That face, in speaking of the devil, *sign.* subtle artfulness, n 562.

FAITH (*fides*). That faith is truth, *ill.* n. 111, 129. Various things concerning the conjunction of faith and charity, *ill.* n. 417. That faith is from charity, and that it is the form of charity, altogether like speech and sound, *ill.* n. 655, *ill.* n. 875. A comparison of charity and faith with heat and light, from which may be seen what faith is separated from charity, and what faith is conjoined with charity, *ill.* n. 875, towards the end. The quality of faith originating in charity described, n. 451. That charity and faith are not any thing, unless they exist in works, and that in works they exist and subsist, *ill.* n. 875. That charity and faith in man are inwardly in act,

consequently in works, when they are in the will, because they are then in the endeavor, *ill.* n. 875.

A general or universal idea of faith concerning the Lord, and concerning salvation from Him, n. 67. That they who believe in the Lord have eternal life and are saved, *sh.* n. 60, *sh.* n. 553. That the acknowledgment of the Lord and faith occasion presence; but that affection and love occasion conjunction, *ill.* n. 937. That Paul and James agree in this, that the doers of the law are justified by God, *sh.* n. 828, *ill.* n. 417.

For the doctrine of the Reformed concerning justification by faith, and concerning good works, see the doctrines of the Reformed in what is premised at n. II. That the Reformed establish their doctrine upon a single assertion of Paul, falsely understood, *ill.* n. 417, 750. That all who belong to the church in the Christian world agree in this point, that man is justified without the works of the law, n. 391. That faith alone at this day constitutes the universal theology, and charity in no respect, n. 133. In what manner they defend their doctrine, by various kinds of discourses and reasonings, *ill.* n. 838. That all throughout the Christian world acknowledge faith alone as the only means of salvation, although in other things they disagree, *ill.* n. 484. That faith alone is confirmed various ways, principally the faith of the clergy, but not so that of the laity, *ill.* n. 426, 461, 677. That faith alone is easily received, the reason thereof, and that therefore it is received, n. 539. That there are three degrees of reception of the religious principle of faith alone: 1st, to acknowledge it; 2dly, to confirm it in one's self; 3dly, to live according to it; that there are some who are in the first and second degree and not in the third, and that they who are in the third are damned; the quality of these described, *ill.* n. 634. That faith alone is also faith separated from charity, n. 388. Concerning those who, in theological matters, know nothing, except that faith alone is all, and of their habitation and lot, from experience, n. 456. That the learned have attributed all salvation to faith, and nothing to charity; the reason whereof is, that they have attributed every thing to knowledge, and nothing to affection, because the former appears before the sight, whereas the latter does not appear, but faith proceeds from thought, and charity from affection, n. 908. That faith proceeds from thought, and charity from affection, *ill.* n. 655. That that tenet ought to be shunned, that a man is justified, that is, saved, by faith alone without the works of the law, *ill.* n. 838.

Various reasonings, by which they establish, that faith alone is the only means of salvation, *ill.* n. 449. That in the northern quarter are they who only acknowledge faith alone and the customary worship as means of salvation, and live as they like, concerning whom from experience, n. 442. Many of their visionary notions enumerated who confirm themselves in faith alone, n. 451. That the interiors of faith, separated from charity, are the depths of Satan, n. 143 That they are spectres, *ill.* n. 675 See ENGLISH. That they seduce and consequently that they are dangerous, *ill.* n. 144. Concerning those who separate faith entirely from charity, pretending that God, by virtue of faith, operates inwardly, even to the proper will of man, and it there turns itself about on the left side, and that thus the interiors of man's mind are intended for God, and the exteriors for man, hence that God pays no regard to any thing which relates to man; that these were seen as turtles with two heads, *ill.* n. 463. That the interior reasonings of those who are in faith alone, must first be detected and removed, otherwise the truths of faith appertaining to the New Church, which is the New Jerusalem, cannot be received; for which reason they are treated of in the Apocalypse, n. 483, 700. That they who have confirmed themselves in faith alone, cannot receive the two essentials of the New Church, which are the acknowledgment that the Lord is the God of heaven and earth, and a life according to the precepts of the dec-

alogue; that they reject them for three reasons, *ill.* n. 500. That they who have confirmed themselves in the falsities of that faith, can with difficulty recede from them, for this reason, because they are kept shackled as it were by the dragonists in the world of spirits, with whom they are in society, n. 563. That they who are in faith alone, and pray from the form of their faith, cannot do otherwise than make God three and the Lord two; because they pray to God the Father, that he would have mercy for the sake of the Son, and send the Holy Ghost, *ill.* n. 537, *ill.* n. 611.

That they who have confirmed in themselves faith alone, have so far shut up their understanding, as no longer to see any truth in the Word, *ill.* n. 421. That they who have confirmed in themselves faith alone, have no truth from the Word, but what is falsified, whence there is not any church among them, nor any religion, *ill.* n. 541, *ill.* n. 675. That the doctrine of faith at this day is contrary to the Word, and that it falsifies the whole Word, n. 136, 404, 570. That they who from confirmation are in faith alone, know the truths from the Word, which are enumerated, but that they have falsified all, made evident by a paper, on which those truths were written, which was placed on a table illuminated by a direct influx of light from heaven, also by touching the Word, which lay on another table, concerning which, *ill.* n. 566. Concerning a leader in the doctrine of faith alone, who touched the Word placed on a table, and was thrown into a corner of the room, and became as it were dead, *ill.* n. 566. That the adultery of the son with the mother corresponds with the falsification of the truths of the Word by faith alone, and that this is represented by the adultery of Reuben with Bilhah his father's concubine, *sh.* n. 134.

That they who, from confirmation, are in faith alone, are in the light of infatuation, which corresponds to the light which owls and bats see by, which light in itself is darkness, *ill.* n. 566. That evil of life follows from the falsities of that faith, n. 698. That it is of the Divine Providence of the Lord, that they who have confirmed themselves in faith alone falsify truths, lest if they knew holy truths, they should profane them, n. 686, 688. Concerning three hundred who had confirmed in themselves faith alone, and ascended into heaven, and in their descent were seen like dead horses; because a living horse *sign.* the understanding of the Word, and a dead horse the understanding of the Word destroyed, *ill.* n. 611. In what manner the dragon spirits heal the wounds made by this tenet, that the works of the law are not necessary to salvation, which, nevertheless does not accord with the Word, n. 576–578. Concerning those who asserted, that by the works of the law are meant the works of the law of the decalogue; what reply was made to them from heaven, n. 578. A pit of the abyss described, where they are who have confirmed faith alone, n. 421, 442.

Concerning this tenet of their faith, that God the Father withdrew His grace and favor from the human race, and that therefore reconciliation and satisfaction were necessary, but that this is contrary both to Scripture and reason, *ill.* n. 484. Concerning the act of justification by faith alone, that they make themselves as to that act like a statue of salt, or Lot's wife, *ill.* n. 484. Concerning the state of justification by faith alone, and concerning the mysteries of it, that the goods of charity done by man contribute nothing to salvation, and that hence it follows, that in such case there is no religion, *ill.* n. 484. Concerning those who make faith alone the only means of salvation, and concerning those who make charity the only means, also concerning a syncretist, *ill.* n. 386 A disquisition among certain spirits, whether faith is spiritual and not charity, or whether charity is spiritual and thence faith, *ill.* n. 386. A disquisition concerning faith and charity, the quality of charity, if to faith is assigned the first place, and the quality of faith, if to charity is assigned the first place; that in this latter state, faith is spiritual from charity, whereas, in the former, faith is natural and charity also, compared

with a mountebank walking on the palms of his hands, *ill.* n. 655. That the great city, which is spiritually called Sodom and Egypt, is where they are who acknowledge faith alone as the only means of salvation; various things there concerning the mockery of charity, and concerning a plenary justification of man from sins by faith alone, *ill.* n. 531. Concerning the pastimes of the dragon in an amphitheatre, that by phantasies they introduced sheep and lambs, and afterwards lions and tigers, which tore them to pieces, *ill.* n. 655. Concerning the dragon spirits, who were desirous to take by stratagem a certain city, where charity reigned, asserting, that they also professed faith and charity, only with this difference, that they assign to faith the first place, and to charity the second; but in vain; concerning which circumstance, *ill.* n. 655. That the dragons afterwards laid siege to that city, but that they were consumed by fire from heaven, *ill.* n. 655. A disquisition in a council concerning justifying faith without the works of the law, and the conclusion therein, that faith produces good works, as a tree produces fruit; also an inquiry, whether it is so believed at this day by those who have confirmed themselves in faith alone, and it was perceived to be quite the reverse, *ill.* n. 417. That from this conclusion the conjunction of faith with charity has not been found, *ill.* n. 417. A temple or place of worship, in which was seen a representative image of faith separated from charity, described as to its quality, and that it was afterwards destroyed, and in the place thereof was seen the tabernacle, the temple, and the Lord, *ill.* n. 936. Concerning the lot of those who have confirmed themselves in faith alone; that in the spiritual world they are led to build, but what they build by day falls down by night, and that afterwards they are let into hell, *ill.* n. 153. Also concerning their lot and destruction, *ill.* n. 531.

That they who have confirmed in themselves faith alone, believe themselves to be wise, when nevertheless they are the foolish virgins n. 433. That they who, from confirmations, are in faith alone, believe that the doctrine thereof is so fortified, that it cannot be impugned, n. 581. That they who have confirmed themselves in faith alone, are inveterate enemies against those who oppose that faith, but especially when they feel among them the sphere of the Lord, *ill.* and *sh.* n. 603. That they who are in faith alone do not think about repentance, n. 450, *ill.* n. 531. That the decalogue to them is a blank table, n. 461. That they who think themselves free under faith, and not bondmen under the law, are bondmen, *ill.* n. 578. That they who are in faith alone do not reflect, neither are willing to reflect, upon evils of life in themselves, *ill.* n. 531, 710. That the tenet concerning faith alone is damnable, *sh.* n. 838. That they are the goats, *ill.* n. 417, 838. That the church commences from charity, and ends in faith alone, n. 82.

That they who are in faith alone, will and teach that the understanding is to be kept in subjection to all things of their faith; but that this tenet is hurtful, *ill.* n. 224, 564, 575. That the understanding is to be kept in subjection to faith, or that what the church teaches is to be blindly believed, is retained from the Roman Catholic religion, which declares this tenet, n. 914. That thereby the way of light from the Lord is obstructed, insomuch that man can no longer be enlightened, *ill.* n. 914.

FAITHFUL (*fidelis*). That faithful *sign.* those who are in faith in the Lord, and that it *sign.* those who are in the inmost principles of the church, n. 744, 821. See CHURCH.

FALSE PROPHET (*pseudo propheta*). See PROPHET.

FALSITY (*falsum*). That falsities are darkness and thick darkness, n. 110. That there is evil of falsity, and falsity of evil, n. 379, 382. That there is falsity proceeding from evil, and falsity not proceeding from evil, and that falsity not proceeding from evil appears before the Lord as truth, but under different colors, *ill.* n. 625. Concerning goodness and falsity together, n. 97. Concerning the light of the confirmation of what is false

together with its quality, *ill.* n. 566, 695. See CONFIRMATION.
FAMINE (*fames*). See HUNGER.
FAT, FATNESS (*pingue, pinguedo*). That fat things *sign.* heavenly goods and the affections thereof, and the delights of those affections, *sh.* n. 782.
FATHER (*pater*). That father *sign.* good; and in speaking of the Lord, Divine good in Him, n. 170, *ill.* and *sh.* n. 613. That the Lord by Father meant the Divinity in Him, *ill.* n. 150, *ill.* n. 170. That God and the Father, also God and Jehovah, *sign.* the Lord with respect to Divine Truth, and with respect to Divine Good, n. 21. That the Lord, as to His Divinity (*Divinum a quo*), as well as to His Divine Human, is called the Father, *sh.* n. 21, *sh.* n. 613, *sh.* n. 839. That the kingdom of the Father comes, and that the will of the Father is done as in heaven, so on earth, when the Lord is immediately approached, *ill.* and *sh.* n. 839. See also the LORD.
FEAR, *to* FEAR (*timor, timere*). That the fear of God, and to fear God, *sign.* the love of God, and to love God, especially a fear and to fear to do any thing against Him, that is, against His precepts, inasmuch as this fear is in all love, *ill.* and *sh.* n. 527, *ill.* n. 628. What holy fear is, *ill.* and *sh.* n. 56. That what is introduced from fear does not remain, n. 164 towards the end. That the fearful, and to fear, *sign.* to be in no faith, *sh.* n. 891. That fear *sign.* a fear of hell and of torments there, which is with the wicked, n. 527.
FEED, *to*, and PASTOR (*pascere, et pastor*). That to feed *sign.* to teach, and pastor or feeder, one that teaches, *ill.* and *sh.* n. 383.
FIG-TREE (*ficus*). That a fig-tree *sign.* natural good, *sh.* n. 334, *ill.* n. 875.
FILTHY (*immundus*). See UNCLEAN.
FIRE (*ignis*). That fire *sign.* Divine Love, *ill.* and *sh.* n. 468. That in the spiritual world love appears at a distance as fire, n. 422. That therefore fire upon the altar of burnt-offering *sign.* Divine heavenly love, and that for that reason it was commanded that it should burn constantly thereon, and that fire should be taken therefrom in the censer, and they should make incense, *ill.* and *sh.* n. 395. That fire, in an opposite sense, *sign.* infernal love, n. 422, 494. That fire and sulphur *sign.* infernal love and concupiscences derived from that love, *sh.* n. 452, 453. That fire *sign.* hatred, *ill.* n. 655 towards the end, 766. What is *sign.* by hail mingled with fire, n. 399. See HAIL. That it is attributed to Jehovah, that He consumes with fire, *ill.* and *sh.* n. 494. That the truth is testified by fire from heaven, *sh.* n. 599. That a consuming fire from heaven was a testification that they were in evils and falsities, *sh.* n. 599; and that they were in the concupiscence of infernal love, *ill.* n. 863. That to be burnt with fire *sign.* the punishment of the profanation of what is sacred or holy, *sh.* n. 748, 766.
FIRST-BEGOTTEN (*primogenitus*). That the Lord is called the first-begotten from the dead, which *sign.* that in His humanity He is Divine good united to Divine truth, *ill.* and *sh.* n. 17. That first-begotten is spoken of the church; and that is the first-begotten, which from love of the will, through faith of the understanding, first exists in act or operation, *ill.* n. 17. Forasmuch as the church then first exists with man when the truth of doctrine conceived in the internal man is born in the external, *ill.* n. 17.
FIRST-FRUITS (*primitiæ*). That first-fruits *sign.* that which first springs up, and afterwards grows; and because in the first is contained all which follows in power, that hence the first-fruits were holy, *ill.* and *sh.* n. 623. That first-fruits *sign.* such things as belong to the church, *ill.* and *sh.* n. 623.
FISH (*piscis*). That fish *sign.* sensual affections, which are the ultimate affections of the natural man, *ill.* n. 290 towards the end. That fishes also *sign.* those who are in common truths, which are also ultimates of the natural man, *sh.* n. 405. That fishes also *sign.* those who are in external falsities, *sh.* n. 405.

FIVE (*quinque*). That five *sign.* something and little, *sh.* n. 427.

FLESH (*caro*). That it *sign.* the good of the Word and of the church, *ill.* and *sh.* n. 832. That flesh *sign.* the proprium of man, *sh.* n. 748. That to eat the flesh of another *sign.* to destroy his selfhood, *sh.* n. 748.

FLOOD (*flumen*). See RIVER.

FLY, *to* (*volare*). That to fly *sign.* to perceive and to instruct, and in speaking of the Lord *sign.* to foresee and to provide, *sh.* n. 244, also n. 245, 561, 831. See WING.

FOOD (*cibus*). That they who are in the spiritual world are nourished by food; but that food there is of a spiritual origin, concerning which various things are related, n. 152.

FOOT (*pes*). That feet *sign.* what is natural, and in speaking of the Lord, the Divine natural, *ill.* and *sh.* n. 468. That to set the right foot on the sea, and the left on the earth, *sign.* that the Lord has the universal church under His intuition and dominion, as well those therein who are in its externals, as those who are in its internals, n. 470. That the footstool of the Lord *sign.* the church on the earths, *ill.* and *sh.* n. 49, likewise n. 470. That to stand upon the feet *sign.* to be reformed as to the external or natural man, *ill.* and *sh.* n. 510.

FOREHEAD (*frons*). That forehead *sign.* love, both good and evil, *ill.* and *sh.* n. 347. That the Lord looks at angels in the forehead, and that the angels look at the Lord through the eyes, because they look from the understanding of truth; hence proceeds conjunction, *ill.* n. 380. That to set a seal upon the foreheads *sign.* to separate and distinguish one from another, according to the love, n. 347. That written on the forehead *sign.* inherent in the love, n. 729. That name written on the forehead *sign.* acknowledgment from love and faith, n. 613.

FORTY-TWO (*quadraginta duo*). That forty-two months *sign.* complete to the end, when the New Church begins, *ill.* and *sh.* n. 489, 583.

FOUNDATION, *to* LAY A FOUNDATION (*fundamentum, fundare*). That the foundation of the world *sign.* the establishment of the church, *sh.* n. 489. That the foundations of the wall of the city New Jerusalem, and in general the foundations of the earth, *sign.* doctrinals of the church, *ill.* and *sh.* n. 902, 903, 914. That the twelve foundations of the wall of the city New Jerusalem, which were of twelve precious stones, *sign.* all of the doctrine of the New Church from the literal sense of the Word, *ill.* and *sh.* n. 915.

FOUNTAIN (*fons*). That fountain and fountains *sign.* the Lord and the Word, *sh.* n. 484, 683.

FOUR (*quatuor*). That four has relation to goods, and three to truths; and that hence four *sign.* good and the conjunction of good and truth, *ill.* and *sh.* n. 322. That a fourth part *sign.* all good, n. 322. What is *sign.* by the four angels, n. 342. See ANGEL. What is *sign.* by the four winds, n. 343. See WIND.

FOUR-SQUARE (*quadratum*). That four-square and quadrangular *sign.* what is just, *ill.* and *sh.* n. 905.

FOWL *or* BIRD (*avis*). That beasts, birds, and fishes *sign.* affections, perceptions, and thoughts, both in the good and evil sense, *ill.* and *sh.* n. 405, 831. See BEAST and FISH. That birds *sign.* such things as relate to the understanding and to the thought, and thence in both senses to counsels, *ill.* and *sh.* n. 757. That birds *sign.* falsities from hell, also the infernal genii, who are in these falsities, *ill.* n. 837.

FRANCE (*Gallia*). Prophecies concerning the church in the kingdom of France, n. 740–744. That it dissents from the Roman Catholic religion, and that in many things it coheres with that religion in externals, but not so much in internals, *ill.* n. 740. That they do not acknowledge the pope as head of the church, like a head which governs a body, but as highest in rank, n. 742. That they acknowledge the Word as holy, according to which we must live; also, that Divine power does not belong to any man, n. 741, 742. That it is owing to the Lord's Divine Providence, that they have not

yet proceeded farther, lest truths and falsities might be commixed, n. 741. That the Lord will convince them by the Word, that He is to be approached as to His Human, because it is Divine, *ill.* n. 743, 744.

FRANKINCENSE, CENSER (*thus*, *thuribulum*). See INCENSE.

FREE, FREE-WILL (*liberum*, *liberum arbitrium*). For the doctrine of the Reformed concerning free-will, see their doctrines in what is premised at n. IX. That freemen and bondmen *sign.* those who know and understand from themselves, and those who know and understand from others, n. 337, 604, 832.

FROG (*rana*). That frogs *sign.* ratiocinations proceeding from cupidities, because they croak, and are pruriencies, *sh.* n. 702.

FRUIT (*fructus*). That fruits *sign.* the goods of love and charity, which are good works, *ill.* and *sh.* n. 934.

FULL (*plenum*). That full is spoken of man, in whom are truths and goods, and empty in whom are falsities and evils, n. 160.

FURLONG (*stadium*). That furlongs *sign.* the same as ways, n. 654. That they also *sign.* the same as measures, n. 907.

FURNACE (*fornax*, *caminus*). That a furnace is put for its fire, n. 422. That the smoke of a furnace *sign.* falsities of concupiscences proceeding from evil loves, *sh.* n. 422.

G.

GABRIEL (*Gabriel*). That the angel Gabriel *sign.* societies of heaven where it is taught that Jehovah came into the world, and that His Human is the Son of God, n. 548, 564, 707. See ANGEL.

GAD (*Gad*). That the tribe of Gad *sign.* in the highest sense Omnipotence, in the spiritual sense good of life and uses, and in the natural sense works, *ill.* and *sh.* n. 352.

GALL (*fel*). See WORMWOOD.

GARDEN (*hortus*). That a garden and paradise *sign.* the wisdom and intelligence of the man of the church, *sh.* n. 90. This illustrated by gardens and paradises in the spiritual world, where they are who are in wisdom and intelligence, n. 90, *ill.* n. 875.

GARMENT *or* VESTURE (*vestimentum*). That garments *sign.* truths, because truths invest good, *sh.* n. 45, *sh.* n. 166, 212. That garment, in speaking of the Lord, *sign.* the truths of the Word, *sh.* n. 166. And that the Lord's vesture *sign.* the Word as to Divine Truth, n. 825, 830. That to be clothed and to be arrayed in garments, *sign.* to be in truths, and to be presented in truths, n. 671, 814; also to be conjoined with societies of heaven, which are in truths, n. 328, 367. That mantles, robes, and cloaks *sign.* truths in common, *ill.* and *sh.* n. 328, 367, 378; also religious principles, n. 378, 379. What is *sign.* by a garment down to the foot, in speaking of the Lord, n. 45. That a vesture stained with blood, in speaking of the Lord, *sign.* violence offered to the Word, *ill.* and *sh.* n. 825.

GARMENT DOWN TO THE FOOT (*talaris*). See GARMENT.

GATE (*porta*). See DOOR.

GATHER THE VINTAGE, *to* (*vindemiare*). See VINEYARD.

GIFT (*donum*). That to send gifts is to be associated through love and friendship, n. 508.

GIRDLE (*cingulum*). That a girdle or zone *sign.* a band conjoining truths and goods of the church, *sh.* n. 46, 671.

GLADNESS (*lætitia*). See JOY.

GLOBE (*orbis*). That by globe is *sign.* the church, the same as by earth, *sh.* n. 551.

GLORY (*gloria*). That glory has relation to Divine truth, and honor to Divine good, *sh.* n. 249, 921, 923. That glory has relation to Divine truth, and that it signifies Divine truth, *ill.* and *sh.* n. 629. That it also relates to Divine wisdom and Divine majesty, n. 22. That in proportion as the angels are in Divine truths, in the same proportion they are in the splendor of glory, n. 629. That the glory of the Lord *sign.* the Word in its Divine light, *ill.* and *sh.* n. 897. That to give the Lord glory and honor *sign.* to ascribe to Him all truth and all good, n 249. That to give the

Lord glory *sign.* to acknowledge and confess that all Divine truth is from Him, *ill.* and *sh.* n. 629. That glory originating in pride is in them who are in the love of self, and that glory not originating in pride is in them who are in the love of uses; this latter glory is from spiritual light, but the former from mere natural light, *ill.* and *sh.* n. 940.

GOATS (*hirci*). That they who are in faith alone are meant by goats, *ill.* n. 838. Concerning a herd of goats and a flock of sheep, and concerning a council, in which this passage from Paul was deliberated upon, that man is justified by faith without the works of the law, *ill.* n. 417.

GOD (*Deus*). See the LORD.

GOG (*Gogus*). That Gog and Magog *sign.* those who are in external natural worship, and not in internal spiritual worship, *ill.* and *sh.* n. 859, 860, 862 towards the end, 863 towards the end.

GOLD (*aurum*). That gold *sign.* the good of love, *sh.* n. 913, *ill.* n. 211, 917.

GOOD (*bonum*). See also TRUTH. Concerning the goods of life, which are also the goods of charity, see CHARITY and WORKS. Concerning the conjunction of good and truth, also concerning the conjunction of evil and false, see MARRIAGE. That the good of love is formed by the truths of wisdom, *ill.* n. 912. That good is formed by truths, and by a life conformable to them, n. 832. That spiritual good with man is according to truths, which become of the love of the will, *ill.* n. 935. That truth is the form of good, because it proceeds from good, n. 907, 908. That in thought good is not reflected upon, because it is not seen, but only felt; but that truth is reflected upon, because this is seen therein, *ill.* n. 908. That good is felt under a species of delight, and that therefore it may be evil, *ill.* n. 908. That man cannot do good from himself, which in itself is good, but from the Lord, n. 178. That goods and truths from the Lord are not appropriated to man, but that they continually remain the Lord's with him, *ill.* n. 854. That after death goods and truths are taken away from the evil, and evils and falsities from the good, *ill.* and *sh.* n. 948. Concerning heavenly good and truth, and concerning spiritual good and truth, n. 726. See also LOVE and TRUTH.

GOSPEL (*evangelium*). Concerning the law and the gospel, see what is premised concerning the doctrine of the Reformed churches. That the gospel *sign.* the coming of the Lord and of his kingdom, and that the New Church will be established by Him, and that to declare or preach the gospel *sign.* to announce those things, *sh.* n. 478, 553, 626.

GRACE (*gratia*). That it is false, that God the Father withdrew His grace, and that therefore He is to be reconciled, *ill.* n. 484.

GRAPES (*uvæ*). That grapes and clusters of grapes *sign.* the goods of charity, because they are the fruit of the vine, *sh.* n. 649.

GRASS (*gramen*). That grass *sign.* that truth of the church which first springs up or is born with man, *ill.* and *sh.* n. 401. In like manner herbs of the field, n. 401. That green grass *sign.* that which is alive with man, and that grass burnt up *sign.* that which is dead with him, *ill.* n. 401.

GRAVEN IMAGE (*sculptile*). See IDOL.

GREAT (*magnum*). That great in the Word relates to good, and high to truth, n. 337, 582, 656, 663, 896, 898. That small and great *sign.* all in a lesser or greater degree, *ill.* n. 810, 527, 604, 832; also all of whatever condition and quality, n. 866.

GREAT MEN (*magnates*). That great men *sign.* those who are in good, and, in the opposite sense, those who are in evil, *sh.* n. 337.

GREEN (*viride*). That green grass *sign.* what is alive, n. 401. That the natural sphere round about the Lord appears green like the emerald, n. 232.

GUILE (*dolus*). That a lie *sign.* falsity and false speaking, and that guile *sign.* both from design, because guile and cunning proposes something to itself, *ill.* and *sh.* n. 624.

H.

HAIL (*grando*). That hail *sign.* infernal falsity destroying good and truth, *sh.* n. 399, *ill.* n. 714. That hail mingled with fire *sign.* falsity originating in infernal love, *sh.* n. 399. Hail of a talent weight *sign.* direful and atrocious falsities, *ill.* n. 714.

HAIR (*capillus*). That hair *sign.* truth in the ultimates, consequently, the literal sense of the Word, *sh.* n. 47.

HAND (*manus*). That the works of a man's hand *sign.* the things proper to man, which are evils and falsities; and that the works of the hands of God *sign.* the things proper to Him, which are goods and truths, *ill.* and *sh.* n. 457. That communication is produced by the touch of the hand, and that therefore the Lord touched many with His hand, whom He healed, *ill.* and *sh.* n. 55.

HARP (*cithara*). That harps *sign.* confessions of the Lord from spiritual good and truths, *ill.* and *sh.* n. 276, 616. That the sound of harps, and in general the sound of stringed instruments, correspond with spiritual affections, n. 792. See MUSIC. That the angels do not play upon harps, but that their speech and confessions are so heard, n. 276, 616, 661.

HARVEST (*messis*). That harvest *sign.* the state of the church, and that to put forth the sickle to the harvest *sign.* to make an end of the perverted church, and to execute judgment, *ill.* n. 643, *ill.* and *sh.* n 645. The Lord's parable of the reapers explained, n. 645 towards the end, n. 647 towards the end.

HEAD (*caput*). That head *sign.* wisdom originating in love, n. 823; also intelligence, *sh.* n. 538. That head, when spoken of the Lord, *sign.* the Divine love of the Divine wisdom, n. 47. That head, in the opposite sense, *sign.* insanity and folly, *sh.* n. 538. That it *sign.* imaginary and visionary notions, n. 451. That the seven heads of the dragon *sign.* insanity arising from truths falsified and profaned, n. 538. In like manner. the seven heads of the beast, rising up out of the sea, n. 568, 576.

HEAR, *to* (*audire*). That to hear *sign.* to perceive and to obey, *ill.* n. 87, 104, 118. That therefore the Lord said, He that hath an ear to hear, let him hear, *sh.* n. 87.

HEART (*cor*). That soul *sign.* the life of the understanding and faith, and heart the life of the will and love, *ill.* and *sh.* n. 681. That heart *sign.* the good of love and charity, and that the reins *sign.* the truths of wisdom and faith, *ill.* and *sh.* n. 140.

HEAT (*calor*). That it is spiritual heat which kindles the will, and produces love therein, n. 867. That that heat after death discovers the affections of every one, n. 867. That spiritual light, together with spiritual heat, then discovers the intentions and endeavors, n. 867. A comparison made of charity and faith, with heat and light, *ill.* n. 875 towards the end.

HEAT *of the* SUN (*æstus solis*). The heat of the sun *sign.* concupiscences of evil, *ill.* and *sh.* n. 382, 691, 692.

HEAVEN (*cœlum*). That the New Heaven was formed of such Christians as acknowledged the Divinity of the Lord in His Humanity, and His kingdom, and at the same time had repented of their evil works, PREFACE. That this heaven is formed of those who lived after the Lord's coming, n. 612, 876. That this heaven is also distinguished into three, n. 876. Concerning the higher and lower parts of this heaven, n. 661, 878. That the one hundred and forty-four thousand sealed from every tribe constitute therein as it were the head, and that a great multitude, which could not be numbered, constitute as it were the body, n. 363. That this heaven is meant by the New Heaven in John, n. 876. That from this heaven will descend the New Church, which is the New Jerusalem, PREFACE. That this New Heaven is distinct from the ancient heavens, and that it is under them, and that they communicate by influx, PREFACE, and n. 612, 617, 876. That the external heaven, which was before the last judgment, and is signified by the sea, after they were taken thence who were written in the book of life, was dissolved, *ill.* and *sh.* n. 878 The first heaven, which passed away

of whom it was composed, n. 330. That it was permitted those, who had lived in externals like Christians, but in internals were devils, to form to themselves by phantasies, in the world of spirits, as it were heavens in great abundance, n. 865, 877. That these heavens are meant by the former heaven and the former earth, which passed away, n. 877. That these fictitious and imaginary heavens, before the last judgment, were like dark clouds between the sun and the earth, consequently between the Lord and the men of the church, n. 804. That therefore these heavens were dispersed, n. 761, 804, 865. That after the last judgment, it was not allowed to form to themselves such heavens, but that then every one was bound to the society to which he belonged, n. 791. That hence it appears, that by the heaven and earth which John saw perish, is not meant heaven and earth in the natural world, but in the spiritual world, n. 876. That the universal heaven is as one man, whose soul and life is the Lord, and that hence the Lord is heaven, n. 5, 363, 882, 943. That therefore when the Lord speaks through heaven, He speaks as the soul does through the body, n. 882, 943. That when the Lord speaks through heaven, the angels are ignorant thereof, comparatively as the *viscera* and muscles of the body are ignorant thereof when man speaks and acts, and that nevertheless they are in connection after a wonderful manner, n. 943. That a voice out of heaven is from the Lord, n. 809. That the heavens are expanses one above another, and that everywhere there is earth under the feet, n. 260. That under the earth *sign.* those who are in the ultimate heaven, *ill.* and *sh.* n. 260. That the higher and lower heavens act as one by influx, n. 286. That all the heavens acknowledge the Lord to be the God of heaven and earth, n. 811.

That all the heavens are distinguished into two kingdoms, the heavenly kingdom, and the spiritual kingdom, concerning which, n. 387, 647, 725, 920. That the heavenly kingdom of the Lord is His priestly kingdom, and the spiritual kingdom is His royal kingdom, *ill.* n. 834. That the three heavens are three degrees of love and wisdom, which degrees are called heavenly, spiritual, and natural, n. 49. That all the heavens are distinguished into innumerable societies, and these societies are according to the varieties of affections, both in general and in particular, n. 364. That the highest heaven is as it were in an ethereal atmosphere, the middle heaven as it were in an aërial atmosphere, and the lowest heaven as it were in a watery atmosphere, n. 878, towards the end. That in the spiritual world there are also atmospheres, but spiritual, n. 238, 878. That the angels of the third heaven are in the good of love from the Lord to the Lord, and that they have the truths of wisdom written in their life, and not in their memory; and that they clearly see those truths inwardly in themselves, when they hear them: and that they become angels of the third heaven who do good works, and adjoin thereto truths from the Word, *sh.* n. 120, 121, 123, 920. That the heavens exist from the Divine love through the Divine wisdom, *ill.* n. 875. See LOVE. That happiness in heaven is according to the quality of the affection of good and truth, n. 782. That heaven is not to be thought of from place, but from love and wisdom, *ill.* n. 611.

That the church is as well in the heavens as on the earth, n. 612. That the church on earth is the foundation of heaven, n. 645. That heaven is like the internal of man, and the church on earth like his external, wherefore heaven is first prepared and formed by the Lord, and from it afterwards the church, in like manner as the internal of man before his external, and the latter by the former, n. 486. That when the church on earth is perverted, and no good remains in it, and consequently no truth proceeding from good, the angels of heaven lament, and supplicate for its end, consequently for the last judgment, and for a new church in the room of the former, n. 645, 761. That the angels of heaven are rejoiced that in the spiritual world the Babylonians are removed, and that thus the New Church is at hand,

n. 790. That heaven and hell are quite distinct, and opposite, because all things in the heavens are goods and truths, and in the hells are evils and falsities, n. 761.

In what manner an angelic spirit, after he is prepared, ascends and enters heaven. *ill.* n. 61*r* In what manner an evil spirit, it he ascends into heaven, is tormented, *ill.* n. 611. That a voice from heaven is variously heard below, either as the sound of waters, or as the sound of thunders, or as the sound of trumpets, or like the sound of harps, *sh.* n. 661. That a voice from the lowest heaven is heard sometimes as the noise of a crowded multitude, a voice from the middle heaven as the sound of many waters, and a voice from the highest heaven as thunder, n. 811. Concerning the habitations of the angels according to quarters, towards the east, west, south, and north, n 901. See QUARTERS.

HEIGHT (*altitudo*). That height *sign.* the good and truth of the church in every degree, *ill.* n. 907.

HELL (*infernum*). That the hells are distinguished into two kingdoms, the diabolical and the satanical, concerning which, n. 387. That these hells are called the devil and satan, for this reason, because all who are therein are devils and satans, n. 387. Concerning the hell where they are who are in the loves of falsity and thence in the lusts of evil, n. 835. That hell consists of perpetual workhouses or prisons, concerning which, *ill.* n. 153. That death and hell *sign.* those who in themselves are devils and satans, *ill.* and *sh.* n. 870, *ill.* n. 872. That death *sign.* extinction of spiritual life, and hell damnation thence, n. 321. That the Lord governs heaven and also hell, because he who governs the one must necessarily govern the other, *ill.* n. 62. Various things concerning the hell into which they come who have confirmed themselves in faith alone, both in doctrine and life, n. 153. That the heavens and the hells are, with respect to situation, opposite, *ill.* n. 761. That the delights of the love of evil are turned into their opposite undelightfulness in hell, *ill.* n. 763. That every one in hell is tormented by his love and its concupiscences, n. 864. That the infernal genii greedily draw in concupiscences and inhale their sphere, n. 837. That before any one is let down into hell, goods and truths are taken away from him, which resided with him in the external man from the world, *ill.* and *sh.* n. 676. That from the evil in the world of spirits good and truths are taken away, that they may be in evils and falsities, and that they are disposed into societies, which, at the proper time, sink down into hell, *ill.* and *sh.* n. 676. That the more an evil spirit confirms himself in falsities and evils, the more he guards himself from the influx of heaven, and thus from being tormented thence, *ill.* n. 339, 340.

HERB (*herba*). See GRASS.

HEREDITARY, INHERITANCE (*hereditarium, hereditas*). That no one has hereditary evil from Adam, but from his parents, n. 776. That they who are conjoined to the Lord are called heirs, n. 890.

HERESY (*heresis*). Concerning various heresies, see the doctrines of the Reformed in what is premised at n. X.

HILL (*collis*), n. 336. See MOUNTAIN.

HOLY (*sanctum*). Concerning the Romish saints, see the Romish doctrines in what is premised, n. VIII. Concerning the Romish saints, that they become infatuated when they believe that they are saints and to be invoked, *ill.* n. 752. That the Lord only is holy, n. 173, 247, 666, 962. Because He is the Word, Divine truth, and light, n. 173, 790 And that therefore He alone is to be worshipped, n. 247. That the Holy Spirit is Divine truth, and thence the holy Divine proceeding from the Lord, and that the Holy Spirit is not a person nor a God by itself, *ill.* and *sh.* n. 173 towards the end; *ill.* and *sh.* n. 962. That holy relates to truths from the Lord, n. 173. That holy relates to truth, and just to good, *sh.* n. 173 towards the end. That they are called saints or holy, who are in Divine truths from the Lord, and live according to them, *ill.* and *sh.* p. 586 That the prophets

and apostles are called holy in the Word, because they represented the holy things of the Lord, *ill.* n. 790.
HOLY SUPPER (*cœna*). Concerning the holy supper or the eucharist amongst the Papists, may be seen in what is premised concerning their doctrines, n. II. Concerning the enormous falsity of the Papists, that they have divided the bread and wine in the eucharist, *ill.* n. 795. Concerning the holy supper amongst the Reformed, see their doctrines in what is premised, n. VIII. That the Lord instituted the holy supper, because evening, in which suppers take place, *sign.* the last state and time of the church, n. 219, *ill.* n. 816. That by the holy supper conjunction is effected with the Lord, if man does the work of repentance, and directly approaches the Lord, *ill.* n. 224 towards the end, n. 816. That therefore it is called the marriage-supper of the Lamb, n. 816. That the holy supper is a sacrament of repentance, and an introduction into heaven, *ill.* n. 224, *ill.* n. 531 towards the end. That blood in the holy supper *sign.* the Divine truth of the Word, consequently the Lord as to that truth, *ill.* and *sh.* n. 379. In like manner the wine, n. 316. See BLOOD and WINE.
HONOR (*honor*). That to give the Lord glory and honor *sign.* to ascribe to Him all truth and all good; because glory relates to Divine truth, and honor to Divine good, *sh.* n. 249, 921, 923.
HORN (*cornu*). That horn *sign.* power, and, in speaking of the Lord, omnipotence, *sh.* n. 270. That ten horns *sign.* the power of the Word from Divine truths, n. 740, 746.
HORSE (*equus*). That horse *sign.* understanding of the Word, *ill.* and *sh.* n. 298. That meditation on the Word appears like a horse, lively as man thinks spiritually, but dead as he thinks materially, *ill.* n. 611. That a white horse *sign.* understanding of the truth of the Word, and also the interior or spiritual sense of the Word, *ill.* n. 298, 820, 826. That horse also *sign.* understanding of the Word falsified by reasonings from self-derived intelligence, *sh.* n. 298. That a red horse *sign.* understanding of the Word destroyed as to good, *ill.* n. 305. That a black horse *sign.* understanding of the Word destroyed as to truth, *ill.* n. 312. That a pale horse *sign.* understanding of the Word destroyed both as to good and as to truth, n. 320, and in what follows. That horsemen *sign.* reasonings, n. 447. That the bridle of a horse *sign.* that whereby the understanding is guided or led, *sh.* n. 653.
HOST (*exercitus*). See ARMY.
HOUR (*hora*). That an hour is a full state, and that half an hour is greatly, n. 389. See TIME.
HUNGER, *or* FAMINE (*fames*). That hunger or famine *sign.* a deprivation and rejection of knowledges of truth and good, proceeding from evils of life, *sh.* n. 323. That it *sign.* ignorance of the knowledges of truth and good, proceeding from a want or scarcity thereof in the church, *sh.* n. 323. That it *sign.* a desire to know and understand truths and goods, *sh.* n. 323. That to hunger *sign.* a want of good, and to thirst *sign.* a want of truth, n. 381.
HUNGER, *to* (*esurire*). See HUNGER.
HYPOCRITE (*hypocrita*). Concerning the lot of hypocrites after death, *ill.* n. 294.

I.

IDOL (*idolum*). That idols, graven and molten images, *sign.* falsities of worship and religion, *ill.* and *sh.* n. 459. What in particular is *sign.* by idols of gold, silver, brass, stone, and wood, *ill.* n. 459. That the idols of the ancients represented falsities and evils of the doctrine of the church, n. 601. That idols neither see nor walk *sign.* that in falsities of worship there is nothing of life, *ill.* and *sh.* n. 460.
IDOLS, *things sacrificed unto* (*idolothyta*). See SACRIFICE.
IMAGE (*imago*). That image *sign.* the doctrine of the church, concerning which it is treated, and that the image of the beast *sign.* the doctrine of the church perverted, *ill.* and *sh.* n. 601.
IMMORTALITY (*immortalitas*). That man lives immortal after death

from the power of being conjoined to the Lord by love and faith, *ill.* n. 224.

INCENSE (*suffitus*). That incense *sign.* worship and confession of the Lord from spiritual goods and truths, *ill.* and *sh.* n. 277, 777. See ALTAR. That the smoke of the incense *sign.* what is grateful and accepted, n. 394. The reason that incense and the smoke thereof signified such things, was from fragrant odor and its correspondence, *sh.* n. 278, 394. Concerning the fragrant spices from which the incense was prepared, and concerning their correspondence with spiritual goods and truths, n. 777. That propitiations and expiations were made by incense, *ill.* and *sh.* n. 393. That frankincense *sign.* the same as incense, in like manner vials, and a censer or incense-pan, *ill.* and *sh.* n. 277. That to cast the censer into the earth *sign.* influx into the parts beneath, n. 395.

INFANT (*infans*). That all infants are in heaven, n. 876 towards the end.

INFLUX (*influxus*). That the Lord flows-in and operates from first principles through or by ultimates, *ill.* n. 31, 798. That there is an immediate influx into the higher and lower heavens, and that there is a mediate influx of the higher heavens into the lower, n. 286. That the Lord by various degrees of influx disposes, moderates, and tempers all things in the heavens and in the hells, n. 346. That all things which a man wills and thinks, enter by influx, or flow-in, as all things which a man sees, hears, smells, tastes, and feels; but that the former are not perceived by the senses, because they are spiritual, *ill.* n. 875. The reason whereof is, because man is a recipient of life, and not life, and consequently life flows-in, *ill.* n. 875. That evil spirits cannot sustain the Lord's influx from heaven, neither His sphere, n. 339, 340. Concerning the influx of spiritual light and heat, see LIGHT and HEAT.

INHERITANCE (*hæreditas*). See HEREDITARY.

INTERNAL *and* INMOST (*internum et intimum*). See EXTERNAL.

IRON (*ferrum*). That iron *sign.* truth in the ultimates and consequently truth of faith, n. 913. That iron and an axe *sign.* falsity from one's own intelligence, *ill.* and *sh.* n. 847. What is meant in Daniel by iron mixed with miry clay, and mingled with the seed of man, n. 913 towards the end.

ISLE *or* ISLAND (*insula*). That isles or islands *sign.* the nations more remote from the worship of God, but yet which will accede, *sh.* n. 34, 336.

ISSACHAR (*Issachar*). That Issachar and his tribe represented, and thence in the Word signifies, in the highest sense, the Divine good of truth and the Divine truth of good, in the internal or spiritual sense, heavenly conjugial love of good and truth, and in the external or natural sense, remuneration and good of life, but in the opposite sense, meritorious good, *ill.* and *sh.* n. 358.

IVORY (*ebur*). That ivory *sign* natural truth, *sh.* n. 774.

J.

JACOB (*Jacob*). That Jacob *sign.* doctrine of the church, *sh.* n. 137. That in his stead in the spiritual world there appears a man lying in a bed, the reason thereof, *sh.* n. 137.

JACYNTH (*hyacinthum*). That jacynth *sign.* intelligence from spiritual love, and, in the opposite sense, knowledge from infernal love, *ill.* and *sh.* n. 450.

JASPER (*jaspis*). That jasper *sign.* the Divine truth of the Word translucent by virtue of its spiritual sense in the complex, consequently the same as precious stones in general, *sh.* n. 897, 911. That jasper *sign.* truths of the Word in ultimates, n. 231.

JERUSALEM (*Hierosolyma*). That Jerusalem *sign.* the church, *ill.* and *sh.* n. 880, 881. That Jerusalem of the Jews *sign.* the church destroyed, which is therefore called Sodom, *sh.* n. 880. That Jerusalem, which is treated of in the Apocalypse, *sign.* the New Church of the Lord; the reason why it is called new, and holy, and coming down out of

heaven, *ill.* n. 879. That Jerusalem as a city *sign.* the church as to doctrine, n. 879. That all things relating to Jerusalem as a city *sign.* such things as relate to the church and its doctrine, n. 904.

JEW (*Judæus*). See JUDAH.

JOHN (*Johannes*). That by John the apostle are meant they who are in the good of life from charity and its faith, *ill.* n. 5, 6, 790, *ill.* n. 879.

JOSEPH (*Josephus*). That Joseph and his tribe represented, and thence in the Word *sign.*, in the highest sense, the Divine spiritual in the internal sense, the spiritual kingdom, and in the external or natural sense, fructification and multiplication of truth and good; and also doctrine of truth and good of the spiritual church, *ill.* and *sh.* n. 360.

JOY (*gaudium*). That joy relates to the delight of the love of good, of the heart and of the will; and gladness to the delight of the love of truth, of the soul, and of the understanding, *ill.* and *sh.* n. 507.

JUDAH, JEW (*Jehudah, Judæus*). That Judah and his tribe represented, and thence in the Word signifies, in the highest sense, the Lord as to heavenly love, in the spiritual sense, the heavenly kingdom of the Lord and the Word, and in the natural sense, doctrine of the heavenly church from the Word, *ill.* and *sh.* n. 350. That Judah and the tribe of Judah *sign.* the church, n. 182. That Judah *sign.* the heavenly church, consequently those who are in the good of love from the Lord, and that Israel *sign.* the spiritual church, consequently those who are in the truths of doctrine from the Lord, n. 96, 266. That Judah, in the opposite sense, *sign.* diabolical love, which is the love of self, *sh.* n. 350. That the twelve tribes were divided into two kingdoms, the Jewish and the Israelitish, and that the latter represented the spiritual church, and the former the heavenly church, n. 350.

JUDGMENT (*judicium*). That the Lord in His Humanity will execute judgment, *sh.* n. 273. That nevertheless the Lord will judge no one to hell, but that the Word judges every one, n. 821. That the last judgment was executed on those who were in the world of spirits, and not upon those who are in hell, n. 342, 866. That immediately after death, consequently before the last judgment, they were judged to hell, who denied God and the Word, consequently who had rejected all things appertaining to religion, n. 869. That they are condemned who have not lived according to the precepts of the Word, and thence could not receive faith in the Lord, *sh.* n. 874. That the last judgment then takes place when the wicked are so multiplied that the heavens above cannot be kept in their state of love and wisdom, n. 343, 865. That when the church on earth is destroyed, the angels of heaven lament, and supplicate the Lord to make an end thereof, which is effected by the last judgment, *ill.* n. 645, 761. That unless the last judgment had been accomplished, the heavens would have suffered, and the church perished, n. 263. That by the last judgment all things are reduced to order in the spiritual world, and thence in the natural world, or in the earths, n. 274. That before the judgment upon all goods and truths were taken away from the evil, and evils and falsities from the good, *ill.* and *sh.* n. 948. Concerning the destruction of Babylon in the spiritual world by the last judgment, n. 772.

That the universal judgment was executed upon those who in external form appeared as Christians, leading a moral and civil life like spiritual men, but who in internal form were false Christians and infernals, n. 330, 865, 870, 877. That it was permitted them by arts to form to themselves imaginary heavens in the world of spirits, *ill.* n. 865. That those imaginary heavens formed by the Babylonians and the Reformed, were like dark clouds interposed between the Lord or heaven and the men of the church; that therefore these heavens were dissipated; the reason whereof is, that the holy truths of the Word for the New Church, which is the New Jerusalem, could not be revealed before, *ill.* n. 804. That these heavens are meant by the former heaven which passed away,

Apoc xx. 1, n. 330, 877. That the Lord, when He came to execute the judgment, caused the angelic heavens to approach over them, whence changes among them were effected, n. 342, 343. And the interiors of their minds were laid open, which were infernal, n. 865. That then the more the spirits had confirmed themselves in falsities and evils, the deeper they cast themselves into hell, by reason of the influx from heaven; which is signified by saying to the mountains and the rocks, that they should fall on them and hide them from the face of Him that sitteth on the throne, *ill.* n. 339, 340. That judgment has relation to Divine truth, and justice to Divine good, and that therefore both are frequently mentioned in the Word, principally respecting the Lord, *sh.* n. 668.

JUST, JUSTICE (*justus, justitia*). That he is said to be just, in the natural sense, who lives according to civil and moral laws, and in the spiritual sense, who lives according to Divine laws, n. 815. That by just is meant he who is in good of life, and by unjust he who is in evil of life, *ill.* n. 815, 948. That just has relation to good, and holy to truth, *sh.* n. 173 towards the end. That justice has relation to good, and judgment to truth, *sh.* n. 668. In like manner justice and truth, *sh.* n. 668.

JUSTIFICATION (*justificatio*). The tenets of the Papists concerning justification, see the doctrine of the Papists in what is premised, n. V. The tenets of the Reformed concerning justification and concerning good works, see the doctrine of the Reformed in what is premised, n. III.

K.

KEY (*clavis*). That key *sign.* the power of opening and shutting, *sh.* n. 62, *sh.* n. 174, 840. That to have the keys of hell and death *sign.* to be able to save, that is, to bring forth from hell, and to shut it lest man should re-enter, n. 62, 174. Concerning the keys of Peter, see PETER.

KILL, *to* (*occidere*). That to kill or to slay *sign.* to destroy as to souls, *sh.* n. 325. That to kill *sign.* to bear intestine hatred, and other significations, n. 307. That to kill also *sign.* to declare for a heretic and to damn, n. 603. That slain is predicated of those who perish by falsities, *sh.* n. 801. That slain is also predicated of those who are rejected by the wicked, and held in hatred, *sh.* n. 325. That slain, in speaking of the Lord, *sign.* that He is not acknowledged, n. 269, *sh.* n. 589. That to pierce the Lord *sign.* to destroy the Word by falsities, n. 26. That to kill sons *sign.* to turn truths into falsities, n. 139.

KING (*rex*). That the Lord as king *sign.* Divine truth, and that from Divine truth in the Word He is called king, *sh.* n. 664. That the Lord with respect to His Humanity is called King of kings and Lord of lords, and that He is called King from Divine truth, and Lord from Divine good, and that this also is meant by kingdom and dominion, where it treats concerning Him, n. 743. That the spiritual kingdom of the Lord, where they are who are in truths of wisdom, is His royal kingdom, and the heavenly kingdom of the Lord, where they are who are in good of love, and is called dominion, is His priestly kingdom, *ill.* n. 854. That the Lord, with respect to His Divine Humanity, is called King, Messiah, Christ, Anointed of Jehovah, Son of God, n. 664. That kings *sign.* those who are in truths of wisdom from the Lord, and priests those who are in good of love from the Lord, *ill.* and *sh.* n. 20, 854, 921. That kings *sign.* those who are in truths originating in good, and abstractedly truths originating in good, and in the opposite sense, those who are in falsities originating in evil, and abstractedly falsities originating in evil, n. 20, 664, 704, 720, 830, 921. That kings *sign.* those who are in truths originating in good from the Lord, for this reason, because the Lord as King *sign.* Divine truth, and they are called sons and heirs, *sh.* n. 720.

KINGDOM, *to* REIGN (*regnum, regnare*). That kingdom *sign.* the church, n. 740, *ill.* and *sh.* n. 749. That to reign, when speaking of the Lord, *sign.* to be in His kingdom

He in them, and they in Him, *ill.* and *sh.* n. 284. That there are also in heaven they who reign, but that nevertheless the Lord reigns in them, and thus by them, because they primarily regard uses, n. 849. That the kingdom of the Father then comes, when the Lord with respect to His Divine Humanity is immediately approached, *ill.* and *sh.* n. 839.

KNOWLEDGE (*scientia*). That there are with man knowledges in great variety, *ill.* n. 775. See UNDERSTANDING.

L.

LABOR (*labor*). That labor *sign.* affliction of soul, and crucifixion of the flesh, for the sake of the Lord and of eternal life, *sh.* n. 640. That labor also *sign.* temptations, n. 884.

LAKE (*stagnum*). That a lake *sign.* where there is truth in abundance, also where falsity abounds, *sh.* n. 835. That a lake of fire and sulphur *sign.* hell, where the love of what is false and the cupidity of the lust of evil reign, *ill.* n. 835, 864.

LAMB (*agnus*). That lamb *sign.* the Lord as to the Divine Humanity, n. 269, 291, and also as to the Word, n. 273, and as to both, n. 595. That by God and the Lamb is meant the Lord as to His divinity from which He came, and as to His Divine Humanity, n. 932, 808, 918.

LAMP (*lampas*). See CANDLESTICK.

LANE (*vicus*). See STREET.

LAODICEA (*Laodicea*). That by the Laodicean church are meant those in the church who alternately believe, and do not believe, and thus profane holy things, *ill.* n. 198, and in the following.

LAW (*lex*). Concerning the law and the gospel, see the doctrines of the Reformed, premised n. IV. That by the works of the law mentioned by Paul in Rom. iii. 28, are meant the works of the Mosaic law, proper to the Jews, *ill.* and *sh.* n. 417. What is meant by the law of Moses, *sh.* n. 662. See MOSES.

LEAF (*folium*). That leaves *sign.* rational, natural, and sensual truths, *ill.* and *sh.* n. 936. That leaves of different trees *sign.* various truths, concerning which, n. 936. Concerning terror excited by the agitation of leaves in the spiritual world, n. 936.

LEFT-HAND (*sinistrum*). See RIGHT-HAND.

LENGTH (*longitudo*). See BREADTH

LEOPARD (*pardus*). That leopard *sign.* the lust of falsifying the truths of the Word, and thence heresies destructive of the church, *ill.* and *sh.* n. 572.

LEPROSY (*lepra*). That leprosy *sign.* profanation of the Word, and that the Jews who profaned the Word were infected with leprosies n. 678 at the end.

LEVI (*Levi*). That Levi and his tribe represented and thence *sign.* in the highest sense love and mercy, in the spiritual sense charity in act, which is good of life, in the natural sense consociation and conjunction, n. 357. That Levi *sign.* the affection of truth originating in good, and consequent intelligence, *ill.* and *sh.* n. 357.

LIE, LIAR (*mendacium, mendax*). That a lie *sign.* falsity of doctrine, and also false speaking, and that guile *sign.* both as grounded in design, *ill.* and *sh.* n. 624, *sh.* n. 924. That a liar *sign.* the same as a lie, n. 79 towards the end.

LIFE, and *to* LIVE (*vita, vivere*). That Jehovah is alone life, and that therefore He calls Himself alive and living, *sh.* n. 58. That the Lord as to His Divine Humanity is also life in Himself, *sh.* n. 58, *ill.* n. 961. That the Lord is life eternal, because life eternal is in Him and thence from Him, *sh.* n. 60. That man is not life in himself, but a recipient of life, *ill.* n. 875, *ill.* n. 961. That man lives immortal after death, from the power of being conjoined to the Lord through love and faith, *ill.* n. 224.

LIGHT (*lux*). That the Lord is the light, which illuminates the understanding of angels and men, and that that light proceeds from the sun of the spiritual world, in which He dwells, *ill.* and *sh.* n. 796. That the light of heaven is Divine truth, and that by that light falsities are

discovered, also the thoughts of every one, and that this light is a spiritual light, n. 754, 867, 922. That the light of the sun, or the light of the day, *sign.* the spiritual truth of the Word, and that the light of the moon or the light of the night *sign.* the natural truth of the Word, *sh.* n. 414. A comparison made between charity and faith, and heat and light, *ill.* n. 875 towards the end. Concerning glory arising from spiritual light, and concerning glory arising from natural light, *ill.* n. 940. That the light of infatuation is the light of the confirmation of falsity, which light is similar to that in which owls and bats see, *ill.* n. 566, 695.

LIGHT, *or* LAMP (*lucerna*). See CANDLESTICK.

LIGHTNING (*fulgur*). That lightnings, thunderings, and voices *sign.* illumination, perception, and instruction, *ill.* and *sh.* n. 236. That they also *sign.* confirmations, reasonings, and argumentations in favor of falsities, n. 396.

LINEN (*linum*). That linen *sign.* truth, and in an eminent sense Divine truth, *sh.* n. 671.

LINEN (*byssus*), LINEN CLOTH (*byssinum*). That linen and fine linen *sign.* genuine truth, *sh.* n. 814, 826. That cotton (*xylinum*) *sign.* the same, *sh.* n. 814, 815.

LION (*leo*). That lion *sign.* the power of truth, *ill.* and *sh.* n. 241. That a lion, in speaking of the Lord, *sign.* the Divine Truth of the Word as to power, *sh.* n. 241. In like manner one of the cherubim, who appeared like a lion, n. 241. That the lion has prevailed, *sign.* that the Lord has conquered the hells, n. 265. That to roar like a lion, when speaking of the Lord, *sign.* grievous lamentation that the church is taken from Him by the hells, *ill.* and *sh.* n. 471.

LIVE *to* (*vivere*). See LIFE.

LOCUST (*locusta*). That locusts *sign.* falsities in extremes, of a quality appertaining to them who are called sensual men, *ill.* and *sh.* n. 424, 430. That locusts also *sign.* pigmies, *sh.* n. 424.

LOINS (*lumbi*). That loins and thighs *sign.* conjugial love, and in general, love, and in speaking of the Lord, Divine love, *sh.* n. 830. That this is from correspondence, n. 830.

The LORD *and* GOD (*Dominus et Deus*). The doctrine concerning God and Christ the Lord, among the Reformed, see their doctrinals in what is premised, n. I. II. That upon a just idea of God is founded the whole heaven, and the whole church, and all things of religion, because thereby conjunction is effected with God, and by conjunction heaven and eternal life, Pref. and n. 469. That the Divine Esse is a Divine Esse in itself, and that it is one, the same, itself, and indivisible, and that the Divine Esse is God, *ill.* n. 961. That an invisible God cannot be approached, neither God as a spirit, if by spirit is understood air, but that God is visible, in order that there may be conjunction, *ill.* n 224. That there is not any church except one God be acknowledged, in whom is a trinity, n. 476. That one God does not exist, except in one person, *ill.* n. 490. That the angels cannot utter the word gods, and that if they were willing, the expression of itself would terminate in one, yea into the only God, *ill.* n. 961. That God is to be thought of from essence to person, and not from person to essence, and that they who think concerning God from person, make God three, but they who think from essence make God one, *ill.* n. 611 That they also make God one, who think concerning God from the attributes of the Divine essence, also from the proceeding attributes, which are creation, preservation, salvation, and redemption, illumination and instruction, *ill.* n. 611, *ill.* n. 961 That they who are in faith alone, make God three, principally in the customary prayer of their faith, that they pray to God the Father that He would have mercy for the sake of the Son, and send the Holy Spirit, *ill.* n. 611, 618, 537. That by God and the Father is meant the Lord as to Divine truth and as to Divine good, or as to Divine wisdom and as to Divine love, n. 21, 193. That the Lord from eternity is Jehovah the Father, *sh.* n. 291. That the Lord is the Father, *sh.* n. 21. That the Lord

and God the Father are one, *ill.* n. 693. That the Divine which is called the Father, and the Divine which is called the Son, are one, like soul and body, and that therefore together they are the Father, *ill.* and *sh.* n. 613, 743, *ill.* and *sh.* n. 839, *ill.* n. 962. That therefore the Lord is often called Jehovah the Redeemer, and Jehovah our justice, *sh.* n. 613, *ill.* and *sh.* n. 962. That the Lord from the essential Divinity (*ex divino a quo*), through the Divine Humanity, is the Saviour, n. 368, *ill.* and *sh.* n. 961. That Jehovah came into the world, and took upon Him humanity, in order to redeem and save mankind, wherefore also Jehovah is called the Redeemer, *sh.* n. 281, *ill.* and *sh.* n. 962. That the Lord united the Humanity to the Divinity which was in Himself, and is called the Father, in order that angels and men might be united to God the Father in Him and through Him, *sh.* n. 222. That the Lord came into the world, to unite mankind to God the Father in Him and through Him. *sh.* n. 618, *sh.* n. 883. That God the Father cannot be approached, except by Christ and through Him, *ill.* n. 484. That men at this day approach God the Father, from an idea of the humanity of Christ, as the son of Mary, and thus as a common man, and not as the Son of God, and consequently God, n. 504. That the Alpha and the Omega, the Beginning and the End, *sign.* the Lord, *sh.* n. 29; that they *sign.* that He is the self-subsisting and only-subsisting from firsts to lasts, from whom all things proceed, therefore who is love itself and the only love, wisdom itself and the only wisdom, life itself and the only life in Himself, and thus the Creator Himself and the only Creator, Saviour, and Illuminator from Himself, and consequently the all in all of heaven and the church, n. 29, 38, 92, *ill.* n. 962. That they *sign.* that all things are made, governed, and done by Him, n. 888. Who is, who was, and who is to come, *sign.* that the Lord is eternal, infinite, and Jehovah, *sh.* n. 13, 57, 522. Who is, who was, and holy, *sign.* that the Lord is and was the Word, n. 686. That He is the first and the last, *sign.* that the Lord is the only God, n. 92. That Jehovah in the New Testament is called the Lord, n. 193. That the Lord is the Ancient of Days mentioned in Daniel, *sh.* n. 291. That the Messiah is Christ, and that He is the Son of God, *sh.* n. 520.

That the Lord alone is the God of heaven and earth, *sh.* n. 42, *sh.* n. 888. That all the heavens acknowledge that the Lord is the God of heaven and earth, *ill.* n. 811. A conversation of the English clergy with their former king concerning the Lord, that He is the God of heaven and earth, *ill.* n. 341, *ill.* n. 716. Because all things of the Father are His, and that no one can come to the Father but by Him, and that therefore He is the God of heaven and earth, *sh.* n. 618. That to the Lord belongs all power in heaven and earth, *sh.* n. 613, *sh.* n. 743, 752. That the Lord governs all things from Himself from firsts by ultimates, *ill.* n. 31. That the Lord came into the world, and took upon Him a Humanity, that He might be at the same time in ultimates and in first principles, and thus might save men, because the influx and the operation of the Lord is from firsts through or by ultimates, n. 798. That the Lord from Himself knows all things, *ill.* n. 262. That the Lord is omnipotent, *sh.* n. 811. That all things in the Apocalypse relate to the acknowledgment, that the Lord is the God of heaven and earth, and to a life according to His commandments, n. 903, 957. That the kingdom of the Father comes, when the Lord is immediately approached, *sh.* n. 839. That the Lord governs heaven and hell, forasmuch as He who governs the one must govern the other, *ill.* n. 62. That they who have confirmed in themselves a trinity of persons, cannot receive, that the Lord is the one God, who is the God of heaven and earth, notwithstanding they had read it frequently in the Word, which is *sh.* n. 618. That the mystic union, which is also called the hypostatic union, is a figment respecting the influx of the Divinity of the

Lord into His Humanity, *ill.* n. 565. The universal of faith concerning the Lord, and concerning salvation by Him, n. 67. That they are saved who believe in the Lord, *sh.* n. 553. That they are condemned who do not believe in Him, nor live according to His commandments, n. 874. That the Lord is in man according to man's reception, from faith and from a life according to His commandments, *ill.* n. 949. That acknowledgment of the Lord causes His presence, and that affection which is of love causes conjunction with Him, *ill.* n. 937. That the Lord with respect to His Divine Human is to be approached, because in this He is visible, and because the Father and He are one, like soul and body; that hence it may appear, that when He is approached as to His Divine Human, which is the body, He is approached as to the Divinity (*divinum a quo*), which is the soul, consequently the Father, *ill.* n. 341, 743, *ill.* n. 962. That no one can be conjoined to the Lord, except he immediately approaches Him, because the aspect, which is of the understanding derived from the affection which is of the will, conjoins, n. 933. That the Human of the Lord is Divine, and that it ought to be approached, *ill.* and *sh.* n. 962. That the marriage of the church with the Lord is with His Divine Human, and that then the marriage is full, *ill.* and *sh.* n. 812. That therefore the New Church is called the Bride, and the Lamb's Wife, *sh.* n. 813. That the will of the Father is done as in heaven so in earth, when the Lord is approached as to His Divine Humanity, *sh.* n. 839. That the New Church is formed of those who approach the Lord only, and perform the work of repentance from evil works, *ib.* and *sh.* n. 69–72. That conjunction is with the Divine Human of the Lord, and that such is the nature of the conjunction, that they are in the Lord and the Lord in them, *sh.* n. 883. That conjunction is effected by truths of the Word, and by a life conformable to them, n. 883. That the Lord cannot be conjoined to any one who is in evil, wherefore man must first do the work of repentance, *ill.* n. 937. That the Lord only can teach and lead all; because He is God, and because heaven and the church are as one man, whose soul and life is the Lord, n. 383. That the Lord only is to be invoked and worshipped, and not any angel, *ill.* n. 818, 946. That the Lord only is justice, and that He only is merit, n. 86. That the Lord is called salvation, *sh.* n. 368. That in the Lord are the heavenly Divine, the spiritual Divine, and the natural Divine principles; that therefore these three degrees of love and wisdom are in the three heavens, and also in man, from creation, *ill.* n. 49. That the Lord is in the heavenly Divine principle with the angels of the third heaven, in the spiritual Divine with the angels of the second heaven, and in the natural Divine with the angels of the lowest heaven, and with men on earth; and that nevertheless He is not divided, because He is present with every one according to his quality, n. 466.

That they who do not approach the Lord cannot understand the Word, *ill.* n. 42, *ill.* n. 566. 958. That the Lord is the Book of Life, which is the Word, n. 958. That the Lord is called the Son of God as to His Divine Humanity, and the Son of Man as to the Word, n. 44. That the Lord is called the Lamb as to the Divine Human, and also as to the Word, moreover Christ, n. 6, 15, 269, 273, 291, 595. That the Lord is the Word, and all things thereof, *ill.* n. 819, 820. That in the Word of both Testaments the Lord alone is treated of, and that hence it may appear that the Lord is the Word, *ill.* and *sh.* n. 478, 820. That the Lord fulfilled all things of the Word in the natural, spiritual, and heavenly senses, *ill.* n. 820. That because they do not immediately approach the Lord, they cannot be in spiritual light, and that in spiritual things they think sensually, *ill.* n. 841. That the knowledge and acknowledgment of the Lord conjoin all the knowledges of good and truth, or spiritual truths, in one, *ill.* n. 916. That the coming of the Lord is His coming in the Word.

and that this is signified by his coming in the clouds of heaven, *ill.* n. 820, 944. See CLOUDS. That by lights from the heavens were seen the tabernacle, and afterwards the temple, and, lastly, in the place thereof, the Lord alone standing on the foundation-stone, which was the Word, *ill.* n. 926.

That to the Son of man belongs the kingdom, *sh.* n. 291. That He is called King, whence, *sh.* n. 664; see KING. That the Lord in His Divine Human reigns over all, *sh.* n. 520. That the heavenly kingdom is the priestly kingdom of the Lord, and the spiritual kingdom His royal kingdom, *ill.* n. 854. What is meant by reigning with the Lord, n. 284; see KINGDOM. That the Lord is heaven, n. 943; see HEAVEN. That they who are in the Lord, and the Lord in them, whatsoever they will and ask they obtain, because they will and ask from the Lord, *ill.* and *sh.* n. 951. That the Lord appears above the heavens in a sun, because no one can sustain His presence, such as it is in itself, and that He is present with every one by veilings and coverings, *sh.* n. 54, 465. That because the Lord is love itself and wisdom itself, and these are not in place, He is omnipresent, *ill.* n. 961. That man cannot see the Lord such as He is in Himself, and live; that therefore He presents Himself to be seen in the heavens by angels, whom He fills with His majesty, *ill.* n. 938. That the truths of the Word are mirrors, or glasses, by which also He makes Himself to be seen, *ill.* n. 938. That the Lord from the sun looks at the angels in the forehead, and so turns them to Himself, and in like manner men as to their spirit; and that angels and men look at the Lord through the eyes, *ill.* n. 938, 280. That the angels continually behold the Lord as a sun, and continually have Him before their eyes, and this in every turn of their face and body, which is wonderful, n. 938. That the Lord in the Word is meant by angel, n. 465; see ANGEL. That whatever flows-in, or enters by influx, from the Lord with man, remains of the Lord with Him, and never becomes of man, n. 758. That the Lord does not enter by influx into the proprium of man, but that He exquisitely separates what appertains to Him from their selfhood, n. 758. Concerning the Lord's speaking through heaven with man, n. 943. That the Lord speaks from Divine Love through Divine Wisdom, because from the third heaven through the second, n. 615. What is meant by the name of the Lord, *sh.* n. 618; see NAME. That the Lord from His Divine Human will execute judgment, *sh.* n. 273. That by the birth of the Lord from eternity, is meant His birth foreseen from eternity, and provided for in time, *ill.* n. 961. That the Lord glorified His Human, that is, made it Divine, as the Lord regenerates man, and makes him spiritual, *ill.* n. 193. That the Lord alone bore the evils and falsities of the church, and all the violence offered to the Word, *sh.* n. 829; and that this was effected by combats against the hells, and that thus He became the Saviour and Redeemer, n. 829. That the Lord permitted the Jews to treat Him as they treated the Word, n. 410. That they who are in faith alone, and pray from their form of faith, cannot do otherwise than make God three, and the Lord two, *ill.* n. 537, *ill.* n. 611. That they who deny the Divinity of the Lord in His Human, act almost in unity with the Socinians and Arians, n. 571. That the New Church cannot be established, and thus the Lord acknowledged as the God of heaven and earth, before they who are meant by the dragon, the beast, and the false prophet, are removed, *sh.* n. 473. That scarce any one in the spiritual world, from acknowledgment in thought, could pronounce or utter One God, nor Jesus, neither Divine Human with respect to the Lord, although it was confirmed to many by the Word, *ill.* n. 294.

LOVE (*amor*). That there is heavenly love, in which are the angels who are in the Lord's heavenly kingdom, and that there is spiritual love, in which are the angels who are in the Lord's spiritual kingdom; concerning which two kingdoms, and concerning the loves there, n. 120,

121, 123, 387, 647, 725, 854. 920. That love in the heavenly kingdom is love to the Lord, and a love of doing uses from the Lord, which love is there called mutual love, n. 353. That spiritual love is love towards our neighbor, which is called charity, n. 128. That spiritual love derives its essence from heavenly love, n. 395. That it is love from which wisdom is derived, *ill.* n. 875. That the heavens exist from Divine love through Divine wisdom, *ill.* n. 875. That love and wisdom are not any thing unless they are in use, *ill.* n. 875. That love and wisdom, when they are in the endeavor of the will to use, are notwithstanding in act and exist, *ill.* n. 875. That all after death become affections of their ruling love, n. 756. That they come to heaven who are affections of heavenly love and of spiritual love, consequently, who are affections of the love of good and truth, n. 756. That happiness in heaven is according to the quality of the affection of good and truth, n. 782. That heaven is regulated, and also the church before the Lord, according to affections which are of love, n. 908 at the end. That all things of the New Church will be from the good of love, *ill.* n. 907, 908, 912, 917. That knowledge which is of thought in the spiritual world occasions presence, and that affection which is of love occasions conjunction there, *ill.* n. 937. That according to the conjunction, love will be reciprocal, *ill.* n. 937. That Divine love and Divine wisdom are not in place, but with man according to reception, *ill.* n. 796. That hence charity and faith are not in place, but with those who are in place, according to reception, *ill.* n. 949, 961. That the good of love is formed by truths of wisdom, *ill.* n. 912. That there does not exist a grain of true, living, and spiritual faith, except so far as it is derived from spiritual love, which is charity, *ill* n. 908. That in the world they do not attend to the affections, but to the thoughts, the reason thereof, n. 756. That self-love, especially the love of exercising dominion grounded in self-love, is infernal, n. 691, 729. That the love of exercising dominion, originating in self-love, is the devil, and that hence the pride of one's own intelligence is Satan, n. 453. That the love of dominion, originating in self-love, and hence the pride of one's own intelligence, are the heads of all infernal loves, and that this is unknown in the world, the reason thereof, n. 502. But the love of dominion from the love of uses is heavenly, and that they are in this love who reign in heaven, n. 502, 849. That when the love of dominion originating in self-love, and the pride of one's own intelligence, constitute the head, then the love of uses, which is heavenly love, constitutes the feet, and the soles of the feet; and on the contrary, n. 502. That heavenly and spiritual love torment and excruciate those who are in self-love, and in the pride of one's own intelligence, when they flow in, n. 691. Self-love described as to its delight, and that this love immerses the mind of man in his proprium, which is mere evil, and that consequently it draws it away from God, whence man becomes a worshipper of nature, n. 692; and he becomes sensual corporeal, n. 692. That the delights of the love of self and of the world, which in the world are felt as delightful in the highest degree, are changed into opposite infelicities in hell, *ill.* n. 763. That after death they come to hell who are in the affections of the love of evil, which affections are concupiscences, n. 756. That every love is felt under some species of delight, and that therefore unless man knew what evil was, he might feel evil as good, and thence by falsities confirm it, from which man perishes, *ill.* n. 531, 908.

LOWER EARTH (*terra inferior*) See SPIRITUAL WORLD.

LUKEWARM (*tepidus*). Concerning the lukewarm, n. 202, 204. See PROFANATION.

M.

MAGOG (*Magogus*). See GOG.

MAN (*homo*). That man *sign.* intelligence and wisdom, *ill.* and *sh.* n. 243. That man in the complex *sign.* the church, *ill.* n. 910. That son

of man. *sign.* the doctrine of truth belonging to the church, and when speaking of the Lord *sign.* the Word, n. 910. That man is a man after death, and that then he is the affection which is of his love, n. 558. Concerning the consociation of man with spirits and angels, *ill.* n. 943. That man communicates immediately with those who are in the world of spirits, but mediately with those who are in heaven or hell, n. 552 at the end, 558. That man does not know any thing of the spirits with whom he is, nor spirits of man, the reason thereof, *ill.* n. 943.

MANASSES (*Menasche*). That Manasses *sign.* the voluntary principle of the church, and Ephraim its intellectual principle; that Manasses *sign.* the voluntary principle, *ill.* and *sh.* n. 355.

MANNA (*man*). That manna *sign.* the good of heavenly love conjoined to wisdom, and, in the highest sense, the Lord, *sh.* n. 120.

MANTLES (*togæ*). See GARMENTS.

MARK (*character*). That it is an acknowledgment and a confession, n. 605. That to receive a mark on the right hand and on the forehead *sign.* to acknowledge from faith and love, n. 605.

MARK *to* (*signare*). See SIGN.

MARRIAGE (*conjugium*). That the conjunction of the Lord and the Church in the Word is called a marriage, n. 359, 380. That for this reason the Lord is called the Bridegroom and Husband, and the church the Bride and the Wife, *ill.* and *sh.* n. 797, *sh.* n. 813. That therefore in the Word it is called a marriage or nuptials, *sh.* n. 812. That the marriage of the Church is with the Divine Human of the Lord, *ill.* and *sh.* n. 812. That then there is a full marriage when the Lord is approached as to His Divine Human, *sh.* n. 812. That the Word is the medium of conjunction, or of the marriage of the Church with the Lord, n. 881. That the marriage of the Lord and the Church is also the marriage of good and truth, n. 359, 380. That the Lord flows-in, or enters by influx, from the good of love into truths with angels and men, and thus conjoins them to himself, n. 359, 380 That good conjoins truth to itself, especially heavenly good, concerning which, n. 121. The affection and thence the desire of conjunction of good and truth is described by comparisons, n. 122, 130. That the marriage of good and truth is the marriage of love and wisdom, also of charity and faith, n. 97, *ill.* n. 875. That good is the esse of a thing, and that truth is the existere of a thing thence, n. 97. That good is according to the quality of the truths by which it exists, and that these truths are conjoined to good, n. 97. See GOOD and TRUTH. Good without truths described, n. 122, 130. That where there are falsities there is no good, except spurious, or meritorious, or pharisaical good, by examples, *ill.* n. 97. That in all the particulars of the Word there is a marriage of good and truth, and that there are words therein which have relation to good, and words which have relation to truth, *ill.* n. 373, 483, 689. See the WORD.

MARTYR (*martyr*). That martyr *sign.* confession of the truth, in like manner witness, n. 112. That to martyrs in heaven are given crowns, *ill.* n. 103. See CROWNS.

MASSES (*missæ*). The tenets of the Papists concerning masses, see their doctrines in what is premised at n. 111.

MEASURE, *to* MEASURE (*mensura, metiri*). That to measure *sign.* to know and scrutinize the quality or state of a thing, *ill.* and *sh.* n. 486; in like manner at n. 904. That measure *sign.* the quality or state of a thing, *ill.* and *sh.* n. 486, 910. That measures, balances, and scales *sign.* estimation of a thing as to its quality, *sh.* n. 313, 315.

MERCHANDISE, *to* (*mercari*). See *To* TRADE.

MERIT (*meritum*). That the Lord only is justice, and that He only is merit, n. 86. That they who give faith the preference place merit in works, but not they who give charity the preference, *ill.* n. 86. That good and truth from the Lord are not appropriated to man, but that they are continually of the Lord; wherefore no one can say that he merits, *ill.* n.

854. That the Divine of the Lord is not conjoined with the proprium of man, but that it is exquisitely separated by the Lord, and that the Divine continually remains the Lord's and never becomes man's, n. 758. That the Babylonians have transcribed the merit and righteousness of the Lord unto themselves, n. 758.

METALS (*metallum*). That all metals are correspondences, and that therefore they are in the spiritual world, n. 775. That they correspond to good and truth, *ill.* n. 913. That therefore metals in the Word, as gold, silver, brass, iron, *sign.* such things as are of the church, with respect to good and truth, *ill.* n. 211, 775.

METAPHYSICS (*metaphysica*). Concerning a metaphysician among the dragonists, who was desirous to cast out the inhabitants of a certain city, because he knew how to conceal things under forms, *ill.* n. 655.

MICHAEL (*Michael*). What is *sign.* by Michael the angel, n. 548. See ANGEL.

MIDST (*medium*). That in the midst *sign.* in the inmost, and thence in all things around, *ill.* and *sh.* n. 44, 933.

MIGHTY (*fortis*). That the mighty or powerful *sign.* those who are in erudition, n. 337, 832.

MILITARY SERVICE (*militia*). See WAR.

MILL (*mola*). That a mill *sign.* inquiry, search into, and confirmation of truth out of the Word, n. 791, *ill.* and *sh.* n. 794. What is *sign.* by being cast as a millstone into the sea, n. 791.

MINISTER (*minister*). That he is called a servant who is in truths, consequently he who serves, and that he is called a minister who is in goods, consequently he who ministers, *sh.* n. 128, 937. That hence ministry is operation, n. 128.

MIRACLE (*miraculum*). That signs, by which are meant miracles, *sign.* testifications that truth is false, and, in the opposite sense, that false is truth, *ill.* and *sh.* n. 598, 704, 834. That the sign of fire coming down from heaven *sign.* attestation that it is truth although it is false, *sh.* n. 599, 600. What is further signified by sign, see SIGN.

MISERABLE (*miser*). What is *sign.* by miserable and poor, see POOR.

MIX *to* (*miscere*). That wine mixed *sign.* truth falsified, *sh.* n. 635.

MONTH (*mensis*). That a month *sign.* a full or plenary state, *sh.* n. 489 at the end. That it *sign.* man's state of life as to truth, *ill.* and *sh.* n. 935.

MONUMENT (*sepulchrum*). See *To* BURY.

MOON (*luna*). The moon *sign.* the truth of faith grounded in the good of charity, n. 53, 332. That it *sign.* intelligence and faith, and is spoken of the church, n. 413, 533. That moon, in an opposite sense, *sign.* one's own intelligence, and faith grounded in man's self, *sh.* n. 919. That the sun, moon, and stars being darkened, *sign.* that the goods of love and the truths of faith are no longer seen in the church, neither are the knowledges of good and truth known; passages adduced from the Word, where it is so expressed, n. 413.

MORAL (*moralis*). Concerning moral spiritual life and concerning moral life merely natural, *ill.* n. 386, 450.

MORNING (*mane*). That morning *sign.* the coming of the Lord, and then the New Church, *sh.* n. 151. That thence the Lord is called the morning-star, n. 151, 954. See STAR. That morning *sign.* the commencement of a new church, and evening the end of the former church, *sh.* n. 151.

MOSES (*Moses*). That by the law of Moses are meant all things which are written in his five books, *ill.* n. 417, *sh.* n. 662. That the like things are meant by Moses himself, *sh.* n. 662, 417.

MOUNTAIN (*mons*). That a mountain *sign.* heavenly love, which is love to the Lord, and that hill *sign.* spiritual love, which is love towards our neighbor; the reason is, because they who are in heavenly love dwell in the spiritual world upon mountains, and they who are in spiritual love upon hills, *ill.* and *sh.* n. 336. That a great and high mountain *sign.* the third heaven, *ill.* n. 896. That the mount of Olives, near Je-

rusalem, *sign.* the Divine love of the Lord, and that the Lord often abode there, *sh.* n. 336, *ill.* and *sh.* n. 493. That mountains and hills, in an opposite sense, *sign.* the love of self and the world, *sh.* n. 336. That mountain *sign.* love of evil, and rock faith of false, n. 339. That seven mountains *sign.* the Divine goods of the Word and of the church profaned, and that by the seven mountains may also be understood Rome, n. 737.

MOUTH FROM THE MOUTH (*os oris*). That mouth *sign.* doctrine, preaching, and discourse, n. 574; and also reasoning, n. 574. That out of the mouth *sign.* out of the thought and discourse, n. 452.

MULTITUDE (*turba*). That a great multitude *sign.* those who are in the inferior heavens, also those who are in the externals of the church, n. 363, 803.

MUSIC (*musica*). That the sound of musical instruments corresponds to affections, the sound of string-instruments to affections of spiritual love, consequently which are of truth; but the sound of wind instruments, which are continuous, to affections of heavenly love, consequently which are of good, *ill.* n. 792. That confessions and celebrations of the Lord were formerly made by songs accompanied with various instruments of music, according to the correspondence of the sound to the affections, n. 276.

MYRIAD (*myrias*). See TEN THOUSAND.

N.

NAKED, NAKEDNESS (*nudus, nuditas*). That nakedness *sign.* innocence, also ignorance of good and truth, *sh.* n. 213 at the end. That to walk naked *sign.* to live without truths, n. 706. That nakedness and the shame of nakedness *sign.* the evil, filthy, and profane love in which man is born, *ill.* and *sh.* n. 213, 706. What is *sign.* by to make desolate and naked, n. 747.

NAME (*nomen*). That by all names of places and persons in the Word are meant things. That name *sign.* the quality of any one, *ill.* n. 165, 824. That by the name of God is *sign.* all by which God is worshipped, the all of doctrine, and universally the all of religion, *ill.* and *sh.* n. 81, 180. That to write in or upon any one the name of God, *sign.* to inscribe Divine truth so that it may be in him, n. 194. That the name of God *sign.* the quality of worship, n. 81, 111. That the name of Jehovah and the Father *sign.* the Divine Humanity of the Lord, and the Word, also all by which He is worshipped, *sh.* n. 81, *sh.* n. 584, *ill.* and *sh.* n. 839. That the name of the Lord *sign.* the Lord as to His Divine Humanity, *ill.* and *sh.* n 839. What is further *sign.* by the name of the Lord, *sh.* n. 618. That to ask the Father in the name of the Lord, is not to approach the Father immediately, nor to ask Him for the sake of the Son, but to approach the Lord, because thus the Father is approached in Him, and through Him, *ill.* n. 341, *sh.* n. 618, *ill.* and *sh.* n. 962. That the name of the Father is the Divine Human of the Lord, *ill.* and *sh.* n. 839.

NAPHTALI (*Naphtali*). That Naphtali and his tribe represented, and thence in the Word signifies, in the highest sense, the proper power of the Divine Human of the Lord: in the spiritual sense, temptation and victory; and in the natural sense, reluctation or struggle on the part of the natural man, *ill.* n. 354. That it also *sign.* a perception of use, and what use is after temptation, *sh.* n. 354.

NATION (*gens*). That by nations in the Word are meant they who are in goods or in evils of life, and by people, they who are in truths or in falsities of doctrine, *ill.* and *sh.* n. 483. That nations, in an abstract sense, *sign.* goods or evils of life, n. 147. That nations *sign.* those who are in the good of love and charity from the Lord, n. 667, 920, 923. That by nations and kings the same is meant as by nations and people, *sh.* n. 921.

NEAR (*propinquum*). See AT HAND.

NEIGHBOR (*proximus*). See CHARITY.

NICOLAITAN (*Nicolaita*). That the works of the Nicolaitans *sign.* meritorious works, n. 86, 115.

NIGHT (*nox*). That night *sign.* falsity of faith, *sh.* n. 922, 940. What is *sign.* by day and night, or in the day and in the night, n. 414, 637. See DAY and SUN.

NUMBER, *to* NUMBER (*numerus, numerare*). That all numbers in the Word have a signification, *ill.* n. 348. That numbers in the Word *sign.* things, and that they are, as it were, a sort of adjectives conjoined to substantives, adding or determining some quality to the things treated of, n. 10, 287, 348, 738, 842. That number *sign.* the quality of a thing as to truth, n. 608–610. That to number *sign.* to know the quality, consequently, what the qualities are, *ill.* and *sh.* n. 364.

O.

OATH (*juramentum, jurare*). See *To* SWEAR.

ODOR (*odor*). That fragrant odors, which exist in heaven, correspond to affections which are of charity, and thence to perceptions which are of faith, n. 278, 394.

OFFERING (*minchah*). See BREAD.

OIL (*oleum*). That oil *sign.* the good of love, n. 316, *sh.* n. 493, *ill.* n. 779. That anointings were made by oil, because anointing represented the Lord as to His Divine Human, who, as to His Divine Human, was the only anointed of Jehovah, not with oil, but with the good of love, *ill.* n. 779. That they anointed kings, priests, prophets, the altar, the tabernacle, the garments of Aaron, in a word, all the holy things of the church; and that in ancient times they anointed statues, and also warlike arms, *sh.* n. 779. That they anointed these things with the oil of holiness; and that they anointed themselves and others with common oil, to testify their gladness and benevolence of mind, *sh.* n. 779. That oil was offered, together with sacrifices upon the altar, *sh.* n. 778.

OLIVE-TREE, OLIVE (*olea, oliva*). That olive *sign.* love and charity, *ill.* and *sh.* n. 493. That the mount of Olives *sign.* the same, *sh.* n. 493. See MOUNTAIN.

OMNIPOTENCE (*omnipotentia*). That the Almighty *sign.* He who is, lives, and has power from Himself, and governs all things from firsts by ultimates, *ill.* n. 31, 522. That the Lord is called the Omnipotent, *sh* n. 811.

OMNIPRESENCE (*omnipresentia*). That the Lord is omnipresent, because He is love and wisdom, or good and truth, which are Himself, and which are not in place, but with those who are in place, according to reception, *ill.* n. 961.

OMNISCIENCE (*omniscientia*). That the Lord from Himself knows all things, and that hence omniscience belongs to Him, *ill.* n. 262.

ONE HUNDRED AND FORTY-FOUR (*centum, quadraginta quatuor*). See TWELVE.

ORDER (*ordo*). Concerning successive and simultaneous order, that in ultimates or extremes is the simultaneous order of the successives, *ill.* n. 678. That the highest in successive order becomes inmost in simultaneous order, and consequently in the series, n. 900.

OVER *or* UPON (*supra*). That over or upon *sign.* within, because those things which are higher and highest in successive order, are interior and inmost in simultaneous order, n. 900. See ORDER.

OVERCOME, *to* (*vincere*). See VICTORY.

OWL (*noctua*). That light arising from the confirmation of what is false corresponds to the light which owls and bats see by, *ill* n. 566, 695. That they who have confirmed falsities in themselves, are such with respect to their spiritual sight, and that they are called owls and bats, *ill.* n. 566.

P.

PALE (*pallidum*). That pale *sign.* no life, and that which is without goods and truths, n. 320. That a pale horse *sign.* the understanding of the Word destroyed both as to good and truth, n. 320.

PALM (*palma*). That palm *sign.* Divine truth, and that to hold palms in the hands *sign.* confession from Divine truths, *ill.* and *sh.* n. 367.

PAPISTS (*pontificii*). The doctrines of the Papists concerning baptism, the eucharist, masses, repentance, justification, purgatory, the seven sacraments, holy things, and power, see what is premised concerning their doctrines. Concerning Babel, collected from Isaiah, Jeremiah, and Daniel, n. 717. That the city Babylon *sign.* the Roman Catholic religion, n. 631. That there is no church among them, but a religion; because they do not approach the Lord, nor read the Word, and because they invoke the dead, n. 718. That this religion is holy and splendid in externals, and yet profane and abominable in internals, *ill.* n. 731. That through externals they are held in the faith that this religion is even super-eminent, insomuch that the common people cannot believe otherwise, when nevertheless it has for its end dominion, and the possession of all things in the world, n. 787. That they who are of that religion are in external affections without internal affections, and that thence they are in the worship of men living and dead, n. 792. That the love of exercising dominion over the Divine things of the Lord, and thence over the holy things of the church, is the devil, and that therefore they have profaned all the truths and goods of the Word, by various ways, *ill.* n. 802. That Babel *sign.* the profanation of what is holy, and the adulteration and falsification of the whole Word, and thence of the church, n. 717, 729, *ill.* n. 802. That they profane, n. 723, 728, 781, *ill.* n. 802. That Babel is called the den of demons, and of every unclean bird, because there are atrocious evils and falsities there, *sh.* n. 757. Certain tenets of theirs enumerated, which are detestable, namely, concerning the eucharist, concerning the invocation of the dead, concerning masses, concerning the Divine power transferred to themselves, and concerning the prohibition of reading the Word, *ill.* n. 753, 795. That by abominable arts and schemes they have diverted men from the worship of the Lord, consequently from Divine worship, *ill.* and *sh.* n. 800. Some things relating to their worship, n. 777, 778, 780. That they have extended their dominion over things of a secular nature, and over supreme judges, and that they continually aspire to their former despotic power, n. 799 at the end. That the vicarship is an invention and a fiction, *ill.* n. 752; also n. 802.

That by dominion over the souls of men as a means they amass riches without end; and that in the preceding ages, when they enjoyed despotic power, they collected together prodigious treasures, *ill.* n. 752, 759. That the like dominion still possesses their minds, but at this day it is restrained, *ill.* n. 759 That they are enriched by the holy things of the Word adulterated, n. 772. Various things relating to their acquisition of riches enumerated, *ill.* n. 784. That the heads or chiefs in their ecclesiastical hierarchy make unlawful gain, concerning which, n. 799. That the laity bring them precious things, and buy of them such things as they say belong to eternal life, n. 786, 789. That they who bring and buy, are meant by the ship-pilots, and by those employed upon ships, and by mariners, n. 786.

That they acknowledge, and in a manner esteem the Word as holy, because it treats of the Lord, whose power they have transferred to themselves, and also of the keys given to Peter, whose successors they affirm themselves to be; but that this holy acknowledgment they possess from without, and not from within, n. 725, *ill.* n. 733, 739. That they have not denied this Divine truth, that to the Lord belongs all power in heaven and earth; but that they have profaned it, by having transferred His power to themselves, *ill.* n. 738. That they have seen, but as it were with their eyes shut, that the Humanity of the Lord is Divine; but that they have not yet acknowledged it, because they have transferred all things of the Lord to themselves, *ill.* n. 738. That at first they held the Word sacred; but that they successively adulterated it, and at length profaned it, *ill.* n. 737. That they have adulterated the truths of the Word by applying them to

dominion; and that they have profaned the Word by applying and attributing to themselves Divine power, n. 719, *sh.* n. 781. That they have often deliberated respecting the reading of the Word by the laity, but rejected it, n. 733, 734. That the Word in various ways, and by various pretences, is prohibited to be read, n. 733, 734. That the Word is taken out of the hands of the laity and common people, lest their adulterations and profanations should become apparent, n. 739. That in heart they defame the Word, and hate it, *ill.* n. 733, 735. That they have not any truth, and consequently, neither any good, *ill.* n. 765, 766, 777, 778, 780. That they have not any perception of truth, because they do not approach the Lord, nor read the Word, *ill.* n. 796. That they have not any spiritual affection of truth and good, n. 792. That there does not remain with them any inquiry after spiritual truth, n. 794. That they have not any understanding of spiritual truth, n. 793. That they have not any conjunction of spiritual good and truth, because they have no conjunction with the Lord, but with men living and dead, *ill.* n. 797, 798. That the power of binding and loosing, or of opening and shutting heaven, is a Divine power, and not given to man, n. 798. That what the Lord said in the Word to Peter, and concerning the keys, is not to be understood of Peter, but of that Divine truth which Peter then confessed, and that that truth is meant by the rock on which the Lord would build His church, n. 768, 798. That otherwise they might claim to themselves a power, that all of them should sit upon thrones, and judge the twelve tribes of Israel, according to the Lord's words to the disciples, n. 798 at the end. That they have fortified themselves by various things, as by the tribunal of the inquisition, by terrors in regard to purgatory, by a plurality of monasteries, by possessions and riches, and moreover by a prohibition from reading the Word, by external holiness, consequently by masses, and by the worship of the dead among the common people, and by various splendid exhibitions and delights, n. 770; but that nevertheless they shall be destroyed, n. 770.

That they who are in the kingdom of France are not united with the Roman Catholic religion, *ill.* n. 740–744. That that religion in the various kingdoms is not equally cultivated, n. 740, 745. That there are chiefly two sorts of men who cultivate that religion, the one who acknowledge it, because they are born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred; the other, who love and kiss that religion, n. 786 That they who acknowledge it because they are born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred, after death come into heaven, and that many societies are formed of them in the spiritual world, n 786, *ill.* n. 531. That from that religion have emanated the falsities of the Reformed churches, concerning which, n. 751, 801 at the end.

That the doctrinals of the Roman Catholic religion by the last judgment and after it were dispersed, n. 631. That their evils and falsities infested the heavens, and that the heavens are rejoiced that they are removed, n. 790. Concerning the last judgment upon the Babylonians, and concerning their treasures which they had also amassed there, and that their treasures there were dissipated and reduced to dust, n. 772. That after that they did not possess any precious things, but instead thereof vile things, which correspond with their falsities, n. 772–776. That they who exercise dominion from the love of self and from the love of the world, after death wish to be in the same pleasures, but that they are deprived of them, and reduced to miserable states, n. 782. That the delights originating in their love of dominion, and the satisfactions arising from their love of wealth, after death are changed into opposites, *ill.* n. 763. That after death they are deprived of all these things, n. 764, 770. Concerning the punishments of those after death who had exercised dominion from the instigation of the love of self and the world, *ill*

n. 765. That after death they entertain hatred against the Lord, because they then see that the Lord alone reigns over heaven and the church, and not in the least any man from himself, n. 766. That at the day of the last judgment they were cast into hell, who, from the instigation of the love of self, had exercised dominion over the holy things of the church, and they were preserved who had looked to the Lord, and shunned evils as sins, n. 755. Concerning their elateness of heart from dominion, and concerning their confidence of mind from wealth, n. 764. That every one ought to beware of having any connection with that religion by acknowledgment and affection, lest he should perish, *ill.* and *sh.* n. 760.

PAPS (*mamma, mamilla*). That paps and breast *sign.* love, and in an eminent sense Divine love, n. 46 at the end.

PARADISE (*paradisus*). See GARDEN.

PASTOR (*pastor*). See *To* FEED.

PATMOS (*Patmos*). That the island of Patmos *sign.* a place and state in which John could be illuminated, *ill.* n. 34.

PATIENCE (*patientia*). That patience is spoken of temptation, n. 593, 638.

PAUL (*Paulus*). That the passage in Paul to the Romans, iii. 28, that man is justified by faith without the works of the law, is falsely understood, *ill.* and *sh.* n. 417, 750.

PEACE (*pax*). That peace is the Divine salutation, *sh.* n. 12. That peace *sign.* all things which come from the Lord, in particular charity, spiritual security, and internal tranquillity, *ill.* and *sh.* n. 306. That peace signifies tranquillity of soul from not being infested by falsities, consequently not by hell, and that this peace is from the Lord, *sh.* n. 640.

PEARL (*margarita*). That pearls *sign.* knowledges of things good and true, *sh.* n. 727, 916. That the one pearl of great price, mentioned in Matthew, *sign.* the knowledge and acknowledgment of the Lord, n. 916.

PEOPLES (*populi*). That peoples *sign.* those who are in truths or in falsities of doctrine, and abstractedly truths or falsities; and that nations *sign.* those who are in goods or evils of life, and abstractedly goods or evils, *ill.* and *sh.* n. 483.

PERDITION (*perditio*). See DESTROYER.

PERGAMOS (*Pergamus*). That the church in Pergamos *sign.* those who place the all of the church in good works, and not any thing in truths of doctrine, n. 107, and in what follows.

PERSON (*persona*). That the spiritual sense is abstracted from persons; wherefore where a person is named in the Word, he signifies somewhat in the church, n. 78, 79, 96.

PERSUASION (*persuasio*). That in the spiritual world there exists a power of persuasion, which deprives others of the understanding of truth, n. 428.

PETER (*Petrus*). That Peter among the apostles represented truth and faith, n. 790. That where it is spoken concerning Peter and the keys given to him, Peter is not meant, but that Divine truth which Peter then confessed, and that that truth is signified by the rock on which the Lord would build His church, *ill.* n. 768, 798. That in the Word, which is in heaven, instead of Peter is read truth originating in good which is from the Lord, *ill.* n. 768.

PHILADELPHIA (*Philadelphia*). That the church in Philadelphia *sign.* those in the church who are in Divine truths from the Lord, n. 172 and in what follows.

PLACE (*locus*). See SPACE.

PLAGUE (*plaga, quæ vulnus*). That plagues *sign.* evils of love and falsities of faith, consequently spiritual plagues, whereby a man as to his soul perishes, *ill.* n. 456, 498, *ill.* and *sh.* n. 657, 957. The plagues of Egypt enumerated; that they signify the falsities and cupidities whereby the church there perished, n. 503, 657. That it is attributed to Jehovah, that He smiteth with plagues, *sh.* n. 498.

PLATTER (*paropsis*). See CUP.

POOR (*pauper*). That the poor *sign.* those who are not in truths,

and the needy or indigent these who are not in goods, n. 95. That the miserable and the poor *sign.* those who are without the knowledges of things true and good. *sh.* n. 209.

POPE (*papa*). See PAPISTS.

POPE SEXTUS THE FIFTH (*Sextus Quintus papa*). A discourse with him concerning the Lord, concerning the Word, concerning the vicarship, concerning the Romish saints, concerning the treasures in monasteries, *ill.* n. 752.

PRAISE, *to* PRAISE (*laus, laudare*). That to praise God *sign.* to worship Him, *sh.* n. 809. See also ALLELUJAH.

PRAYER, PRAYERS (*oratio, preces*). That the prayers of the saints are those things which are of faith and charity, n. 278. That the Lord willeth that man should first ask and will, and the Lord afterwards answers and gives, for this reason, that it may be appropriated to man, *ill.* and *sh.* n. 376. That they who are in the Lord and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *ill.* and *sh.* n. 951. Concerning the meaning of these words in the Lord's prayer, "Our Father, who art in the heavens, hallowed be thy name, thy kingdom come, thy will be done as in heaven so in earth," *ill.* and *sh.* n. 839. That all things contained in the Lord's prayer are fulfilled, when the Lord is immediately approached, *ill.* and *sh.* n. 839.

PREDESTINATION (*predestinatio*). See ELECTION.

PRESENT (*munus*). See GIFT.

PRESS (*torcular*). That by an oil-press is signified the good of love, and by a wine-press is *sign.* the truth of faith, n. 651. See OIL, and WINE. That thence a press *sign.* exploration of good and truth, and in an opposite sense, exploration of evil and false; and that this is meant by the great wine-press of the wrath of God, *sh.* n. 651. That to tread the wine-press of the wrath of God, when spoken of the Lord, *sign.* to bear the evils and falsities of the church, and the violence offered to the Word, *sh.* n. 829. What is further *sign.* by to tread the press, n. 652.

PRIEST (*sacerdos*). That priest *sign.* those who are in the good of love from the Lord, and abstractedly goods of love, and kings *sign.* those who are in truths of wisdom from the Lord, and abstractedly truths of wisdom, n. 20, *ill.* and *sh.* n. 854. See KING. That the heavenly kingdom, in which they are who are in the good of love, is the Lord's priestly kingdom, and the spiritual kingdom, in which they are who are in the truths of wisdom, is the Lord's royal kingdom, *ill.* n. 854.

PRINCE (*princeps*). That the prince of the kings of the earth *sign.* the Lord with respect to Divine truth, n. 18.

PRISON (*carcer, custodia*). See CAPTIVE, and BOUND.

PROFANATION (*profanatio*). That there are many kinds of profanation of what is holy: concerning the profanation of what is holy by the Papists, n. 717, 723, 728. See PAPISTS. That it is provided by the Lord, that it should not be known what spiritual truth and spiritual good are, lest the holy Word of the church should be profaned, because what is known may be profaned, but not that which is not known, n. 314, 316, 686, 688. That it is a most grievous kind of profanation, at one time to believe, and at another time not to believe, n. 198. Forasmuch as these with respect to thought are sometimes in heaven, and at other times in hell, and because they cannot be in one or the other, they extirpate their interiors, and become mere phantasies, n. 202, 204. That with them evils and goods, also truths and falsities, are mixed, n. 202, 204; and that the things of the church among them in no respect cohere, *ill.* n. 208. That they are meant by the lukewarm, n. 202, 204.

PROPHET (*propheta*). That prophet in like manner as prophecy *sign.* doctrine from the Word, and that to prophecy *sign.* to teach it; and that prophet, when spoken of the Lord, *sign.* the Word, *ill.* and *sh.* n. 8, 943. Concerning the two states of the prophets, the one when they wrote the Word, the other when they saw those things which are in heaven, *ill.* and *sh.* n. 945. That by

the false prophet is meant the beast from the earth, and that that beast *sign.* the clergy who are in faith alone, *ill.* and *sh.* n. 594, 701, and *sh.* n 834.

PROVIDENCE (*providentia*). That it is of the Lord's Providence, that they who are in evils of life, and thence in falsities of doctrine, know nothing of holy truths, lest, if they knew them, they should profane them. n. 314, 316, 686, 688.

PURGATORY (*purgatorium*). The tenet of the Papists concerning purgatory, see the doctrines of the Papists in what is premised at n. VI. That purgatory is a mere Babylonian fiction invented for the sake of gain, *ill.* n. 784).

PURPLE (*purpura*). That purple *sign.* heavenly good, and scarlet heavenly truth, *sh.* n. 725.

Q.

QUARTERS OF THE WORLD (*plagæ mundi*). That the angels dwell according to the quarters; in the east they who are more in love to the Lord; in the west they who are less in that love; in the south they who are more in wisdom from the Lord; and in the north they who are less in that wisdom, *ill.* n. 901, 906. The reason whereof is, because the Lord is the sun of heaven, from whose face is the east and west, and on the sides are the south and north, n. 901. That the men of the church, with respect to their spirit, are, in like manner as the angels, either in the east, or in the west, or in the south, or in the north of the spiritual world, *ill.* n. 906. Concerning the turning of the angels to the Lord as a sun, and then towards the quarters, n. 380, 938.

QUICKLY (*cito*). See SHORTLY.

R.

RAIN (*pluvia*). That rain *sign* Divine truth from heaven, *sh.* n. 496. That an inundating rain *sign.* devastation of truth, and also temptations, *sh.* n. 496.

RAINBOW (*iris*). That many kinds of rainbows appear in the spiritual world, *ill.* n. 232, 566. That a rainbow *sign.* regeneration, which is when man from natural becomes spiritual, *sh.* n. 466, *ill.* n. 566.

RATIONALITY (*rationalitas*). See UNDERSTANDING.

REAP, *to* (*metere*). See HARVEST.

REASON (*ratio*). See UNDERSTANDING.

REBUKE, *to*, and *to* CHASTEN (*arguere et castigare*). That they *sign.* to tempt, n. 215.

RED (*rubrum*). That red is spoken of the good of love, because it proceeds from the fire of the sun, n. 167, *ill.* n. 231, *sh.* n. 305. That infernal redness *sign.* the love of evil, n. 305.

REDEMPTION, REDEEMER (*redemptio, redemptor*). That Jehovah is called the Redeemer, *sh.* n. 281; also n. 613. That Jehovah is called the Redeemer, because He assumed the human, *ill.* and *sh.* n. 962. That redemption *sign.* deliverance from hell of the Lord, and salvation by conjunction with Him, n. 619. That the redeemed are meant by the bought from the earth, n. 619.

REED (*calamus*). That it signifies feeble power, *sh.* n. 485. That a golden reed, by which they were measured, *sign.* a power or faculty of knowing and understanding the quality of a thing, *sh.* n. 904. See MEASURE.

REFORMATION, *the* REFORMED (*reformatio, reformati*). The doctrines of the Reformed concerning God, concerning Christ the Lord, concerning justification by faith, and concerning good works; concerning the Law and the Gospel, concerning repentance and confession, concerning original sin, concerning baptism, concerning the holy supper, concerning the church; see their doctrines in what is premised. That the Apocalypse treats concerning the Reformed from chap. vii. to xvi inclusive, and concerning the Papists, chap. xvii. and xviii., n. 387, 388. Prophecies concerning the Reformed, that they would secede from the Roman Catholic religion, and that they would acknowledge the Word, from which and according to which would be their church, n. 746–750. That

the Reformed retained some things from the Roman Catholic religion, *ill.* n. 751 801 at the end. Many things concerning the Reformed Church at this day, see FAITH. That the Reformed constitute the centre or middle in the spiritual world, *ill.* n. 631.

That to reform and to regenerate men is of the Lord alone; forasmuch as it is a Divine work, and forasmuch as omnipresence, omniscience, and omnipotence must appertain thereto, *ill.* n. 798. That a man is capable of reforming and regenerating himself as if from himself, and nevertheless from the Lord, *ill.* n. 224. That the interior operations of the Lord in regenerating man are myriads of myriads, which nevertheless are for the sake of the extremes, in which man shall be jointly with the Lord, *ill.* n. 463. That man is regenerated, first as to his internal man, and afterwards as to his external; and that the internal man cannot be regenerated by merely knowing and understanding. but by willing and loving, and thence by understanding and knowing *ill.* n. 510. That man is reformed by truths and by a life conformable to them, n. 815, *ill.* n. 832. That truths of doctrine, among those who do not live conformably to them, successively perish, *ill.* n. 85. That man, who is reformed, first respects truths of doctrine, and afterwards goods of life; and that when he respects truths of doctrine, he is like unripe fruit, and that afterwards, as he respects goods of life, he becomes like ripe fruit, and that his first state is called reformation, but the latter regeneration, *ill.* n. 84. That the state of man is thereby inverted, n. 84.

REFORMED (*Reformati*). See REFORMATION.

REGENERATION (*regeneratio*). See REFORMATION.

REIGN, *to* (*regnare*). See KINGDOM.

REINS (*renes*). That the reins *sign.* truths of intelligence and faith, and that the heart *sign.* goods of love and charity, *ill.* and *sh.* n. 140.

RELIGION (*religio*). That the doctrine of truth constitutes the church, and that a life conformable to doctrine constitutes religion; but where there is not life, there is neither religion nor church, *ill.* n. 923. That it is in every religion, that there is a God from whom proceeds good, and that there is a devil from whom proceeds evil; and that therefore good ought to be done, because it is of God and from God, and that evil ought to be shunned, because it is of the devil and from the devil, n. 272. That in every religion there are precepts, like those in the decalogue, n. 272. That among the mysteries of the faith of the present church there is also that religious good, which contributes to salvation, cannot be done by man, *ill.* n. 484, *ill.* n. 675. That in the Christian world at this day there is neither church nor religion, *ill.* n. 675.

REPENTANCE (*pœnitentia*). The tenets of the Papists concerning repentance, see their doctrines premised at n. IV. The tenets of the Reformed concerning repentance, see their doctrines premised at n. V. Actual repentance described, *ill.* n. 531 at the end. That baptism and the holy supper are sacraments of repentance, and that the decalogue is the universal doctrine of repentance, *ill.* n. 531 at the end. That man without repentance is in the evils into which he is born; hence that unless evils are removed by actual repentance, they remain, *ill.* n. 531, *ill.* n. 836. That the Lord loves all, but that He cannot be conjoined with them so long as they are in evils, wherefore men must first perform repentance, *ill.* n. 937. That evil contains in itself innumerable concupiscences in simultaneous order, and that these concupiscences cannot be removed by man, but by the Lord only; and that they are removed by the Lord when He is approached, because the Lord enters by the way of the soul in man, *ill.* n. 678. That repentance was represented by various things among the children of Israel, concerning which, n. 492. That the New Church is formed of those who approach the Lord only, and perform repentance from evil works, *ill.* and *sh.* n. 69, 72; see the CHURCH. Concerning the successive state of man's thought, before he is willing to reflect upon evils of life, and to

do repentance, *ill.* n. 710. That they who acknowledge faith alone as the only means of salvation, neither think of repentance nor will it, n. 450, 457, 710. That the Reformed, who are in faith alone, can with difficulty perform actual repentance; the reason thereof, n. 531. That they who perform repentance perceive what good is, and come into good, and are saved, n. 379. *ill.* n. 531.

RESPIRATION (*respiratio*). See WIND.

RESURRECTION (*resurrectio*). That the first resurrection *sign.* salvation and life eternal, n. 851, 852. That in the Apocalypse the second resurrection is not mentioned, n. 851, 853. Concerning their resurrection after the last judgment, who were guarded by the Lord in the lower earth, n. 325, 326, 329, 843, 845, 846, 850, 884, 885. See SPIRITUAL WORLD. Concerning the lot of every one after death, that they are instructed, and afterwards sent to various societies, and that at length they remain where their love and faith is, n. 549. Various particulars relative to the state of men after death, as that they are in a body like as in the world, but in a spiritual body, and that they remain in the world of spirits until they put off the natural affections, and put on spiritual affections, besides many other things, *ill.* n. 153.

RETALIATION (*talio*). That the law of retaliation *sign.* that to every one is done according to the quantity and the quality of his deeds, and that evil returns upon every one as he has committed it, *ill.* n. 762. That this law derives its origin from the following: "All things whatsoever ye would that men should do to you, do ye even so to them," *ill.* n. 762. That from this law punishment is as it were inherent in its own evil, *ill.* 762. That the delights of the love of self and the world are converted into their opposite infelicities in hell, n. 763.

REVELATION (*Apocalypsis*). See APOCALYPSE.

REVENGE (*vindicta*). See VENGEANCE.

REUBEN (*Ruben*). That Reuben and his tribe represented, and thence in the Word *sign.*, in the highest sense, omniscience; in the spiritual sense, wisdom, intelligence, and science, also faith; and in the natural sense sight, *ill.* and *sh.* n. 351. That Reuben, in the opposite sense, *sign.* wisdom separated from love, also faith separated from charity, n. 134, *ill.* and *sh.* n. 351. That this is represented and signified by the adultery of Reuben with Bilhah, his father's woman, n. 134.

REWARD (*merces*). That reward *sign.* internal beatitude, and thence external, which are only from the Lord, n. 949. That hence reward *sign.* the happiness of life eternal, arising from the delight and pleasantness of love, and of the affection of good and truth, *ill.* and *sh.* n. 526

RICHES (*divitiæ*). That riches *sign.* spiritual riches, which are knowledges of good and truth, *sh.* n. 206.

RIGHT (*dextrum*). That in the spiritual world the south is on the right hand, and the north on the left, n. 933.

RIVER *and* FLOOD (*fluvius et flumen*). That a river *sign.* truths in abundance, and also falsities in abundance, *sh.* n. 409, 563, 683. What is *sign.* by the great river Euphrates, see EUPHRATES. That the river of the water of life *sign.* Divine truth from the Lord, *ill.* and *sh.* n. 932.

ROAR, *to* (*rugire*). See LION.

ROBE (*stola*). See GARMENT.

ROCK (*petra*). That a rock when spoken of the Lord *sign.* Divine truth, n. 768, *sh.* n. 915; in like manner a stone, n. 915. That a rock, in the opposite sense, *sign.* the faith of falsity, and mountain the love of evil, n. 339. That they who are in falsities of faith, enter by holes and clefts into rocks, *ill.* and *sh.* 338. What is *sign.* by hiding themselves in mountains and rocks, n. 339.

ROD *or* STAFF (*baculus*). That a rod or staff *sign.* power, in like manner as a sceptre, *ill.* and *sh.* n. 485. That a rod of iron *sign.* the power of truth in ultimates, n. 148. That to rule with a rod of iron *sign.* to convince by the literal sense of the Word, and, at the same time, by rational arguments grounded in natural light, *sh.* n. 148, 544, 828.

S.

SACKCLOTH (*saccus*). That to clothe in sackcloth represented lamentation over devastated truth in the church, *ill.* and *sh.* n. 492.

SACRAMENTS (*sacramenta*). The tenets of the Papists concerning the seven sacraments, see the doctrines of the Papists premised, n. VII. That baptism is a sacrament of repentance, and an introduction into the church; and that the holy supper is a sacrament of repentance, and an introduction into heaven, *ill.* n. 531.

SACRED SCRIPTURE (*Scriptura Sacra*). See *the* WORD.

SACRIFICE (*sacrificium*). That to eat, when speaking of sacrifices, *sign.* to appropriate to one's self what is holy; and that to eat things sacrificed unto idols, which belonged to the sacrifices of the Gentiles, *sign.* to defile and profane what is holy, n. 114, 135.

SALVATION (*salus*). By the Lord's being called salvation is *sign.* that the Lord is the Saviour, also that salvation is in Him and from Him, *sh.* n. 368, 804.

SAND (*arena*). Why the multitude is described by the sand of the sea, n. 860.

SARDIS (*Sardes*). That the church in Sardis *sign.* those who are in dead worship, n. 154 and following. Concerning dead worship, n. 154, 157, 161.

SARDINE (*sardius*). That the sardine stone *sign.* the goods of the Word in ultimates, n. 231.

SATAN (*satanas*). See *the* DEVIL.

SCALES *or* BALANCES (*lances*). See MEASURE.

SCARLET (*coccinum*). That purple *sign.* heavenly good, and scarlet heavenly truth, *sh.* n. 725.

SCEPTRE (*sceptrum*). That sceptre *sign.* power, in like manner as staff, *ill.* n. 485.

SCORPION (*scorpius*). That scorpion *sign* deadly persuasion, *sh.* n. 425.

SEA (*mare*). That the sea *sign.* heaven in its extreme, *ill.* and *sh.* n. 878; for this reason, because in the extremes, and at a distance, the heavens appear like seas, which are atmospheres, in which they live who are in the most general truths from the literal sense, wherefore the seas there are appearances, n. 233, 404, 878. See ATMOSPHERE. That the sea *sign.* the church among those who are in truths of a general kind, also among those who are in external natural worship, and but little in spiritual, *ill.* and *sh.* n. 238, 869. That the sea *sign.* the external of the church, consequently the church as consisting of those who are in its externals; and that the earth *sign.* the internal of the church, consequently the church as consisting of those who are in its internals; wherefore the sea *sign.* the church among the laity, because the laity are in its externals, and the earth the church among the clergy, because the clergy are in its internals, *sh.* n. 398, 402, 470, 567, 594, 677, 680. That the sea as of glass mingled with fire *sign.* a collection of those who are in external worship and not at the same time in internal, *ill.* n. 659, 661. That the sea which shall be no more, Apoc. xxi. 1, *sign.* a collection consisting of various Christians before the last judgment, from which time of the judgment they were taken away and saved, who were written in the book of life, *sh.* n. 878. That the sea also *sign.* hell, *ill.* and *sh.* n. 791.

SEAL (*sigillum*). That sealed with seven seals *sign.* entirely or totally hidden, n. 257. That to open the seals *sign.* to explore and know the states of all, and to judge every one according to his state, n. 259, 295, 388. See BOOK.

SEAL, *to* (*obsignare*). To seal with seals, what, n. 257. See SEAL. That not to seal the words of this prophecy *sign.* that the Apocalypse must not be shut, but is to be opened, preface towards the end, and n. 947.

SEE, *to*, VISION (*videre, visio*). That to see *sign.* to understand, *ill.* n. 7. What is *sign.* being in vision, *sh.* n. 36. Concerning the state of the prophets when they were in vision, *ill.* and *sh.* n. 945. See SPIRIT.

SEED (*semen*). That seed *sign.* those in the church who are in truths of doctrine, and abstractedly truths

of doctrine, *sh.* n. 565. That seed, in the opposite sense, *sign.* falsities of doctrine, n. 565 at the end. What is *sign.* in Daniel by iron and clay, which shall mingle with the seed of man, n. 913 at the end.

SELL, *to* (*vendere*). See *To* BUY.

SENSUAL MEN (*sensuales*). What is the nature and quality of those men who are called sensual, also the nature and quality of sensual things, which are the ultimates of the mind of man, *ill.* from the Arcana Cœlestia, n. 424, 430. Sensual men and sensual things further described, n. 455. That locusts *sign.* them, n. 424, 430.

SEPULCHRE (*sepulchrum*). See *To* BURY.

SERAPHIM (*seraphim*). See CHERUBIM.

SERPENT (*serpens*). That serpent *sign.* sensual things, which are the ultimates of man's life, hence also craftiness and various evils, *ill.* and *sh.* n. 455, 841. That a serpent *sign.* a seducer, *sh.* n. 562.

SERVANT (*servus*). That servants *sign.* those who are in truths, and by truths serve others; that therefore the prophets were called the servants of Jehovah; and that even the Lord is so called with respect to His Divine Human, *sh.* n. 3. That servants *sign.* those who are in truths, and ministers those who are in goods, because the latter minister and the former serve, n. 128. What is *sign.* by bondmen and freemen, n. 337, 604, 832. See FREE.

SEVEN (*septem*). That seven *sign.* all things and all, and thence what is full and perfect, and that it is predicated of any thing holy, and of any thing profane, *ill.* and *sh.* n. 10, 737. That the number seven adds what is holy and also what is profane, *sh.* n. 737.

SHAME (*pudor*). What is *sign.* by the shame of nakedness, see NAKEDNESS.

SHEEP (*ovis*). Concerning two flocks, one of sheep, and the other of goats, *ill.* n. 417.

SHIP (*navis*). That ships *sign.* knowledges of good and truth, *ill.* and *sh.* n. 406.

SHORTLY *or* QUICKLY (*cito*). That shortly or quickly *sign.* certainly, *ill.* n. 4, 943, 947, 949. That near or at-hand *sign.* nearness of state, not nearness of time, n. 9, *ill.* n. 947. See AFAR-OFF.

SICKLE (*falx*). That a sickle *sign.* the Divine truth of the church, because harvest *sign.* the state of the church; and to put forth the sickle to the harvest *sign.* to make an end of the church destroyed by falsities, and to execute judgment, *ill.* n. 643. *ill.* and *sh.* n. 645. See HARVEST

SIGN, *to* SEAL *or* MARK (*signum signare*). That a sign *sign.* a revelation of things to come, *sh.* n. 532, 656. That a sign is spoken of truth, and that in such case it is testification, and that a sign is also spoken of quality, and that in such case it is manifestation, *sh.* n. 532. Sign instead of miracle, see MIRACLE. That to mark or seal on the foreheads *sign.* to distinguish and separate one from another according to love, n. 347.

SILK (*sericum*). That silk *sign.* mediate heavenly good and truth, n. 773 at the end.

SILVER (*argentum*). That gold *sign.* the good of love, and silver the truth of wisdom, *ill.* and *sh.* n. 913.

SIMEON (*Simeon*). That Simeon and his tribe represented, and thence in the Word signifies, in the highest sense, providence; in the spiritual sense, spiritual love, which is love towards our neighbor, and is called charity; and, in the natural sense, obedience and hearing, *ill.* n. 356.

SIN (*peccatum*). Concerning original sin, see the doctrines of the Reformed premised at n. VI.

SINGING, A SONG (*cantus, canticum*). That a song *sign.* acknowledgment and confession from joy of heart, because singing exalts, *sh.* n. 279. That a new song *sign.* an acknowledgment, confession, and glorification of the Lord, that He is the God of heaven and earth, n. 279, 617. That the song of Moses *sign* confession from a life according to the precepts of the decalogue, and that the song of the Lamb *sign* confession from faith respecting the Divinity of the Lord's Humanity, *ill.* n. 662.

SIX (*sex*). That six *sign.* what is

complete, n. 489; in like manner to sextate, *sh.* n. 610 at the end. That six *sign.* all truth of good, *ill.* and *sh.* n. 610. That 666 *sign.* all the truth of the Word falsified, *ill.* n. 610.

SIXTEEN (*sexdecim*). That the numbers 16 and 1600 *sign.* the marriage of good and truth, or of evil and falsity; in like manner the numbers 4 and 2, n. 654.

SLEEP (*somnus*). That natural life without spiritual life is called sleep, and that it is like sleep, *ill.* and *sh.* n. 158. See also WATCHFUL.

SLEEP, *to* (*dormire*). See SLEEP.

SMALL (*parvus*). What is meant by small and great, see GREAT.

SMOKE (*fumus*). That the smoke of incense *sign.* what is grateful and accepted, *ill.* n. 394. That smoke *sign.* Divine truth in the ultimates, *ill.* and *sh.* n. 674. That it sometimes *sign.* the same as clouds, n. 674 at the end. That smoke in the opposite sense *sign.* profane falsity, n. 807. That it *sign.* the pride of one's own intelligence, *sh.* n. 452, 453. That the smoke of a furnace *sign.* falsities of concupiscences from evil loves, *sh.* n. 422.

SMYRNA (*Smyrna*). That the church in Smyrna *sign.* those who are in goods as to life, but in falsities as to doctrine, n. 91 and in what follows.

SODOM (*Sodom*). That Sodom *sign.* the love of dominion from self-love, *ill.* and *sh.* n. 502.

SON, DAUGHTER (*filius, filia*). That son *sign.* truth, *ill.* n. 139. That son *sign.* truth of doctrine and understanding, and consequent perception and thought of what is true and good, *ill.* and *sh.* n. 543. That a male son *sign.* truth conceived in the spiritual man and born in the natural, n. 543. That the male son, whom the dragon persecuted, *sign.* the doctrine of the New Jerusalem, *ill.* n. 543. That daughter and virgin *sign.* the affection of what is true and good, and that they *sign.* the church as to that affection, n. 543 at the end. That the daughter and the virgin of Zion, of Jerusalem, of Israel, of Judah, in the Word *sign.* the church in regard to the affection of goodness and truth, *sh.* n. 612 at the end, n. 620. That where virgins and young men are mentioned together, there virgins *sign.* the affection of truth, and young men the understanding of truth, *sh.* n. 620. That they who are conjoined to the Lord by love and faith, are called His sons and heirs, because they are born again from Him, *sh.* n. 890. That the Lord is called the Son of God as to His Divine Humanity, and the Son of Man as to the Word, n. 44.

SONG (*canticum*). See SINGING.

SORE (*ulcus*). See WOUND.

SOUL (*anima*). That soul *sign.* the life of the understanding and of faith, and heart the life of the will and of the love, *ill.* and *sh.* n. 681, 781, 812. That to love their soul *sign.* to love self and the world, consequently the things proper to man; whence it is known what is *sign.* by loving their soul more than the Lord, *ill.* and *sh.* n. 556. Concerning the immortality of the soul, n. 224. See IMMORTALITY.

SOUND (*sonus*). That sounds correspond to affections, and that thence the sound of instruments *sign.* affection of two kinds, n. 792; see MUSIC. That thought exists from affection, and that thought is the form of affection, just as speech is of sound: in like manner faith and charity, *ill.* n. 655, *ill.* n. 875.

SOUND, *to* (*clangere*). See TRUMPET.

SPEECH (*loquela*). Concerning the speech of spirits and angels, see TONGUE. Concerning the speech of angels with man, see ANGEL, and HEAVEN.

SPEWED. See VOMIT.

SPIRIT (*spiritus*). That the Holy Spirit is not a person by himself, because the Lord is omnipresent, n. 666, *ill.* n. 962. A deliberation in a grand council concerning the Holy Spirit, that it is not a God by itself, but that it is the proceeding Divine from the Divinity in the Lord through His Divine Human glorified, *ill.* n. 962. That spirit, when spoken of God *sign.* the Divine Truth of the Word n. 87. That the spirit and the life of doctrine is from the Word, because from the Lord, *sh.* n. 602. That the seven spirits *sign.* all who are in Divine truths, consequently ab-

stractedly from persons they *sign.* Divine truth, n. 14, 237. That the proceeding Divine in the Word is called the spirit of the nostrils of Jehovah, the blast of God, and breath, n. 343; see WIND. That to be in the spirit *sign.* to be in a spiritual state, in which the things which are in the spiritual world clearly appear; and that to be in vision *sign.* the same, *sh.* n. 36, 225, 722. Concerning the two states of the prophets, the one when they wrote the Word, in which they heard the Lord speaking, the other, when they saw those things which are in heaven, in which state they are said to have been in the spirit, also in vision, *sh.* n. 945. That spirits who are in the world of spirits, are together with men, and men with spirits; and yet spirits know nothing concerning man, nor man concerning spirits, for this reason, because man is in a natural state, and spirits in a spiritual state, n. 943.

SPIRITUAL WORLD, *and the* WORLD OF SPIRITS (*mundus spiritualis, et mundus spirituum*). By the spiritual world is meant both heaven and hell. That the world of spirits is in the midst between heaven and hell, n. 552. That all after death come first into the world of spirits, and that this world is like a forum or public place of resort, and as a stomach which first receives the food, n. 791. That in the world of spirits there are societies, and that spirits are there prepared either for heaven or for hell, n. 784, 866, 884. That the wicked there at first have intercourse with the good, that they may be explored and proved, n. 843, 850, 886. That they who are in the world of spirits are associated with men on earth, n. 552, 784. How long they who were formerly in the world of spirits, remained there, and how long they remain there at this day, before they are elevated into heaven or cast into hell, n. 866. That the dragon and his angels were cast into the world of spirits, whence they are in communication with men on earth, who are in the draconical faith, n. 552, 558. That they who had worshipped the Lord, and lived according to His commandments, were guarded by the Lord in the lower earth, lest they should be seduced by the dragonists; and that after the last judgment, when the dragonists were removed, they were taken up by the Lord into heaven, n. 325, 326, 329, 843, 845, 846, 850, 884, 886. That in the spiritual world there are all the objects that exist in the natural world, but that all things which appear in that wor d are correspondences, n. 772.

SPOT (*macula*). That a spot *sign.* a falsity, and that hence the unspotted *sign.* him who is in truths, and without falsities, *ill.* and *sh.* n. 625.

STAFF (*baculus*). See ROD.

STAND, *to* (*stare*). That to stand before God *sign.* to hear and to do what is perceived, *sh.* n. 366, 369. That to stand upon one's feet *sign.* to be reformed as to the external or natural man, *ill.* and *sh.* n. 510.

STAR (*stella*). That stars *sign.* the knowledges of good and truth, *ill.* and *sh.* n. 51, 74, 333. That stars *sign.* Divine spiritual truth, which is the truth of faith from the good of charity, n. 420. That stars *sign.* intelligence, n. 408. That the seven stars *sign.* the church in heaven, n. 65. That the Lord is called a star from the light of His Divine wisdom, *sh.* n. 954. That the Lord is called the morning-star from the light which will rise for the New Church, which is the New Jerusalem, *ill.* n. 151, 954. That stars falling from heaven *sign.* that the knowledges of good and truth from the Word are dissipated, *ill.* n. 333. What is *sign.* by the sun, moon, and stars being darkened, *sh.* n. 413; see SUN.

STING (*aculeus*). That stings *sign.* falsities of a hurtful nature originating in evils, *sh.* n. 439.

STONE (*lapis*). That stone *sign.* truth in ultimates, n. 231. That precious stones and diamonds *sign.* Divine truths of the literal sense of the Word, also the truths of doctrine derived from the Word translucent by virtue of its spiritual sense, n. 231, *ill.* and *sh.* n. 540, also n. 823, 915. That precious stones correspond to the truths and goods of the Word, and that in heaven they are

from that origin, n. 231. That precious stones and diadems also *sign.* the truths of the Word falsified and profaned, *ill.* and *sh.* n. 540. That the Lord in regard to Divine truth is called the corner-stone, the stone of Israel, and the rock, *ill.* and *sh.* n. 915.

STREETS (*plateæ*). That streets *sign.* the truths and falsities of doctrine, *sh.* n. 501.

SULPHUR (*sulphur*). That sulphur *sign.* concupiscences from infernal love, *sh.* n. 452, 453.

SUN (*sol*). That the Lord as to Divine love and Divine wisdom shines as a sun before the angels of heaven; and that the proceeding thence as heat is His Divine love, and that the proceeding thence as light is His Divine wisdom, whereby He is omnipresent, n. 796, *ill.* n. 961. That the Lord appears as a sun high above the heavens, because the angels cannot sustain His presence, such as He is in Himself, *sh.* n. 54, *ill.* n. 961. That the sun, when speaking of the Lord, *sign.* Divine love and Divine wisdom, *ill.* and *sh.* n. 53, 831. That the sun *sign.* the good of love, and, in an opposite sense, that love adulterated, n. 332. That the sun in an opposite sense, *sign.* self love, *sh.* n. 53, 690, 919; also natural love, *sh.* n. 919. That the sun, moon, and stars being darkened, *sign.* that good of love, truth of faith, and knowledges of good and truth, are no longer seen and known, by reason of evils from falsities and falsities from evils in the church, *sh.* n. 413. What is *sign.* in Joshua by that the sun stood still in Gibeon, n. 53.

SWEAR, *to*, OATH (*jurare*, *juramentum*). That to swear is to attest that it is truth, *sh.* n. 474. That oaths were representative of a covenant, the conditions of which were sworn to; but that they were abolished with the rest of the representatives, *sh.* n. 474. That the children of Israel, because they were in representative rites, were permitted to swear by Jehovah, *sh.* n. 474. That Jehovah or the Lord swore by Himself, because by Divine Truth which is Himself, *sh.* n. 474.

SWORD (*gladius*). That a sword *sign.* truth fighting against falsity, and falsity fighting against truth, *ill.* and *sh.* n. 52. In like manner a sword (*machæra*), and a sword (*romphæa*), n. 52, 108, 308, 836. That a sword (*gladius*), because upon the thigh, *sign.* combat from love; that a sword (*machæra*), because in the hand, *sign.* combat from power; and that a sword (*romphæa*), because from the mouth, *sign.* combat from doctrine; and that a sword (*romphæa*) proceeding out of the mouth of the Lord *sign.* combat from the Word, n. 836.

SYNAGOGUE (*synagoga*). That the synagogue of Satan *sign.* the doctrine of falsity, n. 97.

SYNCRETIST (*syncretista*). Concerning the conjunction of faith and charity by a syncretist, *ill.* n. 386.

T.

TABERNACLE (*tabernaculum*). That the tabernacle *sign.* the Lord's Divine Human, and in a representative sense heaven and the church, *ill.* and *sh.* n. 585, *sh.* n. 882. That the tabernacle *sign.* the heavenly church, which is among those who are in love and thence in wisdom from the Lord; and that the temple *sign.* the spiritual church, which is among those who are in charity and thence in faith from the Lord, n. 585, 882. That the temple of the tabernacle of the testimony *sign.* the inmost of heaven, where the Lord is in His holiness in the Word and in the law which is the decalogue, n. 669, 895. The temple and tabernacle seen after the destruction of a place of worship, wherein was an image of faith separated from charity, *ill.* n. 926. Concerning the tabernacle in the wilderness, and concerning the feast of tabernacles, n. 585.

TAIL (*cauda*). That the tail is the ultimate of the head, because the head is continued to the tail, n. 438. That it *sign.* the sum of all things relating to doctrine, when the head *sign.* the primary thereof, *sh.* n. 438. That tail also *sign.* all the truths of the Word falsified, n. 438, 541.

TARTARY (*Tartaria*). Great Tartary in Asia described, from a con

versation with spirits and angels, who were from thence; and that among them is the old Word, n. 11.

TEETH (*dentes*). That teeth *sign.* sensuals, which are the ultimates of the natural mind, *sh.* n. 435. That gnashing of teeth is disputation from falsities of faith, *ill.* n. 386, *sh.* n. 435.

TEMPLE (*templum*). That the temple *sign.* the Lord's Divine Human, also the church in heaven and the church in the world; and that it *sign.* those three conjointly, because they cannot be separated, *sh.* n. 191, 529. That the tabernacle *sign.* the Lord's Divine Human and the heavenly church, in which the Lord is in Divine good; and that the temple *sign.* the Lord's Divine Human and the spiritual church, in which the Lord is in Divine truth, n. 585, 882. See TABERNACLE. That the temple *sign.* the spiritual heaven, and worship from spiritual love, n. 649. That in the New Church there will be temples, but that nevertheless the Lord will be the temple, *ill.* n. 926. Concerning a place of worship which was seen, wherein was an image of faith separated from charity, and concerning its destruction through light from heaven, and that in the room of that place of worship there then appeared the tabernacle, the temple, and lastly the Lord only, *ill.* n. 926.

TEMPTATION (*tentatio*). That they in the world who conquer in temptations, conquer to eternity, n. 301. Something concerning temptations, n. 215, 639.

TEN (*decem*). That ten *sign.* full, much, and many, also every thing, and all, *sh.* n. 101; in like manner a tenth part, n. 515.

TEN THOUSAND (*myrias*). That myriads or tens of thousands have relation to truths, and thousands to goods, *ill.* and *sh.* n. 287. That myriads of myriads *sign.* a great abundance, n. 447.

TENT (*tentorium*). See TABERNACLE.

TESTIMONY, WITNESS, *to* TESTIFY (*testimonium, testis, testari*). That to testify or bear witness is said of truth, and that truth testifies of itself, consequently the Lord, because He is truth itself, n. 6, 199, 953. That the Lord testifies from Himself, and that He is His own witness, *sh.* n. 669, *sh.* n. 6, 199, *sh.* n. 490, 953. That the testimony of Jesus *sign.* that the Lord is the God of heaven and earth, and also a life according to His commandments, in particular according to the precepts of the decalogue, *sh.* n. 490, 555, *ill.* n. 819. That testimony *sign.* the acknowledgment of the Divine Human of the Lord, *sh.* n. 490, 846. That the testimony *sign.* the decalogue, *ill.* and *sh.* n. 669. That the two witnesses in like manner *sign.* the acknowledgment of the Lord and a life according to His precepts, n. 490. That the two witnesses are the two doctrines, one concerning the Lord, and the other concerning a life according to the commandments of the decalogue, n. 498, 515. Concerning the two witnesses lying dead in the great city, which is Sodom and Egypt, and what was done to them, *ill.* n. 531.

THICK DARKNESS (*caligo*). See DARKNESS.

THIEF, THEFT (*fur, furtum*). That the Lord will come as a thief, *sign.* that the truths and goods of worship shall be taken from the wicked, and that they shall not know when and how this is done, *sh.* n. 164. That this is attributed to the Lord, although it is hell which takes away and steals them, n. 164.

THIGH (*femur*). See LOINS.

THIRST, *to* THIRST (*situs, sitire*). That to thirst is said of a lack of truth, and to be hungry of a lack of good, n. 381. That to thirst *sign.* to desire truths, also to be in want of truth, and from the want of truth to perish, *sh.* n. 956. See also HUNGER.

THOUGHT (*cogitatio*). See UNDERSTANDING.

THOUSAND (*mille*). That the thousand years which relate to the kingdom of the faithful, and the binding and loosing of the dragon, *sign.* some time, *ill.* n. 842, 844, 849, 855, *ill.* n. 856. That the chiliasts or millenarians thence imagine vain things concerning the last state of the church, n. 842. That a thousand two hundred and sixty days *sign*

until the end and beginning, *ill.* n. 491, 547.

THOUSANDS, COMMANDERS *of* (*chilias*), what, n. 287. See TEN THOUSAND.

THREE (*tres, tria*). That three in the Word relates to truths, n. 322. That thence three in the Word *sign.* all with respect to truth, in like manner a third part, n. 400; also complete and entire, because in all and every thing there must be a trine, in order that it may be something, *sh.* n. 505, *ill.* n. 875. That the Lord spake three times, *sign.* that it is Divine truth, and that it ought to be believed, *sh.* n. 505 at the end, n. 887. That seven relates to holy things, and three to things not holy, and that otherwise they *sign.* the same things, n. 505 at the end. See SEVEN. That three and a half *sign.* until the end and beginning, *ill.* n. 505, *sh.* n. 562. That to be divided into three parts *sign.* to be totally destroyed, n. 712.

THRONE (*thronus*). That He who sat on the throne is the Lord, *sh.* n. 808 at the end. That throne *sign.* heaven, *sh.* n. 14, 221, 932. That throne *sign.* judgment in a representative form, *sh.* n. 229, 865, 932. That it also *sign.* government, n. 932. That the thrones on which the apostles should sit, *sign.* judgment from the Divine truths of the Word and of the church from the Lord, *sh.* n. 233. That throne refers also to the kingdom of evil and falsehood, *sh.* n. 694. What is *sign.* by the throne of Satan, n. 110. What is *sign.* by the throne of the beast, n. 694.

THUNDER (*tonitru*). That a voice out of heaven, when from the Lord, is heard as thunder, *ill.* and *sh.* n. 472, 615. That lightnings, thunderings, and voices *sign.* illustration, perception, and instruction, *sh.* n. 236. That they also *sign.* reasonings, argumentations, and confirmations in favor of falsities, n. 396, 710.

THYATIRA (*Thyatiræ*). That the church in Thyatira *sign.* those who are in faith from charity and thence in good works, also those who are in faith separate from charity and thence in evil works, n. 124, and in the following.

TIME (*tempus*). That there is no time in the Divine idea, *sh.* n. 4 That times and spaces in the spiritual world are appearances according to states of life, *ill.* n. 947. That thence time, and such things as appertain to time, *sign.* states of life, n. 427, *ill.* n. 476, 785, 935, 947. That no time *sign.* that there is no state of the church, consequently no church, *ill.* and *sh.* n. 476. That time, times, and half a time, *sign* to the end and until a beginning, *sh.* n. 562.

TONGUE (*lingua*). That tongue *sign.* the doctrine of a church, and as speech religion, *sh.* n. 282. That to gnaw the tongue *sign* to detain the thought from hearing truths, consequently not to endure to hear truths, *ill.* n. 696. That the spiritual language, which is common to spirits and angels, has nothing in common with the language of men in the world; and that every letter in the alphabet *sign.* a thing; hence letters conjoined, a certain sense of the thing; and that vowels, because they are sounds, *sign.* the affections of a thing and its sense; and that thence it appears why the Lord is called Alpha and Omega, n. 29, 38.

TRADE, *to* (*negotiari*). That to trade and to traffic *sign.* to acquire knowledges of good and truth from the Word, n. 606, *sh.* n. 759. See also *To* BUY. That, in the opposite sense, it *sign.* to procure knowledges of things evil and false, and by them to gain, *ill.* n. 759, 771. That the merchandise of Babylon are the holy things of the Word adulterated and profaned, n. 772. That by those things they have traded and acquired lucre, n. 772, 783, 784. That even the heads in their ecclesiastic hierarchy are such, *ill.* n. 799.

TRAVAIL IN BIRTH, *to* (*parturire*). See *To* BRING FORTH.

TREE (*arbor*). That the tree of life *sign.* the Lord as to Divine Love, n. 89, 933, 951. That tree *sign.* men as to affections and consequent perceptions, *ill.* and *sh.* n. 400. That all things appertaining to a tree correspond to such things as are in man; what by the tree itself, what by the branches, by the leaves, by the flowers, by the fruit, and by the

seed, *ill.* from such things seen in the spiritual world, n. 936.

TRIBE (*tribus*). That the twelve tribes of the children of Israel *sign.* the church as to all its goods and truths, and that they *sign.* those in the church who are in goods and truths from the Lord through the Word, n. 348, 349. That they *sign.* those things according to the series in which they are named, *sh.* n. 349. That every tribe *sign.* something of the church, n. 349. That the tribe, which is first named, is as the head and the all in the rest, n. 330. Why the twelve tribes are divided into four classes, and thence in each class there are three, n. 360. That 12,000 of each tribe, and thence 144,000 together *sign.* the higher heavens, and the church among them, which church is the internal; and that they form as it were the head and face of the rest, *ill.* n. 348–350, 363. That 144,000 sealed out of the tribes *sign.* those who have approached the Lord alone, and lived according to his commandments, of whom the new Christian heaven is formed, n. 612. That by the tribes of the earth wailing, is *sign.* that there are no longer any goods and truths of the church, n. 27.

TRUMPET (*buccina, tuba*). That trumpets from heaven *sign.* various things, *ill.* and *sh.* n. 226. That to sound trumpets, *sign.* to call together upon solemn occasions, also to explore and to discover of what quality they are, n. 391, *sh.* n. 397.

TRUTH (*veritas, verum*). Concerning the marriage of good and truth, see MARRIAGE. That truth is the form of good, and good is the essence of truth, and that thus they make one, n. 906 at the end. That good without truth is not good in spirit, and that truth without good is not truth in spirit, *ill.* n. 386. That good is formed by truths, not by truths in the understanding only, but by a life according to them, *ill.* n. 832. That to live according to truths is good, and that thus truth becomes good through life, n. 923. That the good of doctrine also is truth, because it only teaches what good is, n. 923. That good in the thought is not reflected upon, because it is only felt; but that truth is reflected upon, because it is seen therein, n. 908. Concerning heavenly good and truth, and concerning spiritual good and truth, n. 726. That good with man is according to truths, which become of the will or the love, *ill.* n. 935. That truth does not operate any thing from itself but from good, neither does good operate any thing from itself but through truth, n. 649. That the good of love is formed by truths of wisdom, in like manner the good of charity by truths of faith, *ill.* n. 912.

That no one can see any doctrinal truth in the Word, except from the Lord, *ill.* n. 566. That the Divine truths of the Word are like mirrors, whereby the Lord is seen, *ill.* n. 938. That the acknowledgment of the Lord keeps in connection all knowledges of good and truth, or truths, *ill.* n. 916. That there is a connection of all spiritual truths, which is like the connection of the *viscera*, organs, and members in man's body, *ill.* n. 916. That the rational mind of man is opened more interiorly, in proportion as he sees truths in the Word, n. 911. That the angels, who are in the heavenly kingdom of the Lord, see spiritual truth within themselves, as the eye sees natural objects, *ill.* and *sh.* n. 920. That by means of truths all things appertaining to the church and religion become spiritual; many of these truths enumerated from the *Heavenly Arcana*, n. 161. That man cannot be reformed but by means of truths, n. 815. That man cannot be reformed by means of truths only, but at the same time by a life according to them, *ill.* n. 832. That without truths evils cannot be removed, n. 706. That evils and falsities are discovered by means of goods and truths from the Word, n. 673. Concerning those who are in good with respect to life, and not in truths with respect to doctrine, n. 107, 110.

TURTLE (*testudo*). Concerning turtles which were seen, who and of what nature and quality they were, *ill.* n. 463.

TWELVE (*duodecim*). That the number twelve *sign.* all things of the church in regard to the truths

and goods thereof, *ill.* and *sh.* n. 348, 907. That numbers arising from twelve by multiplication signify the same as twelve, as 144, 12,000, 144,000, n. 348, 909. That the 144,000 sealed out of every tribe of Israel, *sign.* those in heaven and the church, who approach the Lord alone, and live according to His precepts, n. 348, and in the following, n. 612.

U.

ULCER (*ulcus*). See WOUND.

ULTIMATE (*ultimum*). See EXTREME and EXTERNAL.

UNCLEAN (*immundus*). That clean relates to goods, and shining to truths, n. 814. That unclean relates to the adulteration and falsification of the Word, n. 924. That unclean or filthy relates to those who are in falsities from evil, n. 702, 924, 948.

UNCTION *or* ANOINTING, *to* ANOINT (*unctio, ungere*). See OIL.

UNDERSTANDING, INTELLIGENCE (*intellectus, intelligentia*). That genuine wisdom and intelligence is procured by means of knowledges of truth and good from the Word, consequently by means of spiritual truths from the Lord, n. 189. That wisdom consists in knowing that there is a God, what God is, and what is of God, *ill.* n. 243. That all wisdom is derived from love, *ill.* n. 875. See LOVE. That they who are of the heavenly kingdom of the Lord, see Divine truths in themselves, as the eyes see objects, *ill.* and *sh.* n. 920. The temple of wisdom described, *ill.* n. 875. That no one can see the temple of wisdom, still less enter therein, unless he perceives that the things which he knows and understands are so little comparatively that they are like a drop of water to the ocean, *ill.* n. 875. That love and wisdom neither exist nor subsist but in use, *ill.* n. 875. That every man has the faculty of willing good and understanding truth, consequently liberty and rationality, and that this faculty is never taken away from any one, n. 427, 429. That the understanding of every man may be elevated into the light of heaven, and perceive spiritual truths when he hears them; and that this is done according to the affection of knowing and understanding them, n. 914. That even devils can understand the arcana of wisdom, *ill.* n. 940. That they who have confirmed themselves in falsities, are not willing to understand truths, and that it appears as if they were not able, n. 765. That many may be in the understanding of the knowledges of good and truth, but that they in fact are not in them, unless they are in a life according to knowledges, n. 337. That whatever is in the understanding, and not, at the same time, in the life, is not in man, but still, as it were, in an outer court, n. 337. That the understanding can be elevated into the light of heaven, but if the will is not at the same time elevated into the heat of heaven, that the things of the understanding perish and fall to the love of the will, n. 335. That the light of heaven with the wicked may be received in the understanding removed from the love of the will, but if the light of heaven falls into the evil of the will, there arises darkness, *ill.* n. 386. That man has an understanding in spiritual things equally as in things of a civil nature, *ill.* n. 224.

That there is an interior thought, which is called perception, and that there is an exterior thought, which properly is called thought, and that the latter is in natural light, whereas the former is in spiritual light, n. 914, *ill.* n. 947. Concerning the material thought and concerning the spiritual thought relative to God, heaven, and our neighbor, *ill.* n. 611. That the rational faculty is the first receptacle of spiritual truths, n. 936.

That it is hurtful to close the understanding in spiritual things, n. 224. What evils exist, when the understanding is shut in things of faith from religion, *ill.* n. 564, 575. That a thousand visionary things may be obtruded by removing understanding from faith, n. 451, 575. That the tenet with respect to the understanding being held a prisoner in subjection to faith, is derived from the Roman Catholic religion, and that it

obstructs the passage of the light out of heaven from the Lord, insomuch so that man cannot afterwards be illustrated, *ill.* n. 914. That the reason why the learned have attributed every thing to thought and thence to faith, is, because thought, and consequently faith, falls within the sight of the understanding, but affection, and consequently charity, does not fall within the sight of the understanding, but into the love of the will, and the love of the will perceives only from delight, which it perceives obscurely by the senses, *ill.* n. 908.

UPON (*supra*). See OVER.

USE (*usus*). See WORK.

V.

VASTATION (*vastatio*). See CONSUMMATION.

VENGEANCE *or* REVENGE (*vindicta*). That vengeance is attributed to the Lord, when nevertheless the wicked breathes revenge against the Lord when he perishes, *ill.* and *sh.* n. 806. See WRATH.

VESSEL (*vas*). That vessel *sign.* knowledges, because they are containers, *ill.* n. 775. What is signified by vessels of brass, of wood, and iron, and of marble, n. 775.

VESTURE (*vestimentum*). See GARMENT.

VIAL (*phiala*). See CUP.

VICTORY, *to* OVERCOME (*victoria, vincere*). That to overcome *sign.* to fight against evils and falsities, and to be reformed, *sh.* n. 88, 105, 890.

VINEYARD (*vinea*). That a vineyard *sign.* the church where the Word is, and the Lord known, in particular the spiritual church, *ill.* and *sh.* n. 650. That to gather the vintage, or to collect grapes, *sign.* to bring forth the fruit, and to make an end, the same as to reap, *ill.* and *sh.* n. 649.

VIRGIN (*virgo*). See DAUGHTER.

VIRTUE *or* POWER (*virtus*) has relation to heavenly good, *sh.* n. 373, 674.

VISION (*visio*). See *to* SEE.

VOICE (*vox*). That a great voice, when from heaven, *sign.* Divine truth, *sh.* n. 37, 50, 226. That voice, when speaking of instruments, *sign.* sound, n. 792.

VOMIT (*vomitus, vomere*), n. 204.

W.

WALK, *to* (*ambulare*). That to walk *sign.* to live, and when speaking of the Lord, that it is to live from Him, *sh.* n. 167.

WALL (*murus*). That a wall *sign.* what defends, and that when it relates to the church, it *sign.* the Word in its literal sense, *sh.* n. 898. That the wall of the city Jerusalem *sign.* the Word in its literal sense, n. 898, 902. That the foundation of its wall *sign.* doctrinals from the Word, *sh.* n. 902.

WAR (*bellum*). That wars *sign.* spiritual wars, which are attacks upon truth, and are conducted by reasonings from false principles, *sh.* n. 500, 548, *sh.* n. 586. That the ministry of the Levites was called military service, *sh.* n. 500 at the end. That the various kinds of arms *sign.* such things as belong to spiritual war, *sh.* n. 436. See ARMS.

WASH, *to* (*lavare*). That to wash *sign.* to cleanse and purify from evils and falsities, and so to reform and regenerate, *ill.* and *sh.* n. 378. That washings formerly represented and signified such things; in like manner baptism, n. 378.

WATCHFUL, WATCHFULNESS, WATCHING (*vigilia*). That spiritual life, which exists from the affection and perception of truth, is signified by watchfulness and watching, *sh.* n. 158, 705. That natural life without spiritual life is called sleep, and that it resembles sleep, *ill.* and *sh.* n. 158.

WATER (*aqua*). That waters *sign.* truths, *sh.* n. 50. That living water or the water of life *sign.* Divine truth from the Lord, *sh.* n. 932. That the voice of waters *sign.* Divine truth out of heaven, and from the Lord through heaven, n. 50, 614, 615. That the angel of the waters *sign.* the Divine truth of the Word, n. 685. That water also *sign.* the Divine truths of the Word

adulterated and profaned, n. 719, 745.
WAY (*via*). That in the spiritual world there are actually ways which lead to heaven, and that thence ways *sign.* leading truths, n. 176.
WEALTH (*opes*). See RICHES.
WEDDING (*nuptiæ*). See MARRIAGE.
WEEK (*septimana*). That a week *sign.* state, and the seventh week a holy state, n. 489.
WHEAT (*triticum*). That wheat and barley *sign.* good and truth of the church from the Word, *ill.* and *sh.* n. 315.
WHITE (*album*). That white is predicated of truth, because it proceeds from the light of heaven, by which is *sign.* truth, *ill.* n. 167, 231, 305; see COLOR. That to make white *sign.* to purify truths from falsities, n. 379.
WHITE STONE (*calculus albus*). That a white stone *sign.* truths favoring and united to good, n. 121.
WHOREDOM (*meretricatio, scortatio*). See ADULTERY.
WIDOW (*vidua*). That widow *sign.* those who are without protection, because without truths, which nevertheless they desire, *ill.* and *sh.* n. 764.
WILDERNESS (*desertum*). That wilderness *sign.* the church in which all the truths of the Word are falsified, *sh.* n. 546. That it *sign.* the church in which there are not any truths, because they have not the Word, *sh.* n. 546. That it *sign.* a state of temptation, in which man is as it were without truths, *sh.* n. 546.
WILL (*voluntas*). That to will *sign.* inwardly to love; because what a man inwardly wills, that he loves, and what he inwardly loves, that he wills, n. 956. That the will is an internal act, because it is an endeavor to act, *ill.* n. 875.
WIND (*ventus*). That wind *sign.* influx from heaven, and, in the opposite sense, influx from hell, *ill.* and *sh.* n. 343. That this influx from heaven is called the blast of God, breath, and breathing, n. 343. That respiration, which is of the air, corresponds to the understanding and to faith, n. 708. That wind, especially an east wind, *sign.* the dispersion of falsities by influx, *sh.* n. 343.
WINE (*vinum*). That wine *sign.* Divine truth, and, in an opposite sense, Divine truth both falsified and profaned, *ill.* and *sh.* n. 316. That the wine of Babylon *sign.* the abominable tenets of the Roman Catholic religion, from the truths of the Word adulterated and profaned, *ill.* n. 758. See PAPISTS. That bread and wine were offered upon the altar together with sacrifices: bread was the meat-offering, and wine was the drink-offering, n. 778. See BREAD.
WING (*ala*). That wings *sign.* defences and powers, *ill.* and *sh.* n. 245, 561. See *To* FLY. That the voice of wings *sign.* reasonings, n. 437.
WISDOM (*sapientia*). See UNDERSTANDING.
WITNESS (*testis*). See TESTIMONY.
WOE, or ALAS (*væ*). That woe or alas *sign.* lamentation over calamity, unhappiness, and damnation, *sh.* n. 416, 518, 769, 785, 788.
WOMAN (*mulier*). That woman *sign.* the church, *sh.* n. 434.
WOOD (*lignum*). That wood *sign.* good, in particular natural good, *sh.* n. 774. What is *sign.* by thyine wood, n. 774. That wood *sign.* good according to the species of tree, *ill.* n. 775. That wood, in an opposite sense, *sign.* evil and what is accursed, *sh.* n. 774.
WORD, *the*, or SACRED SCRIPTURE (*verbum, seu scriptura sacra*). That the Lord is the Word, and the all of the Word, *ill.* n. 200; *ill.* and *sh.* n. 819. That the Word is Holy and Divine, *ill.* n. 752. That no one can see any doctrinal truth in the Word but from the Lord, because the Lord is the Word, n. 42, *ill.* n. 566, 958. That the Word is hidden to all to whom the Lord does not open it, n. 257. That the Word is the medium of conjunction with the Lord, *ill.* n. 881. That the Word is in heaven among the angels, concerning which, n. 669.

That the Word is the beginning of the work of God, *ill.* and *sh.* n. 200. That the Word vivifies and enlightens, *ill.* n. 200. That the spiritual life of man is from the Word, n. 411. That the spirit and

life of the doctrine of the church is from the Word, n. 602. That the Word is not understood without doctrine, and that doctrine is not understood without a life according to doctrine, n. 320. That the Word by means of the literal sense communicates with the universal heaven, *ill.* n. 200. That the Word in its origin is purely Divine, and that when it passed the third heaven it was made Divine heavenly, when it passed the second heaven it was made Divine spiritual; and that when it came into the world it was made Divine natural, whence it is, that there are three senses in the Word, the heavenly, the spiritual, and the natural, n. 959. That the spiritual truth of the Word is like light from the sun, and that the natural truth of the Word is like light from the moon and stars, *ill.* n. 414. That they who read the Word from the love of self and the world, consequently from a use merely natural, see no truth therein; but it is different with those, who, from the affection of truth, are in spiritual use, *ill.* n. 255, 889. That it is of the Divine Providence of the Lord, that they who are in evils of life, and in falsities of doctrine, do not see either truth or good in the Word; because if they saw and knew them, they would profane them, n. 314, 316, 686, 688.

That in the Word there are appearances, and that by them the truths therein may be falsified, unless genuine truths are known, *ill.* n. 439. Concerning those who falsify the Word, from experience, and what the falsification of the Word is, *ill.* n. 566 at the end. That spiritual death proceeds from falsification and adulteration of the Word, n. 411. That the Reformed do indeed acknowledge that the church is founded on the Word, but that nevertheless they found it upon one single assertion of Paul falsely understood, n. 750, *ill.* n. 417. See FAITH. Concerning a table, in which the light flowed immediately from heaven, on which were placed truths from the Word falsified, what happened; and concerning another table, on which was the Word, where no one who had falsified truths was allowed to touch it, and concerning a certain leader in the doctrine of faith alone, who touched it. what happened, *ill.* n. 566. That all the truths of the Word are falsified and destroyed by the dragonists, *ill.* n. 541.

That the Papists declare the Word to be holy, but for what reasons, and in what manner *ill.* n. 725, 733. That at first they acknowledged the Word to be sacred, but that afterwards they adulterated and profaned it, *ill.* n. 737. That by them the Word is taken away from the laity, lest the adulterations and profanations thereof should be perceived, n. 739. That the reading of the Word by the laity has at times been deliberated among them, which notwithstanding was rejected, n. 734. That the Papists at heart despise and reject the Word, n. 735. Concerning the acknowledgment of the Word by the French nation, n. 740–744. See FRANCE.

That in the Word there are two senses, a heavenly and a spiritual, contained within its natural sense, and that the heavenly sense is designed for those in heaven who are in the heavenly kingdom of the Lord, and the spiritual sense is designed for those in heaven who are in the spiritual kingdom of the Lord, n. 725. That the Word, in its literal sense, is the basis and the firmament, also the guard, and as it were the wall, lest its spiritual sense should be injured, n. 898. That the spiritual sense is in every particular of the Word, and that thence the Word is internally spiritual, *ill.* n. 1. That the Word is guarded by the Lord, lest its spiritual sense should be injured, was represented by open purses full of gold and silver, *ill.* n. 255. That no one sees the spiritual sense but from the Lord, n. 824. That the Word, in its literal sense, is transparent to those who are in genuine truths, n. 897; and thence to those who will be of the Lord's New Church, n. 897. That a man who reads the Word holily is illustrated by the light from the spiritual sense flowing into its natural sense, n. 911. That the coming of the

Lord in the clouds of heaven *sign.* the opening of the Word as to its spiritual sense, in which He alone is treated of, *ill.* and *sh.* n. 642. That the spiritual sense of the Word could not be revealed till after the last judgment, *ill.* n. 804, 825. That violence was offered to the Word by the Roman Catholics, also by the Reformed, who were in faith separated from charity, and also by the Jews; but that violence was offered by them to the literal sense of the Word, but not to its spiritual sense, because this has been hitherto unknown and shut up, n. 825, 829. That the Lord bore every violence offered to the Word, consequently to Himself, because He is the Word, n. 829.

That the spiritual sense of the Word is abstracted from persons, n. 78, 79, 96. See PERSON. That in the Word there is a marriage of good and truth, and that therefore there are words which are particularly spoken in relation to good, and words which are particularly spoken in relation to truth, n. 373, 483, 689. See MARRIAGE. That the interpretations given from the Lord in the Word were given in a natural sense, and not in a spiritual sense, the reason, n. 736. That from the most ancient times there was a Word in Asia, before the Israelitish Word, and that this Word still remains, and is in Great Tartary, n. 11. Concerning the two states of the prophets, one in which they wrote the Word, and the other when they were in spirit or vision, *sh.* n. 945. See SPIRIT.

WORK, WORKS (*opus, opera*). The doctrine of the Reformed concerning good works, see the doctrines of the Reformed premised at n. 111. That man cannot do good from himself, but from the Lord, n. 178, *ill.* n. 224. That works are internal and external; and that such as the internal works are, such are the external; consequently such as the mind is inwardly, which produces them, *ill.* n. 76, *ill.* and *sh.* n. 641. That good works are charity and faith in internals, and their effects in externals, n. 949. That works are the continents of charity and faith, n. 141. That love and wisdom are not any thing unless they are in use, in like manner that charity and faith are not any thing unless they are in works, and that in these they exist, *ill.* n. 875. That there are internal acts, in which they must be, in order that they may exist, which are of the will, and are called endeavors, *ill.* n. 875. That these internal acts ought to close in external acts, in order that they may abide, *ill.* n. 868, *ill.* n. 875. That man regards works in their external form, which may appear similar both in the good and wicked, but that the Lord regards works in their internal and external form at the same time, *ill.* n. 76. That by the Lord's saying to the seven churches, "I know thy works," is *sign.* that the Lord sees all the interiors and exteriors of man at once, n. 76, 94, 109. That love, wisdom, and use cohere as one; in like manner, charity, faith, and works, *ill.* n. 352. That the internal operations from the Lord are ten thousand times ten thousand in number, but that they are for the sake of the outmost, in which man will be jointly with the Lord, *ill.* n. 463. That man ought to do good which is of charity, and believe truth which is of faith, as from himself, n. 218, 222, *ill.* n. 224, *ill.* n. 875; but that nevertheless he ought to believe that it is from the Lord, *ill.* n. 875. The reason is, because man is not life in himself; also because his action is the mind acting; and because the Lord has commanded that man shall do good, *ill.* n. 875. That all of religion consists in doing good to our neighbor, *ill.* n. 484 at the end, n. 571. That to do the commandments of the Lord is to love Him, *ill.* n. 556. That they who immediately approach the Lord live according to Divine laws, as the natural man according to civil laws, but between them there is a difference, n. 920. That spiritual use is for the sake of the Lord, our neighbor, and salvation; and that natural use is for the sake of self and the world, n. 889. That there is a spiritual moral life, and a natural moral life, which lives in their external form appear alike,

ill. n. 386. That the works of the Lord *sign.* all things in heaven, in the world, and in the church, created and made by Him, n. 663. That the works of the hands of God *sign.* goods and truths, n. 457. See HAND.

That they who primarily, or in the first place, respect goods of charity, which are good works, are in reality in truths of doctrine, but not on the contrary, n. 82. That every man respects truths of doctrine in the first place, but that he is then like unripe fruit; but that with those who are regenerated the state is inverted, and that then they respect, in the first place, goods of charity, and become like ripe fruit, which contains prolific seed, *ill.* n. 83, 84. See REFORMATION. That they who are in works alone, and not in truths, are in darkness and in thick darkness, and they act as the Gentiles did formerly; and that in the world of spirits they assist the wicked, who through them commit evil, n. 110. How they who are in good works and not in truths appear in heaven, n. 107.

That the Reformed who are in faith alone, and have confirmed themselves therein, believe that every good work done by man is meritorious, *ill.* n. 484 at the end, *ill.* n. 875. Various arguments among the Reformed, that a man cannot do any religious good, that is, good which contributes to salvation, *ill.* n. 484, *ill.* n. 675. Their arguments that a man can contribute nothing, or no more than a stock, to the act of justification, *ill.* n. 484, *ill.* n. 675. That they who believe that all works done by man are not good, but meritorious, and thus not saving, but faith alone, falsify all things of the Word, and destroy all things of the church, *ill.* n. 541, *ill.* n. 566. That by the works of the law in Paul are meant the works of the Mosaic law, proper to the Jews, *ill.* and *sh.* n. 417. That man is judged according to his works, from Paul, *sh.* n. 417, 868. Also that Paul, in like manner as James, says, that the doers of the law are justified before God, and not hearers, *sh.* n. 417, *sh.* n. 828. That by the dragon and the false prophet are meant those who teach that faith alone saves, and that the works of charity are good, in order that the laity, as if from religion, may be kept thereby more strictly bound to live according to civil and moral laws, *ill.* n. 926.

WORLD (*mundus*). That the world *sign.* all who are in the world, the good as well as the wicked; that it also *sign.* the church, *sh.* n. 589. That the foundation of the world *sign.* the establishment of the church, *sh.* n. 589.

WORLD OF SPIRITS (*mundus spirituum*). See SPIRITUAL WORLD.

WORMWOOD (*absinthium*). That wormwood *sign.* infernal falsity; in like manner gall, *ill.* and *sh.* n. 410. See BITTER.

WORSHIP (*cultus*). That worship is according to doctrine, n. 777, 778. That worship with man is perfected according to life, and that therefore it is at first natural, afterwards moral, and lastly spiritual, n. 161. Concerning external worship separated from internal, *ill.* n. 859. That worship without truths of faith and goods of charity is dead worship, n. 154, 161, *ill.* n. 157.

WORSHIP, *to* (*adorare*). That to worship *sign.* to acknowledge as holy or sacred, n. 579, 580, 588, 630. That when speaking of the Lord, it *sign.* to acknowledge Him as the God of heaven and earth, and to adore Him, n. 630.

WOUND (*vulnus*). That sores or ulcers, and wounds *sign.* evils in the extremes, originating in internal malignity, which are concupiscences, *sh.* n. 678.

WRATH (*ira*). That wrath and revenge are attributed to the Lord, when nevertheless the evil are wrathful, and breathe revenge, *ill.* n. 525, 635, 658, *sh.* n. 806. That the wrath of God *sign.* evils and falsities in the the church, n. 673. That the day of the wrath of the Lamb *sign.* the last judgment, *sh.* n. 340, 525, 806. That the wrath of the Lamb also *sign.* the influx of the Lord from heaven into the evil, n. 339. That wrath, when speaking of the evil, *sign.* hatred, n. 558, 565, 655 to the end, 658. That wrath relates to evil, and anger to falsity, *ill.* and *sh.* n. 635.

WRITE, *to* (*scribere*). That to write *sign.* to commit to posterity for remembrance, n. 39, 63, 639, 816.

Y.

YOUNG MAN (*juvenis*). That where virgins and young men are mentioned together, virgins *sign.* the affections of truth, and young men truths, *sh.* n. 620.

Z.

ZEAL (*zelus*). That zeal is the consequence of love, and when predicated of the Lord, that it is the consequence of Divine love, n. 831. That exteriorly zeal appears like anger, but that interiorly it is affection, which is the consequence of love, because it is from spiritual heat, *sh.* n. 216.

ZEBULON (*Sebulon*). That Zebulon and his tribe represented, and thence in the Word signifies, in the highest sense, the union of the Divine and the Divine Human in the Lord; in the spiritual sense, the marriage of the Lord and the church, also the marriage of good and truth; and, in the natural sense, conjugial love, *ill.* n. 359.

ZION (*Sion*). That Mount Zion *sign.* heaven and the church, where the Lord alone is worshipped, and where there is life according to His commandments, *ill.* and *sh.* n. 612. That the virgin and the daughter of Zion *sign.* the church in regard to the affection of good and truth, *sh.* n. 612.

ZONE (*zona*). See GIRDLE.

INDEX

TO

THE MEMORABLE RELATIONS

CONTAINED IN THE

APOCALYPSE REVEALED.

I. CONCERNING the old Word, which was extant in Asia before the Israelitish Word, and which is preserved to this day among the people who inhabit Great Tartary, n. 11.

The faith of the New Heaven and the New Church comprehended in one general or universal idea, n. 67.

II. Concerning the STATE OF MAN AFTER DEATH in general, and concerning their state in particular who have confirmed themselves in falsities of doctrine. Respecting both the former and the latter, the following facts are noted: First, That men, for the most part, rise again on the third day after their decease, and that they know no other than that they are still alive in the former world. Second, That all flock into a world, which is in the midst between heaven and hell, called the world of spirits. Third, That they are there introduced or translated to various societies, and thereby examined as to their nature and quality. Fourth, That the good and faithful are there prepared for heaven, and the wicked and unfaithful for hell. Fifth, That after preparation, which continues some years, a way is opened to the good to a certain society in heaven where they are to dwell to eternity; but to the wicked a way is opened to hell: besides many other particulars. Afterwards the nature of hell is described; and that they are called satans there who are in falsities from confirmation, and devils who are in evils of life, n. 153.

III. A company of spirits were seen praying to God, that He would send His angels to instruct them on various subjects relative to faith, because on most points they were in doubt, forasmuch as the churches differ so among themselves; and yet all of their ministers exclaim, *Believe us; we are God's ministers and know:* and angels appeared whom they questioned concerning charity and faith, repentance, regeneration, concerning God, the immortality of the soul, also baptism and the holy supper; to which particulars the angels made such replies as might fall within their understanding; observing, moreover, that whatever does not fall within the understanding, is like seed sown in sand, which however watered with rain, yet withers away; and that the understanding closed by religion, no longer sees any thing in the Word from light, which is from the Lord therein; nay, that, if it reads, it becomes more and more blind in things relating to faith and salvation, n. 224.

IV. That there were seen in a certain manger large purses, in which was silver in great abundance, and near them angels, as guards; in an apartment adjoining, modest virgins, with a chaste wife; and also near that apartment stood two little children; and lastly was seen a harlot and a dead horse; and afterwards I was instructed what these things particularly signified, and that by them the Word was represented and described, such as it is in itself, and such as it

is at this day. Also, concerning those who thought they should shine like stars in heaven, who, when examined, were found to have studied the Word from self-love, that they might appear great in the world, and be worshipped. When they were admitted into heaven, they were found to be without truths, and were stripped of their garments, and expelled; but still their pride remained, and a belief in their own merit. But the case is different with those who study the Word from the affection of knowing truth, because it is truth; these are taken up into heaven, and saved, n. 255.

V. In the spiritual world it is not allowed any one to speak but as he thinks, otherwise he is openly heard as a hypocrite; and that therefore in hell no one can name Jesus, because Jesus signifies salvation. By this means experiment was there made, how many in the Christian world at this day believed, that Christ, even as to His Human, is God; wherefore in a place where many of the clergy and laity were assembled, it was proposed to them to utter the words DIVINE HUMAN; nevertheless scarce any one could disengage these two words from his thought, and thus pronounce them. That the Lord with respect to His Human also, was God, was confirmed to them by many passages from the Word, as by the following, in Matt. xxviii. 18; John i. 2, 24; xvii. 2; Coloss. ii. 9; 1 Epist. John v. 20, and also by other passages: but still they could not utter DIVINE HUMAN; and what was surprising, that neither could the Evangelical, although their orthodoxy teaches, that in Christ God is man, and man God; and still further, that neither could the monks, who yet in the most holy manner adore the body of Christ in the eucharist, utter the words DIVINE HUMAN. From this experiment it was discovered, that the greater part of Christians at this day are either Arians or Socinians, and that such, if they worship Christ as God, are hypocrites, n. 294.

VI. Once six hundred of the English clergy were permitted to ascend to a society of the higher heaven, where they saw their king (George II.), with whom they discoursed about their application to the Lord, and not to God the Father. After this the king presented two bishops in the company with heavenly gifts, from which and from their king they were suddenly separated. The account they give to their companions after their return, and the discourse of their bishops about unanimity and concord, supremacy and dominion, to which the rest assent, and lastly, concerning their appearance in a monstrous form, n. 341.

VII. That there was heard at a distance as it were a gnashing or grinding of teeth, and intermixed therewith as it were a beating (noise); I approached towards the sounds, and saw a hut constructed of reeds, stuck together with mud, and instead of the gnashing of teeth and the beating sounds, I heard from the inside of the hut altercations on faith and charity, which of them was the essential of the church; and they who were for faith maintained their arguments, asserting that faith is spiritual, because it is from God, but charity is natural, because it is from man; on the other side, they who were for charity said, that charity is spiritual, and faith is natural, unless it be conjoined to charity. To this a certain syncretist, desirous to put an end to the strife, made an addition, confirming that faith is spiritual, and charity is only natural; but it was observed, that moral life is twofold, spiritual and natural, and that in man who lives from the Lord, life is spiritual-moral, but in man who does not live from the Lord life is natural-moral, such as may exist with the wicked, and frequently with spirits in hell, n. 386.

VIII. There were seen two flocks, one of goats and the other of sheep; but when they were beheld nearer, instead of goats and sheep were seen men, and it was perceived, that the flock of goats consisted of those who made faith alone saving, and the flock of sheep consisted of those who made charity united with faith saving; and I asked them, why they were assembled there; they who appeared like goats said, that

they formed a council, because they had been informed, that what is said by Paul in Rom. iii. 28, *That man is justified by faith without the works of the law*, is not rightly understood, forasmuch as by faith in that passage is not meant the faith of the present day, but faith in the Lord the Saviour; and by the works of the law are not meant the works of the law of the decalogue, but the works of the Jewish law, which were rituals (which is also demonstrated); and they said, that it had been concluded, that faith produces good works as a tree produces fruit. To this, they who constituted the flock of sheep gave assent; but then an angel, standing between the two flocks, cried to the flock of sheep, "Do not give ear to them, because they have not receded from their former faith;" and he divided the sheep into two flocks, and said unto those on the left, "Join yourselves to the goats, but I declare to you, that a wolf will come, who will carry them away, and you with them." But then inquiry was made in what manner they understood that faith produces good works as a tree produces fruit, and it was discovered, that their perception, with respect to the conjunction of faith and charity, was entirely opposite to that comparison, and consequently that their declaration was deceitful; which being comprehended, the flock of sheep, some of whom had adjoined themselves to the goats, reunited into one, as before, confessing that charity is the essence of faith, and that faith separated therefrom is merely natural, but conjoined thereto becomes spiritual, n. 417.

IX. A description of the bottomless pit which is in the southern quarter towards the east, or of the hell of those who have confirmed in themselves justification and salvation by faith alone, who are all of the Reformed Church. Also of an abyss under the bottomless pit, where they are, who, besides that confirmation, have in their spirit denied God, and in their hearts laughed at the holy things of the church. Their quality is also described, together with their lot, n. 421.

X. Some account of those who live in the northern quarter of the bottomless pit, who do not study the arcana of justification by faith, but only make bare faith the all of religion, and nothing besides it and the customary worship, and so live as they like. Their habitations, their mode of reasoning, and their lot described, n. 442.

XI. An account of those who dwell in the northern quarter of the bottomless pit towards the west, or of the hell of those who know little about religion, attending only to its formalities, being laden and overcharged with worldly and corporeal things, and plunged in ignorance and stupidity, n. 456.

XII. Concerning the INCANTATIONS which were in use among the ancients, and were performed three ways, the third of which only remains among men at this day, who have confirmed in themselves falsities of religion from the pride of their own intelligence, n. 462.

XIII. That there was seen a grand dock or arsenal for shipping, and therein vessels of various sizes, and boys and girls sitting on the decks, who expected turtles, which rose up out of the sea; when they were emerged, I saw that they had two heads, one of which they could draw back into the shells of their body; the other head appeared in form like a man's, and from this latter they talked with the boys and girls, who on account of their elegant discourse stroked them, and also gave them gifts. What these things signified, was explained by an angel, namely, that they were men in the world, and consequently, so many spirits after death, who say, that God, among those who have obtained faith, does not see any thing that they think or do, but only regards their faith which is concealed in the interiors of their mind: and that such men can quote and declare holy things from the Word before their congregations in churches, altogether like others, but these things they utter from the great head which appears like a man's, in which they then insert the small one, or draw it into the body. That these spirits were afterwards seen

floating in the air, in a ship with seven sails, and they who were therein, ornamented with laurel, and clad in purple garments, exclaimed that they were the most eminent for wisdom of all the clergy; but these appearances were images of pride and conceit flowing forth from the ideas of their minds; and when they were on the ground, I spoke with them first from reason, and afterwards from the Sacred Scripture, and by many arguments I demonstrated that this doctrine of theirs was insane, and inasmuch as it was contrary to Sacred Scripture, it was from hell. But the arguments whereby I demonstrated it, on account of their prolixity, cannot be quoted here, but may be seen in the MEMORABLE RELATION itself; afterwards, that they were seen in a sandy place, in tattered garments, having their loins girt about as it were with fishing nets, through which their nakedness appeared; and lastly, they sunk down to a society in the neighborhood of the Machiavelists, n. 463.

XIV. That there was heard a noise like the grinding of a mill, and that following the noise, I saw a house full of clefts and chinks, the entrance into which appeared under ground, and therein was a man (*vir*) collecting passages from the Word and other books, in favor of JUSTIFICATION BY FAITH ALONE, and that scribes on one side copied what he collected into a book. And I inquired what he was then collecting; he said he was collecting this, that God the Father withdrew His grace and favor from the human race, and that therefore He had sent His Son, who should make expiation and propitiation; to which I replied, that it was contrary both to Scripture and reason, that God could withdraw His grace and favor, for thus He would withdraw His essence, and consequently would cease from being God; and when I had proved this even to conviction, he became exasperated, and ordered his scribes to turn me out; but as I walked out of my own accord, he threw after me the first book he could lay hands on, and that book proved to be the Word, n. 484.

XV. SECOND MEMORABLE RELATION. There was heard a noise like the collision of two mill-stones, and I approached to the entrance of it, and I saw a house, in which were many small cells, wherein sat the learned of this age confirming justification by faith alone; and as I drew near to one of them, I asked what he was then studying; he said, concerning the ACT OF JUSTIFICATION, which is the principal or most important article of all the doctrines in our orthodoxy; and I asked, whether he knew any sign when justifying faith enters and when it has entered; and he said, that this was effected passively and not actively; to which I replied, "That if you take away the activity therein, you also take away the reception, and that consequently this act would be only an ideal phantom, or a creature of the imagination, and is but the pillar or statue of Lot's wife, tingling like dry salt when scratched by a scribe's pen or fingernail;" the man growing angry took up a candlestick to throw at me, but the candle going out, he threw it in the face of his companion, n. 484.

XVI. THIRD MEMORABLE RELATION. That I approached towards a certain house where a number of people were assembled together, and debating whether the good which a man does in a state of justification by faith is religious good or not; it was agreed that by religious good is meant such good as contributes to salvation; but victory inclined to those who contended, that all the good that a man does contributes nothing to salvation, forasmuch as no good proceeding from the will of man can have any connection with what is a free gift; that neither can any good proceeding from man be connected with the merit of Christ, which is the only means of salvation; neither can man's operations be coupled with the operation of the Holy Spirit, which effects all things without the aid of man; from which it was concluded, that good works also in a state of justification by faith contribute nothing to salvation, but faith alone. This reasoning being heard by two Gentiles who stood at the door, one of them said to the other, "These

people have no religion at all, for who does not know, that what is called religion consists in doing good to one's neighbor for the sake of God, consequently, from God and with God?" n. 484.

XVII That I was seized with a grievous disease, proceeding from the smoke emitted from that Jerusalem mentioned in the Apocalypse, xi. 8, which is called Sodom and Egypt, and that I was seen by those who were in that city as dead, who said among themselves, that I was not worthy of burial, the like of which is related concerning the two witnesses mentioned in the same chapter; and moreover, I heard many blasphemies from the dwellers in that city, because I had preached repentance, and faith in the Lord Jesus Christ; but inasmuch as a judgment was executed upon them, I saw that the whole of that city fell, and was overflowed with waters, and afterwards that they ran about among heaps of stones, and lamented their lot, when nevertheless they believed that through the faith of their church they were renewed and made just; but it was said to them, that they were the farthest off from being such, because they never performed any act of repentance, and thence they knew not one evil that was damnable in themselves; after that it was said to them from heaven, that faith in the Lord and repentance are the two means of regeneration and salvation, and that this is most obvious from the Word, and, above all, from the decalogue, baptism, and the holy supper, as may be seen in the MEMORABLE RELATION, n. 531.

XVIII. There was a debate among spirits, whether a man can see any genuine truth in the Word, without immediately approaching the Lord, who is the Word itself; but because there were some who contradicted it, an experiment was made, and then they who approached God the Father could not see any truths, but all who approached the Lord were enabled to see them. During this dispute there came up out of the bottomless pit certain spirits mentioned in Apoc. chap. ix., when they proceeded to examine the mysteries of justification by faith alone, saying that they themselves approach God the Father, and see their own mysteries as clear as the day; but answer was made that they saw them in the light of infatuation, and that there was not one single truth belonging to them; being angry at these assertions, they adduced many things from the Word, which were truths, but they were told, that in themselves they were truths, but in them they were truths falsified; that such was the case was evidenced by their being led to a house where there was a table, into which the light flowed immediately from heaven, and they were told to write those truths which they had adduced from the Word on a piece of paper, and place it on the table, which, when done, that paper on which the truths were written, shone like a star, but when they drew nearer, and fixed their eyes attentively on it, the paper appeared black as if from smoke. After that the angelic spirits were led to another table like the former, on which lay the Word encompassed by a rainbow, which, when a certain leader of the doctrine of faith alone touched with his hand, an explosion took place as from a gun, and he was cast into a corner of the room, and lay there for the space of an hour to all appearance dead. The angelic spirits then conversed with each other about the falsification of the Word, and in what it consists, which is proved by an example, n. 566.

XIX. In what manner man, when he is prepared for heaven, enters therein, namely, that after preparation he sees a way which leads to a society in heaven, wherein he will live to eternity, and that near the society there is a door, which is opened, and that after he has entered examination is made, whether there is a similar light and a similar heat in him, that is, a similar truth and good to that which is with the angels of that society; which when discovered, he goes about and inquires where his house is, for there is a new house provided for every novitiate angel, which being found, he is received and reckoned as one of that society. But with regard to them in whom there

neither light nor heat, that is, the good and truth of heaven, their lot is hard, for when they enter, they are miserably tormented, and from the torment, cast themselves down headlong; this happens to them from the sphere of the light and heat of heaven, in the opposite of which they are; afterwards they no longer desire heaven, but associate themselves with their like in hell: hence it appears, that it is vain to suppose, that heaven consists in admission through favor, and that being admitted they enter into the enjoyments therein, like those who in this world enter into a house where there is a marriage. That many who believed that heaven consisted only in admission through favor, and after admission eternal joy, from leave ascended into heaven, but because they could not sustain the light and heat, that is, the faith and love there, they threw themselves down headlong, and that then they were seen by those who stood below, like dead horses. Among those who stood below and saw them thus fall, were some children with their master, and he instructed them what this appearance as it were of dead horses signified, and who they were who, from a distance, so appeared, observing that they were those who, when they read the Word, think of God, their neighbor, and of heaven materially and not spiritually; and that they think materially of God, who think from person concerning essence, and of the neighbor and his quality from his face and speech, and of heaven and the state of love therein from place; but that they think spiritually, who think of God from His essence and thence of His person, of the neighbor from his quality, and thence of his face and speech, and of heaven from a state of love therein and thence of place. After which he taught them, that a horse signifies the understanding of the Word, and because the Word with those who think spiritually while they read it, is a living letter, that therefore they appear at a distance like sprightly horses; and, on the contrary, because the Word with those who think materially, while they read it, is a dead letter, that therefore these latter appear at a distance like dead horses, n. 611.

XX. That one of the dragon spirits invited me to see the delights of their love, and he carried me to a certain place like an amphitheatre, on the benches whereof were seated satyrs and harlots, and then he said, "Now you shall see our pastimes;" and he opened a gate and let in as it were oxen, rams, sheep, goats, and lambs, and presently after through another door he let in lions, panthers, tigers, and wolves, who rushed in upon the flock, and tore them in pieces and killed them; but all these appearances were produced by means of phantasies: upon seeing this, I said to the dragon, "In a short time thou shalt see this theatre converted into a lake of fire and brimstone." The pastime being finished, the dragon went forth attended by his satyrs and harlots, and he saw a flock of sheep, whence he perceived, that one of the Jerusalem cities was near, from the sight whereof a desire seized him to take that city, and cast out its inhabitants, but because it was encompassed by a wall, he proposed to take it by stratagem, and then he sent one skilful in incantation, who being let in, when one of the inhabitants of the city discoursed intelligently concerning faith and charity, explaining which of them was the primary, and how far charity was conducive to salvation, the dragon, enraged at the reply, departed out of the city, and collecting together a great number of his followers, prepared to lay siege to it, but while he was in the endeavor to approach and assail it, fire from heaven consumed them, according to what is foretold in the Apocalypse, chap. xx. 8, 9, n. 655.

XXI. A certain paper was sent down from heaven to a society of English, which contained an exhortation to acknowledge the Lord the Saviour to be the God of heaven and earth, according to His words in Matt. xxviii. 18; but they consulted two prelates who were in the society, what they should do, who advised them to send back the paper to heaven from whence it came; which being done, that society sunk unde-

ground, but not very deep: after some days some of them came up thence, and related what was their lot, after they had sunk down, moreover that they had there addressed themselves to the prelates, and argued with them on account of their advice, and that they had made many remarks concerning the state of the church at this day, and had blamed their doctrine of the trinity, their justifying faith, their charity, and other matters which appertained to the orthodoxy of the prelates, and finally demanded, whether they would renounce these errors, because they were contrary to the Word; but it was all to no purpose; and because they had called their faith dead and also devilish, according to James in his epistle, one of the prelates took off his cap from his head, and laid it on a table, and said he would not take it up again, until he had avenged himself on the scoffers of his faith; but then there appeared a monster rising up from beneath, like the beast described in the Apocalypse, chap. xiii. 1, 2, who took the cap and carried it away, n. 675.

The twelfth, thirteenth, and fourteenth chapters of Zachariah explained in a summary way, n. 707.

XXII. A conversation held with some English bishops in the spiritual world, concerning the tracts published in the year 1758, which they had received in the world, but thought of no value, and had discouraged everybody they could from reading them; passages from the Apocalypse, chap. xvi. 12–16, were read and explained to them, and they were told that they and others like them were the persons there alluded to. This conversation with the bishops was heard from heaven by their king (Geo. II.), who inquired the cause; and being informed of their false notion concerning the Lord's Divine Human, of their rejection of charity, and the nature of the hierarchy which they affect and exercise, which occasioned the shameful rejection of the above-mentioned works, the king was astonished, and bid them depart thence, exclaiming, "How is it possible for any one so to harden his heart against hearing any thing that relates to heaven and life eternal?" n. 716.

XXIII. I had some discourse in the spiritual world with pope Sixtus Quintus, who came out from a society in the west; he told me that he presided over a society of Catholics, who excelled in judgment and industry, and that he was made their governor, by reason that half a year before his death he had been of opinion that the vicarship was invented for the sake of dominion, and that the Lord the Saviour, because He is God, ought alone to be adored and worshipped, also, that the Sacred Scripture is Divine, in which belief he continued to his life's end. He also mentioned many other things, relating to the Romish saints, the treasure in the castle of St. Angelo, at Loretto, respecting the society over which he presides, and of the stupidity of such popes and cardinals as desire to be adored as Christ. Also concerning his message to those on earth respecting Christ, the Word, and the Holy Spirit, which he subscribed and transmitted, n. 752.

XXIV. A conversation in the spiritual world with the Babylonian nation, respecting the keys that were given to Peter, and respecting their belief that the Lord transferred to him His power over heaven and hell, which they violently insisted upon. but this being contrary to the spiritual sense of the Word, they desired to see the Word which is in heaven, in which Word there is not the natural but the spiritual sense, because it is for the use of the angels who are spiritual, in which Word they saw plainly that Peter is not mentioned, but instead of Peter, TRUTH FROM GOOD WHICH IS FROM THE LORD. On seeing this, in a rage they rejected it, and would almost have torn it to pieces with their teeth, if it had not been instantly taken from them, n. 768.

Concerning the adulteration and profanation of all the truth of the Word, and thence of every thing holy in the church, proceeding from the Roman Catholic religion; and also how that profanation was and is occasioned, n. 802.

XXV. That I saw an army mounted on red and black horses, all of them with their faces turned towards the tails, and the hinder part of their heads towards the heads of the horses, who cried out, "Let us fight against them who ride upon white horses;" and that this ludicrous army sallied out of a place which is called Armageddon, Apoc. xvi. 16; and that it was constituted of those who in their youth had imbibed the tenet respecting justification by faith alone, and who afterwards, when they were promoted to eminent stations, rejected those things which are of faith and religion, from the internals of their mind to the externals of their body, where at length they disappeared. The quality of those who appeared in Armageddon is described, and it was heard from thence, that they were desirous to engage in dispute with the angels of Michael, which was also permitted, but at some little distance from Armageddon; and that they disputed among themselves on the understanding of these words of the Lord's Prayer, OUR FATHER WHO ART IN THE HEAVENS, HALLOWED BE THY NAME, THY KINGDOM COME; and then they were told by the angels of Michael, that the Lord the Redeemer and Saviour, is the Father of all in the heavens, forasmuch as He Himself taught, that the Father and He are one; that the Father is in Him and He in the Father; that he who sees Him sees the Father; that all things of the Father are in Him; also that it is the will of the Father, that they should believe in the Son, and that they who do not believe in the Son, shall not see life, but that the wrath of God abideth on them; also that to Him belongs all power in heaven and earth, and that to Him belongs all power over all flesh: that no one sees or can see God the Father, but the Son alone who is in the bosom of the Father; besides many other passages. After this combat, the Armageddons being overcome, one part of them were cast into the bottomless pit mentioned in the Apoc. chap. ix. and the other part were driven forth into a desert, n. 839.

The xxviii. and xxix. chapters of Ezekiel explained in a summary way, n. 859.

XXVI. That two angels descended, the one from the eastern heaven, where they are under the influence of love, and the other from the southern heaven, where they are under the influence of wisdom, and they conversed concerning the essence of the heavens, whether it consisted in love or wisdom, and they agreed that it consisted of love and of wisdom thence derived; hence that the heavens were created by God from love through wisdom. That after this sight, I went into a garden, through which I was conducted by a certain spout, and at length to a palace which was called the TEMPLE OF WISDOM, of a quadrangular shape, its walls of crystal, its roof of jasper, and whose foundations consisted of precious stones of various kinds; and he said, that no one could enter that temple, except he who was in the belief, that the things which he knows, understands, and is wise in, are so little in comparison with those which he does not know, nor understand, and which he is not wise in, as to be scarce any thing; and because I was in this belief, it was given me to enter, and I saw that this whole temple seemed built to be the form of light. I related in this temple what I had heard from the two angels concerning love and wisdom, and they asked whether they had not mentioned a third, which is use; and they said, that love and wisdom without use are only ideal entities, but that in use they became realities; and that it is the same with charity, faith, and good works. After this I left the temple and walked in the garden, and I saw some spirits sitting under a laurel and eating figs; whom I asked in what manner they understood, that man can do good from God, and yet do it as from himself; who replied, that God operates it inwardly in man, but if man does good from his own will and from his own understanding, that he defiles it, so that it is no longer good; but in reply to this, I said, that man is only an organ of life; and that if he believes in the Lord he does good of

himself from the Lord, but if he does not believe in the Lord, and still more if he does not believe in any God, he does good of himself from hell; and moreover, that the Lord gave man the free-will of acting either from one or the other. That the Lord gave man this freedom, is confirmed by the Word, wherein man is commanded to love God and his neighbor, to operate the goods of charity as a tree bears fruit, and to do His commandments in order that he may be saved, and that every one will be judged according to his works; and that all these things would not have been commanded, if man could not have done good of himself from the Lord. After these things, in returning home with the angelic spirit, He illustrated what faith and charity are, and what their conjunction effects; this He illustrated by a comparison with light and heat, which meet in a third, because light in heaven in its essence is the truth of faith, and heat there in its essence is the good of charity; hence that as light without heat, which like the light of winter in the world strips the trees of leaves and fruit, so is faith without charity; and as light united to heat, which like the light of spring vivifies all things, so is faith united to charity, n. 875.

XXVII. That I was carried to a place, where they were who are meant by the FALSE PROPHET, and by one of them there I was invited to see their place of worship, and I went and saw it, and therein was the image of a woman clothed in a scarlet robe, holding in her right hand a golden medal, and in her left a string of pearls, but these things were induced by fantasies; but when the interiors of my mind were opened by the Lord, instead of the place of worship, I saw a house full of crevices, and instead of the woman I saw a beast, like that described in Apoc. xiii. 2; and under ground there was a bog, in which the Word lay deeply hidden: but presently, from the blowing of an east wind, the place of worship was removed, the bog dried up, and the Word exposed to view; and then by light from heaven there appeared the TABERNACLE such as it was with Abraham, when the three angels came to him and foretold the birth of Isaac: and afterwards, from light which was sent forth from the second heaven, instead of the tabernacle there appeared the TEMPLE, such as it was at Jerusalem: after these things, the light shone from the third heaven, and then the temple disappeared, and the LORD ALONE was seen, standing upon the foundation stone, where was the Word; but because an excessive holiness then filled their minds, this latter light was withdrawn, and instead thereof, light from the second heaven was sent forth; from which the former appearance of the temple returned, and within it the tabernacle, n. 926.

XXVIII. A discourse among the angels concerning God, that His Divine is the Divine Esse in itself and not from itself, and that it is one, the same, itself, and indivisible; also that God is not in place, but with those who are in place; and that His Divine Love appears to the angels as a sun, and that the heat thence proceeding is in its essence love, and the light thence proceeding in its essence wisdom. That the Divine proceeding attributes, which are creation, salvation, and reformation, are of one God, and not of three, n. 961.

XXIX. That there was seen a magnificent palace, in which was a temple, wherein were seats placed in three rows: in the temple was a council convened by the Lord in which they were to deliberate concerning the Lord and concerning the Holy Spirit; and when as many of the clergy as there were seats had entered, the council began; and inasmuch as the first proposition was concerning the Lord who assumed the humanity in the Virgin Mary, then an angel standing at the table read before them what the angel Gabriel said to Mary, THE HOLY SPIRIT SHALL COME UPON THEE, AND THE VIRTUE OF THE MOST HIGH SHALL OVERSHADOW THEE, AND THE HOLY THING WHICH IS BORN OF THEE SHALL BE CALLED THE SON OF GOD, Luke i. 35; and also in Matt. i. 20–25: and moreover many passages from the prophets,

that Jehovah Himself is about to come into the world, and also that Jehovah Himself is called the Saviour, Redeemer, and Righteousness; from which it was concluded, that Jehovah Himself assumed the humanity. The other deliberation respecting the Lord was WHETHER HE AND THE FATHER ARE NOT THEREFORE ONE, JUST AS THE SOUL AND BODY ARE ONE; and this was confirmed by many passages in the Word, and also from the symbol of faith or creed of the present church; from which it was concluded, that the soul of the Lord was from God the Father, and thence that His Humanity is Divine, and that it ought to be approached in order to approach the Father, because by it He sent Himself into the world, and made Himself visible to man, and thereby also accessible. This was succeeded by the third deliberation, which was respecting the HOLY SPIRIT, and then first was dissipated the idea of three Divine persons from eternity, and it was established from the Word, that the Holy Divine, which is called the Holy Spirit, proceeds out of the Lord from the Father. At length from what was deliberated in this council this conclusion was made, that in the Lord the Saviour there is a Divine Trinity, consisting of the Divine from which all things are, which is called the Father, the Divine Human, which is called the Son, and the Divine Proceeding which is called the Holy Spirit, and that thus there is one God in the church. After this council was finished, there were given to those who sat on the seats splendid garments, and they were conducted into the new heaven, n. 962.